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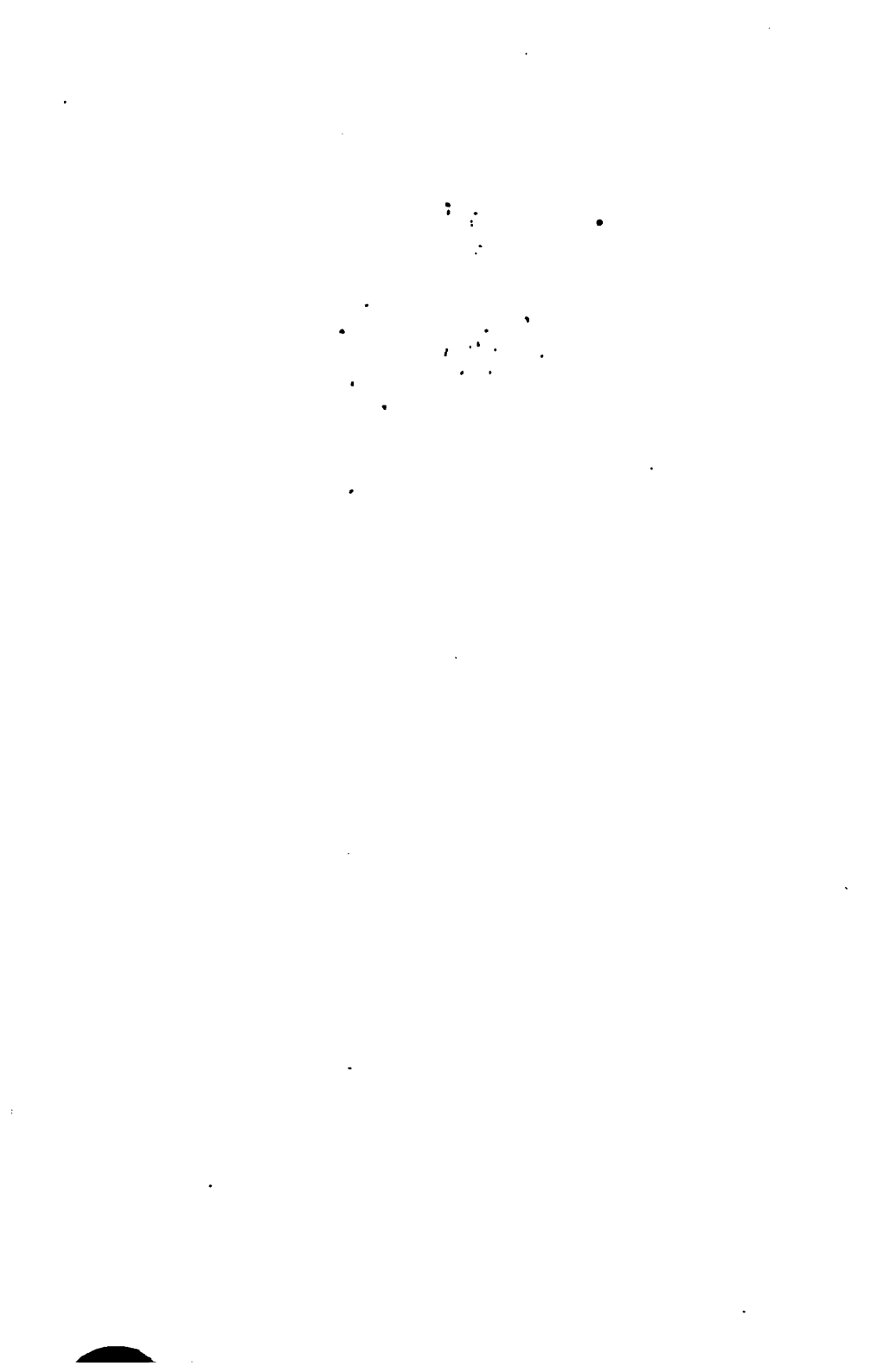
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THE
BAPTIST MAGAZINE

FOR
1874.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE
WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE
CONTRIBUTORS.

VOLUME LXVI.

(SERIES VI.—VOL. XVIII.)



Editor: Rev. W. G. LEWIS.

“Speaking the truth in love.”—EPHESIANS IV. 15.

LONDON:
YATES AND ALEXANDER, SYMONDS INN, CHANCERY LANE.
MDCCLXXIV.



THE
BAPTIST MAGAZINE.

JANUARY, 1874.

“*Work.*”

A MOTTO FOR THE NEW YEAR.

“I must work the works of Him that sent Me while it is day; the night cometh when no man can work.”—John ix. 4.

THE words quoted above are from the lips of our Lord Jesus Christ. They may and should be adopted by us as our life's motto. Jesus is our example, and ought in all things to be imitated by His disciples. It should be their study to cultivate His mind and spirit, and ever to walk in His steps. These words open up to us the *one aim* of Christ's life—TO DO THE WILL OF HIS FATHER. To this all His time, all His powers, were devoted. “I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do,” was the plea on which, in His last and memorable prayer, He based the claim—“And now, Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was.”

This theme is peculiarly appropriate at the present season. A new year has dawned upon us. The past is gone, with all its joys and sorrows, its hopes and fears. It lives on, and must for ever live on, in its influences and results; but *itself* can never be recalled. The opening year is as yet ours; ours, in some degree, to seize, to mould, to employ. To lay down plans of operation, to form schemes, to determine the grand aim of the year, at the present moment, is natural. How important, at such a time, to consider the GREAT END OF LIFE—the end contemplated by Him who gave it—and to make all our plans, keeping this end in view. Perchance, in the past, this end has entered very little, if at all, into our plans and arrangements. To secure the greatest freedom from human suffering and sorrow, and the largest amount of earthly good and enjoyment, has been, perhaps, the chief, if not sole, consideration. But let the past suffice to have

overlooked the great design of our existence. At the beginning of this new year, let us consider, if for the first time, the purpose of God in our creation and continued existence. God, Who sent Christ, has sent us into this world. This New Year has been given us by God, not for ourselves simply, nor chiefly, but that we may do His will, and serve Him. He will at last demand an account of our stewardship. Let us, then, greet the opening year in the words of Jesus—"I must work the works of Him that sent me while it is day; the night cometh when no man can work."

THE LAW OF LIFE IS WORK. God subjects *Himself* to this law:—"My Father worketh hitherto." The universe is God's great workshop. "The heavens declare His glory, and the firmament sheweth His handiwork." He made this world and all that is therein; sun, moon, and stars are the productions of His power. He preserves day by day the worlds and creatures He has made. He governs all things, and "by Him all things consist." His providence continually directs and controls the whole. God ever works. God is ever working in and for His Church. His people are His workmanship. His eye is ever upon them, and His ear open to their cry. He sanctifies them by His Spirit, and prepares and keeps them for the inheritance He has prepared for them.

Jesus Christ subjected Himself to this law:—"And I work;" "I must work the works of Him that sent Me;" "My meat is to do the will of Him that sent me, and to finish His work." This truth is exemplified throughout His life. When only twelve years old, reproved by His mother for staying behind in the temple, and thus occasioning her sorrow, He said:—"Wist ye not that I must be about My Father's business?" To resist and overcome the devil, to combat error, to reveal truth, to give health and life, to comfort the mourner, and to relieve human woes, was His constant, His daily work, until He bore our sins on the Cross. He had no relaxation, no play, no rest—His life was a life of work.

God has placed man under the same law. Even in Paradise there was work:—"And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it." "In the sweat of thy face shalt thou eat bread," was the sentence passed upon Adam after his sin. Every good in this world is the result of toil. The earth yields its increase, but only as "man goeth forth unto his work, and to his labour until the evening." Riches, learning, wisdom, and honour are only acquired by diligence and perseverance. This is a *merciful* provision, for work is pleasant, and toil prepares for enjoyment. The idle man is of necessity a miserable man:—

"A want of occupation is not rest,
A mind quite vacant is a mind distressed."

For every man this life has its duties. "To provide things honest in the sight of all men," is often no easy task. There are duties associated with all the relationships of life. The parent, the child,

the husband, the wife, the brother, the sister, the master, the servant, the ruler, the subject, the friend, the acquaintance, the neighbour—each one has his duties; personal, relative, social duties devolve on all. The universal cry is, "Work!"

But these duties are not all our work, although they would seem so, if we were to judge from the general conduct of mankind. The grand question of men seems to be, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" If our life on earth were eternal, or if there were no possibility of existence after death, or even if a lengthened existence on earth were certain—that it should be so might be reasonable and wise. But if there be a life beyond the grave, surely there must be a work infinitely more important than merely to provide food and raiment and earthly wisdom and pleasure. Life is represented in Holy Scripture as a period of probation preparatory to another and eternal state of being; as a sowing-time preparatory to a harvest, at which "He who soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." Life is a stewardship; time, talents, and riches are so many trusts of which God will require an account. Earth is the school of discipline in which men, as children, are to be trained for their everlasting home. There is, then, a far more important work than the mere provision of food and raiment. Has the reader hitherto only lived and worked for the body and this world? All the past, then, has been by him wasted, so far as the true end of life and work is concerned. Were he to die now, there would not be a single thing acquired that would serve him in the state of being upon which he would enter. He would be absolutely destitute, in substance, mind, and heart—a beggar, empty, penniless. How forlorn the condition of the man who should go forth upon the world from his father's house thus penniless and destitute, his whole minority having been utterly wasted—mentally and physically a pauper! But this would not be the worst feature of his condition. There would be attached to him all his sins and accumulated responsibilities, for which his Maker would require an account. How fearful his doom:—"Cast ye the UNPROFITABLE servant into outer darkness; there shall be weeping and gnashing of teeth."

What, then, is life's *first* work? Manifestly, to prepare for death, to secure the salvation of the soul, to make provision for eternity: "Work out your own salvation with fear and trembling;" "Seek ye first the kingdom of God, and His righteousness;" "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life;" "This is the work of God, that ye believe on Him, whom He hath sent." To seek "the favour of God, in which is life"—to flee from the wrath to come—to lay hold on eternal life; this is the "one thing needful"—this is life's first work.

But this is not the *whole* work of life. Paul's words in his Epistle to the Philippians suggest a further work:—"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those

things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The will of God is our "sanctification." Christ gave Himself for our sins that He might deliver us from this present evil world. Christians are predestinated to be conformed to Christ. They are commanded to crucify the flesh, with its affections and lusts. Their life is a constant warfare with Satan, sin, and the world. They are commanded to add to their faith, courage, temperance, godliness, brotherly kindness and charity. This is no slight nor easy work. To overcome the lusts of the flesh and bring them into obedience to Christ; to subdue anger, malice, love of the world, and selfishness; to cultivate the graces of the spirit, as love, gentleness, meekness, longsuffering and benevolence; is a work impossible by human strength unaided by the Spirit of God. But its accomplishment must be attempted, and for it we must constantly strive, and watch, and pray. He who does this work will not find much time for the vanities and follies of earth—nor care to have it made more difficult by unnecessary worldly associations and pursuits. We may well ask ourselves whether we have commenced this work; whether "our salvation is nearer than when we believed"; whether we are growing in holiness; whether our sins are *subdued* as well as pardoned.

It may further be noticed, that the work of life is to glorify God. "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's!" Of course these words can only be addressed to Christians. Man's first work is to be reconciled to God by Christ. Nothing can be done of any worth until this is done. But this done, whether we eat or whether we drink, or whatever we do, we may and should do all to the glory of God. The mercies of God should constrain us to consecrate our bodies a living sacrifice to Him—"our reasonable service." We do this, as we discharge the duties of life in the fear of God; as we cultivate a thoroughly holy and Christian character; as our light shines before men; as we make direct efforts for God's glory. No man liveth to himself. "Am I my brother's keeper?" was the question of the first murderer. GOD has made us our brother's keeper. Life's work is to seek the welfare of our fellow-creatures, and thus to glorify God. Christ said to his disciples, "Ye are the light of the world;" "Ye are the salt of earth." Pure religion, and undefiled, is not only to keep oneself unspotted from the world, but also "to visit the widow and fatherless in their affliction."

The details of work are not distinctly defined and marked out for us in the Word of God; but daily events will present opportunity and show us our duty. Is there a distressed disciple of Christ needing my sympathy and help? There is my work, and Christ holds me responsible for it. Are my fellow-creatures suffering from want, and am I able to relieve them? There is my work. Is there a poor outcast whom I can warn and bring to Jesus? There is my work. Have I relatives or neighbours living without Christ, and, therefore, perish-

ing, and can I influence them? There is my work. Is there a Sabbath-school in which I may train young souls for Heaven? There is my work. Or, am I better fitted to carry the Word of Life to the cottages of the poor around me? Or, can I get the ear of the wealthy by my lips or pen? There is my work. Every Christian has at least one talent. He who gave it will open up channels for its use, if they are sought. Only let us be faithful to ourselves and to God; apply ourselves with both hands to our work; adopt as our motto the words of Christ, and we shall find both our work and our reward.

Let not any shrink from the duty because of its arduousness. He who appointed the work will give strength for its performance. The work of salvation is easy, if a man set about it with all his heart.

Jesus ready stands to save you,
Full of pity joined with power.

The work of sanctification is easy if sincerely pursued. "The law of the Spirit of life makes us free from the law of sin and death." To glorify God is a glorious work and brings its own reward. The blessing of the poor maketh rich. The hearts that we have made glad will communicate gladness to *our* hearts, and the glistening eye of gratitude will thrill our hearts with rapture. The wandering outcast, restored by our efforts to happiness and home; the penitent prodigal reinstated in his father's house; the broken-hearted sinner rejoicing at the foot of the cross; the lambs merry in the Saviour's fold, will be sources of unspeakable joy; whilst the conviction that we have the approbation of God, associated with a conscience void of offence, will produce peace of mind and heart, which to be understood must be experienced.

And when the day of toil shall be over, and the last hours of life are come, how happy will be the man who can say, "I have finished the work Thou gavest me to do." There will be no regret then that he has worked so hard for God. Deep, however, will be the regret of those who have neglected this work. How dreadful the dying reflections of the professing Christian who has employed all his energies and time in the pursuit of wealth, or pleasure, or any earthly good!

Who can conceive the rapture of that moment when the faithful spirit shall receive the plaudit from the lips of Christ, "Well done good and faithful servant; enter into the joy of thy Lord;" "Come ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world;" whilst the *unprofitable* servant shall receive his everlasting condemnation? "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

REASONS for the prompt and earnest performance of this work are suggested by the words of Christ.

There is a definite time for it.—"Whilst it is day." There is then no time to lose. The day is passing. Every moment wasted is a moment lost; and God will not prolong the day because we let it run to waste.

The time fixed for us may be short.—To some life may be a long summer day. The sun of others may go down at noon. Many have died younger than most of our readers. No one can be sure that he shall live through this year. Many are now dead who were alive, strong and full of hope, at the commencement of last year. We are filled with sadness as we think of one with whose name our readers are familiar, and by some of whom he was well known and beloved. We refer to Henry Selfe Page Winterbotham. The worthy son of a worthy sire; descended from an eminent minister of Christ, who still lives in the affectionate remembrance of our denomination; distinguished by his piety and talents; having obtained by sheer ability and force of character a place in the government of his country; a bright and useful career opening before him; he has, within the last few days, been suddenly cut down in the very morning of life. On him the night prematurely closed; but he worked stoutly and well whilst his day lasted. Many a tear will embalm his memory. May his example enkindle a holy ambition in many a youth! May it be ours to work while it is day, ere it be too late. Is there any work we wish to accomplish before we die—our salvation, our sanctification, any good to others? Let us do it at once. Let the young immediately commence it; and especially the aged, around whom are already gathering the shadows of evening, and on whom the night must soon close.

Life is the only time for work.—"The night cometh when no man can work."

"There is no act of mercy past,
In the cold grave to which we haste."

No prayer there is heard. Dives cries in vain there for help for himself or his brethren. "As the tree falls, so it shall lie." Let us then work the works of Him who sent us while it is day; the night cometh when no man can work.

"Live while you live, the epicure would say,
And seize the pleasures of the passing day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord in my view let both united be,
I live to pleasure while I live to Thee."

Oberghlen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER

I.

I WAS just about to quote a case in point, when I was interrupted by our friend opposite. With the permission of the company, I will defer my answer to him, and proceed with my illustration.

When I was a student I occasionally supplied the pulpit of a village church, which was too poor to keep a pastor; and once I spent the Midsummer vacation with it. It was during this period that I made the acquaintance of an old Scotchman, from Aberdeen, named McIvor. He had been many years resident, however, in this village, and attended, though somewhat irregularly, the Baptist Chapel. He had the reputation of being eccentric; and I knew that he cherished a peculiar crotchet of some sort, with regard to the proper qualifications of ministers. I came upon him unexpectedly one Monday morning, as he was leaning on his garden gate in the sun, and at once entered into conversation with him.

"Good morning, Mr. McIvor: how are you this morning?"

"Brawley, thank ye, Sir, brawley; and pray oo's ye'r sel'?"

"Thank you, I am very well. By the bye, I was very glad to see you at the chapel with us last evening, Mr. McIvor."

"Ah; I was there sure enouch; Guid forgi'e me for countenancing sic' heresy! For I'm no at a' sure that ye are a properly qualified meenister o' the Word."

"Indeed! Well, you may be right, my friend; but I should like to know why you stand in doubt of me. You are too much of a Scotchman, I fancy, to believe in the Romish dogma of apostolic succession."

"Na', na'; I'm nae Catholic;—but ha' ye ever been to Jerusalem?"

"No; I am sorry to say I never have."

"I thocht sae! An' what richt ha' ye to preach at a', gin ye ha' na been to Jerusalem?"

"But I do not see the force of your question. Have you any fault to find with the doctrine you heard me preach last evening?"

"Na'; it's nae for me to creeticees the sermon, or to say that yeer' nae a mon o' pairts, and ha' the makin' o' a guid meenister in ye,—gin ye had been to Jerusalem."

"Well, I agree with you, Mr. McIvor, that it must be a great advantage to a preacher of the Gospel to have travelled in the Holy Land; but you know very few have the opportunity of doing this."

"Then they should na' preten' to preach."

"But why? Kindly explain."

"Guid safe us! Did ye ever hear sic' ignorance! I wonner 'oo ye daur stan' up to preach at a', and ha' nae better studit your New Testament than that. Dinna ye read that when the Lord sent 'oot His apostles to preach repentance an' remeession o' sins He telt 'em to *begin at Jerusalem.*"

Now for the question of my friend on the other side of the room, who wants to know if I consider the Protestant doctrine of the right of private judgment wise and sound. Before committing myself to a definite answer, I should like to understand the alternative. Suppose we give the doctrine up, what does he propose to substitute for private judgment in matters of religious faith?"

"Me? I assure you I have nothing to propose, Sir. But when I see the conflicting, and sometimes absurd, interpretations of Scripture among Protestants, I feel as if it would be a great advantage if there were some central power to which all doubtful and disputed questions could be referred, and whose decision should be final and authoritative."

You would stipulate, I hope, that your central power, whether consisting of an individual or a conclave, should be infallible: not merely that it should *claim* to be so like poor Pio Nono, but that it should indubitably *be* so, like—the Almighty. In fact this would be a matter of course: it would never do to endow a fallible power with authority to make an erroneous belief compulsory. That would be worse than private judgment, which, if it increases mistakes, does, at all events, leave their reception by others an optional thing.

I have heard some odd interpretations of Scripture in my day, but I have heard none which would induce me to relinquish, or ask any one else to relinquish, the right of private judgment. One of the oddest mistakes I ever heard was made one Sunday at the close of the Lord's Supper, when a man came up to the table as the deacons were clearing away the remnants of the meal, and, begging pardon for the liberty he was taking, ventured to suggest that their proceeding was not in accordance with New Testament Law, which, he thought, strictly forbade any of the wine to be left, distinctly enjoining "*drink ye all of it.*" Such a comical misinterpretation of Scripture was a reproach to our Protestantism, no doubt, but then, you see, our Protestantism provided its own correction; for as liberty of judgment was enjoyed by all alike; if one made a mistake there were five others to set him right; and the deacons, I believe, sent him away with a decided conviction that he had made a fool of himself, which, however, he had not; he had only fallen into a trap set for him by the ambiguous English of King James' translators.

"Probably no great harm is done by the occasional misinterpretation of isolated passages of Scripture by private persons; but I think, Sir, you will allow that the case is altered when the mistake is made by a minister, who, of course, propounds it (backed by authority of his office) to a congregation."

You do not refer, of course, to such mistakes as would affect any

important doctrine of the received faith, but such as might be made by men holding precisely the same opinions of the fundamental truths of the Gospel? With this limitation of your meaning I do not know that I should grant your position. I knew a good man some time ago—I will not mention his name, for he was known to many of the present company. He was a seaman: had been for many years master of a large trading-vessel, sailing between Southampton and Calcutta. He was a man who carried an earnest and most devout piety with him wherever he went; and, for several years, his ministrations of the Word of Life among his crew had been signally blessed. I could enumerate at least twenty men who are now walking in the Truth, and who look back to him as their spiritual father, and to the captain's cabin as the birthplace of their souls.

Well, one summer, when he was spending a few weeks in the country, just after a successful voyage to India, during which nine of the ship's crew had been converted, I asked him to preach for me, which he readily consented to do; and we got a large congregation together to hear him. He read for his text Solomon's Song viii. 8, "*We have a little sister, and she hath no breasts;*" and proceeded to divide his subject into three parts:—First, "The speaker;" second, "The Person spoken of;" third, "The subject-matter of the discourse." The speaker, he explained at length, and endeavoured to prove, was "*The Church on Shore;*" the person spoken of was "*The Church at Sea;*" and the theme of his discourse was the anxiety of the first about the second, which had no "breasts,"—that is, was cut off from the ordinary means of grace. The sermon, which was full of Christ, was a tender and forcible appeal to Christians who stay at home on behalf of their brethren who are excluded from most of the privileges of social worship. You do not suppose that any harm was done to the congregation by the preacher's ingenious, but ludicrous, application of his text? The scarcely-suppressed smile on all faces as he announced his divisions, told what every one felt, and gladly forgave, namely, that the devout captain had merely been guilty of finding Christ where He was not, which all will admit is better than passing Him by where He is.

"We are all quite sure, Sir, that a congregation enjoying your ministrations would be too well instructed to be misled by such an obvious misapplication of Scripture as that."

I saw a funny thing to-day; the youngest son of our host, a smart little fellow about nine years of age, yesterday dug up his little garden-plot and stocked it with flowers, which he accomplished by cutting a number of roses, verbenas, and calceolarias, and sticking them in the ground after an arrangement of his own. On going to look at them this morning, of course he found them drooping, and, when I joined him, he had apparently arrived at the sage conclusion that this was because they had no root—a defect which, however, he was doing his best to remedy. But his method was a curious one. He had dug up the root of a young chrysanthemum, and was tying a calceolaria to it,

evidently satisfied that the flower must certainly grow when supplied with the customary underground appendage. I am afraid the lecture I gave him on the economy of vegetable life did not do him much good; and it did not shake his faith in his system of horticulture, certainly; for, on examination an hour or two ago, I found all the flowers had roots attached.

Time will correct the little florist's mistake, and perhaps give him a few new ideas. Flowers, he will learn, are like intellectual convictions, they can be grown, but not planted.

I wonder if there is any real connection between my epigram and the topic of our conversation. I thought I saw one a moment ago, but it has slipped from me. I know that the conversation brought to mind the incident, and the incident suggested the epigram, and the epigram threw me back on the conversation, but how the circle was completed I cannot now tell.

What a curious mental phenomenon that is—the discovery of an intimate relationship between ideas which have lain in the mind, perhaps for years, without showing sign of being even distantly acquainted. Some day you happen to catch sight of one from a new point of view; or some shifting of the mental scenery brings them all for a moment within the line of vision at once, and the family likeness is detected. It is only a flying glance you can get. In the twinkling of an eye it is gone. If you recover it and make it your own you will have to work for it

“As prisoners work for crime.”

But that first glance was like a peep into Paradise. I pity the man who has never known the rapture of discovering a new illustration, or the thrill of delighted surprise on suddenly detecting a similarity between dissimilar things.

My first “settlement” was in a small agricultural town, not far from London. I will call it Livingston. At that time I was very fond of driving—a taste I was enabled to indulge to any extent through the kindness of one of the deacons, who generously placed a pony and trap at my service, as often as I chose to use them. My favourite method was to get four or five miles from home, then take any turning that came first, lose myself in cross-roads and country lanes, and trust to the instinct of my pony to find the way home. I had been driving round in this way for about two hours one summer morning, and had succeeded in getting myself more thoroughly lost than had ever been the case before; when, from the summit of a low hill, I caught sight of a small town embowered in trees, and almost surrounded by a sluggish but clear stream, which flashed in the sun like molten silver. The houses were only visible here and there through the opening foliage; but the taper spire of the parish church, rising over buttress, turret, and roof, over oak and elm, shot clear up into the blue, as if it would bury its gilded head in the sun.

But what was the name of the place? and how far was I from home?

That I must have wandered much farther than I had intended was perfectly clear; for no such Arcadian spot as I now saw could be anywhere within ten miles of my residence without my knowing it. I pulled up my horse, and sat for some time feasting my eyes on the lovely scene. Presently a man came by, of whom I inquired the name of the place.

"Livington, Sir."

So it was. I was only looking at my own home from a new point of view. I have seen the best scenery of England and Wales since then, but nothing has ever given me the feeling of rapt delight of that singular surprise.

The Life of Bishop Patteson.*

ONE of the greatest scientific writers of our day has attributed the delight generally taken in biographical studies to "an instinct not very remotely allied to that of the village gossip." That biographical literature does minister to such an instinct, and that it is, therefore, capable of great abuse we do not deny; but it would be the extreme of folly to assert that its power over men arises exclusively from the source now named, and that it accomplishes no other end than that of a mean and vulgar gratification. Apart from the fact that the history of other men, however diverse their character and position, is, to some extent, a description and even an explanation of our own, we believe that biographical study is an important element in our intellectual and moral education, furnishing us with ideals of life, and making us acquainted with the means whereby those ideals may be reached. We require not only rules and principles, but likewise examples in which those rules and principles are embodied. Precepts and prohibitions are often powerless, but the sight of a noble-minded man supplies an incentive which it is difficult to resist. Mr. Froude is quite right in saying that one of our greatest needs is a biographical literature in which "the ideal tendencies" of our age can be discerned in their true form. It is, indeed, a matter of incalculable importance to be able to place a book in the hands of a young man, and say "Read this, to know what you ought to be, and how you may become what you ought to be;" and hence, we are of opinion that no branch of our literature may render more essential service in the formation and development of human character than the "lives" of great and good men.

Such men have lived in well-nigh every age of the world,—our own

* *Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands.* By Charlotte Mary Yonge. In two volumes. London: Macmillan & Co., 1874.

century has by no means been destitute of them,—and, we venture to think, that to John Coleridge Patteson must be assigned a place among the noblest and best. In some respects it would be wrong, perhaps, to speak of him as great, to represent him as a man of the very highest intellectual order, or of the profoundest scholarship; but his goodness none can question. His purity, his humility, his self-sacrifice, and his heroism, were features of his character too conspicuous to be overlooked by any; and on those who came into close and intimate contact with him, he exercised a power such as only the holiest can possess. His brief life will not soon be forgotten.

“Time, but the impression deeper makes,
As streams their channels deeper wear.”

Patteson was, above all things else, a missionary, and, on this account, his life has a peculiar adaptability to the deepest needs of our age. The Church of Jesus Christ is a missionary as well as an educational institution. Its supreme aim is the evangelization of the world, and in the fulfilment of that aim the highest type of Christian character will be realized. We are often sneeringly told that the romance of Missions is past; that the enthusiasm with which our fathers undertook the work can never be revived; and that the conditions of modern civilization render the work itself superfluous. We are not careful to answer these charges: they have been refuted again and again; but this much we will observe, that the life of Bishop Patteson, as recorded in the two volumes before us, proves the utter groundlessness of them all. His name—like the names of Carey, Marshman, and Ward; of Knibb, and Burchell; of Williams, Moffat, and Heber—is a “spell of power,” and the more widely it is known, the more generally will its influence be felt. Christian young men, especially, will instinctively respond to its nobleness, and be stimulated to cherish in their own hearts the beneficence, the self-sacrifice, the fidelity to Christ and to men, which he so beautifully displayed throughout his entire career, and which also gave to him the glory of a martyr’s death.

Apart from Miss Yonge’s qualifications for her task on literary grounds, she is intimately related with the Patteson family; the Bishop was her cousin; she took a deep interest in his mission, and devoted the profits of several of her books (which must have been considerable) to its support. She has had access to a correspondence which, in its extensiveness, has rarely been surpassed; and the form of her work is, in a great degree, autobiographical. Bishop Patteson’s letters give us an insight into the man and his work, such as could not possibly be acquired by any other means, and we should imagine that the selection has, in the main, been wisely made. The volumes are certainly too bulky for popular use, and we trust that in due time an abridged edition of the “Life,” will be issued, so that those who have not the means to purchase and read it in its present form may not lose the great advantage of a familiar acquaintance with the career of one of the bravest soldiers of Jesus Christ which the present century has produced.

Although we cannot give a full outline of Bishop Patteson's life, we will endeavour to present to our readers a few of its salient points, and to convey to them some idea of his missionary labours; and we shall deem ourselves amply rewarded if the imperfection which is inseparable from so brief a sketch should induce them to study the "Life" for themselves.

John Coleridge Patteson was the son of the once well-known Mr. Justice Patteson, and of Frances Duke Coleridge, sister of Sir John Taylor Coleridge. He was born in London, at Gower-street, Bedford-square, on April 1st, 1827, and educated at Ottery St. Mary, Devonshire, Eton, and at Oxford; and after he had obtained a fellowship, he spent some time at Dresden, studying German and Hebrew, and reading theology and church history. His childhood and youth were very beautiful, and distinctly foreshadowed the future man. The most effective aids to his education, especially in its moral and spiritual aspects, were, unquestionably, the influences of his home. His parents were not more distinguished for their great intellectual powers than they were for their devout and unostentatious piety; nor do we know where to look for a more pleasing instance of the power of family religion than is furnished to us in these pages. He had, we are told, an earnest wish to be a clergyman when he was only five years old; and, in connection with the great West Indian hurricane of August 11, 1833, it is remembered that he was much excited by the story of the exertions of his mother's cousin, Dr. William Coleridge, first Bishop of Barbadoes, and exclaimed, "I will be a Bishop! I will have a hurricane!"

The first real apprehension that he had of what was afterwards to prove the work of his life, was during his schooldays at Eton. In 1841, the Rev. George Augustus Selwyn was appointed to the diocese of New Zealand, and as his curacy had been up to this time at Windsor he came into frequent contact with the boys at Eton. On October 31st of this year, the Rev. Samuel Wilberforce, afterwards Bishop of Oxford and Winchester, preached in the morning at New Windsor Parish Church, and the newly-appointed Bishop in the afternoon. Patteson was deeply affected, and thus refers to the matter. "I heard Archdeacon Wilberforce in the morning, and the Bishop in the evening, though I was forced to stand all the time. It was beautiful when he talked of going out to found a church, and then to die neglected and forgotten. All the people burst out crying, he was so very much beloved by his parishioners. He spoke of his perils, and putting his trust in God; and then, when he had finished, I think I never heard anything like the sensation—a kind of feeling that, if it had not been on so sacred a spot, all would have exclaimed 'God bless him!'" Coley—so he was familiarly called—was at home when the Bishop of New Zealand came to take leave of his parents. He heard the question, half in earnest and half in playfulness, "Lady Patteson, will you give me Coley?" His mother started, but did not say no; "and when, independently of this, her son told her that it was his

greatest wish to go with the Bishop, she replied, that if he kept that wish when he grew up, he should have her blessing and consent."

In 1853, he was appointed by his uncle, Sir J. T. Coleridge, to the curacy of Alington; and here he carried on his ministerial labours with marked fidelity and love. He was not, we infer, and probably never would have been, a great preacher; but his sermons were prepared with care, and were an expression of his deep spirituality of mind and his intense earnestness of heart, while he was most assiduous in his attentions to the poor, and in his efforts to train the young. No wonder that he was universally beloved, though, by the way, his biographer need not have concluded her account of his work at Alington with the remark that, "the further work of teaching them (the people) that the Church alone gives security of saving union with Christ was yet to come, when his inward call led him elsewhere." This may be Miss Yonge's opinion. It certainly is not ours; and we do not think that Patteson would have given to it his unfeigned assent and consent.

He had been little more than a year at Alington, when he met the Bishop of New Zealand at his father's house, and "the fervent emotion excited by the presence of a hero of the Church militant, who had long been the object of deep silent enthusiasm," led to his offering himself for missionary service. Very beautiful is the way in which his aged father—now a widower—consented to his desire. "Mind," he said, "I give him wholly, not with any thought of seeing him again. I will not have him thinking he must come home to see me again."

His resolution to spend and be spent in the service of the heathen was evidently the result of an inward call. His power of acquiring languages, his power of teaching as distinct from preaching, his remarkable aptitude in dealing with individuals, his capacity for navigation and various mechanical arts, were all of the highest use in the mission field, and qualified him for a work of paramount importance, for which there would have been but little scope at home.

He sailed with Dr. and Mrs. Selwyn, and another clergyman, on March 28th, and reached New Zealand early in July, 1855. Here he laboured at St. John's College, instructing the young New Zealanders, the Melanesians and others, who had been brought together for the purpose, and voyaging with the Bishop among the New Zealand dependencies. After a year spent in this way, the work of his life began. In company with Bishop Selwyn he visited the Melanesian Islands in the "Southern Cross," which had been presented to the Mission for this and similar purposes. It is deeply interesting to read the accounts of the way in which they approached the islanders, and endeavoured to gain their confidence, which, on their first voyage, was almost all they could do. They received a number of youths (two from each island) whom they took with them to New Zealand for education in Christian principles, that by their means they might more effectually reach others, and for each of these lads Patteson cherished a strong personal affection. He had a love for his work,

and expressed in it the whole force of his nature, and as at Alfrington, so here, he was deeply and tenderly loved. Thus he laboured on year after year, visiting the islands, collecting and returning scholars, teaching, preaching, translating, and endeavouring in every way to civilize and Christianize these poor ignorant creatures. For the details of these voyages, the islands visited, and the results achieved, we must refer to Miss Yonge's volumes, as many pages of description would be required. Patteson was, in the best sense of the word, an enthusiast in his work. His work was his life. For Christ's sake he had given up home, kindred, friends, and gladly embraced toil and hardship and constant exposure to death itself. His ideal of a missionary may be gathered from his own words written in the earlier stages of his career.

"We are sadly in want of men; yet we cannot write to ask persons to come out for this work who may be indisposed when they arrive in New Zealand to carry out the particular system on which the Bishop proceeds. Any man who would come out, and consent to spend a summer at the Melanesian School in New Zealand, in order to learn his work, and would give up any preconceived notions of his own about missionary work that might militate against the Bishop's plan—such a man would be, of course, the very person we want; but we must try to make people understand that half-educated men will not do for this work. Men sent out as clergymen to the mission field who would not have been thought fit to receive Holy Orders at home, are not at all the men we want. It is not at all probable that such men would really understand the natives, love them, and live with them; but they would be great dons, keeping the natives at a distance, assuming that they could have little in common, &c.—ideas wholly destructive of success in missionary or in any work—that pride of race which prompts a white man to regard coloured people as inferior to himself, is strongly ingrained in most men's minds, and must be wholly eradicated before they will ever win the hearts and thus the souls of the heathen."

Again he writes, in 1861.

"I think, therefore, that men are needed who have, what I may call, strong religious common-sense to adapt Christianity to the wants of the various nations that live in Melanesia, without compromising any truth of doctrine or principle of conduct—men who can see in the midst of the errors and superstitions of a people, whatever fragment of truth or symptom of a yearning after something better may exist among them, and make that the *point d'appui* upon which they may build up the structure of Christian teaching. Men, moreover, of industry, they must be, for it is useless to talk of 'picking up languages.' Of course, in a few days a man may learn to talk superficially and inaccurately on a few subjects; but to teach Christianity, a man must know the language well, and this is learnt only by hard work. Then, again, unless a man can dispense with what we ordinarily call comfort, or luxuries to a great extent, and knock about anywhere in Melanesian hats, he can hardly do much work in this mission. . . . But most of all—

for this makes all easy—men are wanted who really do desire in their hearts to live for God and the world to come, and who have really sought to sit very loosely to this world. The enjoyment and the happiness and the peace all come, and that abundantly, but there is a condition, and the first rub is a hard one, and lasts a good while," &c.

These letters exhibit a high ideal, but the ideal was realized in Patteson's own life. He has given us, in the words we have quoted, a portraiture of himself, and it is impossible to conceive anything nobler than his unwearied perseverance in the discharge of his duty; his readiness to undertake the meanest task; his unceasing affection for his pupils; his care over them in sickness (a gentler nurse never lived); and his resolve at all risks to bring men unto Christ. Truly an apostolic man!

In 1860 he entered upon a more responsible and eventful period of his life, and passed into a sphere of more independent action. He was himself to become a bishop. The College of St. John was in too bleak a situation for the Melanesians, and a new one was established at Kohimarama, the expenses of which were met by help from Sir John Patteson, and by the profits of Miss Yonge's "Daisy Chain." The new bishop was consecrated on February 24th, 1861, and very touching is his account of the service. The office was one that he had not sought; he felt its responsibilities almost too keenly to desire it; but in obedience, as he believed, to the will of God, he manfully accepted it, and endeavoured to fulfil its duties with zeal and humility, and desiring in truth to be the servant of all. His example was manifestly found in the condescension of Him, who "came not to be ministered unto but to minister, and to give His life a ransom for many."

His first voyage, after his consecration as Bishop, was, in many respects, a sad one. In some of the islands a frightful mortality prevailed; a war was going on between the heathen and the Christians in Nengoni; and at Erromanga the prevailing epidemic was attributed to Mr. Gordon—the brave self-denying Scotch missionary—and he and his wife were heartlessly killed. By this time, also, the Maori war had broken out and unsettled everything. What Bishop Patteson's opinion of that war was may easily be inferred from the following extract from one of his letters to Sir J. T. Coleridge:—"I have but little hope of hearing, if I return safe to New Zealand at the end of November, that this disastrous war is over. I fear that the original error has been overlaid by more recent events forgotten amongst them. The Maori must suffer. The country must suffer. Confession of fault in an individual is wrong in a State; indeed, the rights of the case are, and perhaps must be, unknown to people at a distance. We have no difficulties here in exposing the fallacies and duplicities of the authors of the war, but we can't expect people in England to understand the many details. To begin with, a man must know, and that well, Maori customs, their national feeling, &c. It is all known to One above, and that is our only hope now. May He grant us peace and

wisdom for the time to come." . . . We should certainly have been glad if Miss Yonge had felt it right to give his letters on this subject, simply because the materials for forming a sound judgment upon it are, as is said, so scanty. We are unable to follow the Bishop in his voyage in the "Sea Breeze," in the course of which he landed on places where probably no white man had been before, receiving also young people for the school, and winning the confidence of the islanders. The continuation of the history tells of sickness and death among the converts, of visits of consolation to their relatives, of labour becoming heavier and heavier, of results that excite thankfulness, and, alas! also of perils by land and by sea, and constant risk of death. There was a fray at Tariko, and a more dangerous attack in Graciosa Bay. Several of the mission-party were struck with poisoned arrows, and two Pitcairners—splendid young men—the very delight of their teacher and friend, died from the effects of the wounds. Referring to this attack afterwards, the Bishop wrote: "I dare say I was becoming presumptuous: one among the many faults that are so discernible. It is, dear Uncle, hard to see a wild heathen party on the beach and not try to get at them. It seems so sad to leave them. But I know that I ought to be prudent, even for my own sake. . . . But don't think me careless if we get into another scrape. There is scarcely one island where I can fully depend upon immunity from all risk . . . and where is a tribe not already exasperated by injurious treatment?"

In 1867 Bishop Patteson's headquarters were removed to Norfolk Island, in consequence of an offer of land from the Australian Government, and its superior fitness for the purposes of his mission. This step severed him from valued friends in New Zealand; but where duty pointed he did not for a moment hesitate to go. The English mission-party consisted of the Bishop, Mr. Palmer, Mr. Atkin, Mr. Brooke, Mr. Codrington, and Mr. Bice. A church and a college were erected, and the entire work prosecuted with all the old fidelity and zeal—the islands visited, a Christian settlement effected at Mota, Melanesians entering the ministry, and the prospects of the mission appeared brighter than at any previous time.

We must hasten to the end. In 1870 Bishop Patteson's health showed signs of failure, and he passed through a severe crisis, which necessitated his going to New Zealand for rest and change. On his return—though he seemed to live as in the shadow of death, and as if he felt that the end was approaching—he laboured as incessantly as ever. Missionary voyages were undertaken, but each time with increasing danger, in consequence of the plunders and murders committed by the "labour vessels," and the revenge which the natives were determined to take on the white men. We will let Miss Yonge speak.

"In the years 1869 and 1870, if not before, the captains of the labour ships finding that a sufficient supply of willing natives could not be procured, had begun to cajole them on board. When they

went to trade, they were thrust under hatches and carried off, and as the Southern New Hebrides became exhausted, the labour ships entered on those seas where the 'Southern Cross' was a welcome visitor, these captains sometimes told the men that the 'Bishop gave no pipes and tobacco, he was bad; they had better hold with them.' Or else, 'the Bishop could not come himself, but had sent this vessel to fetch them.' Sometimes, even a figure was placed on deck, dressed in a black coat, with a book in his hand, according to the sailor's notion of a missionary, to induce the natives to come on deck, and there they were clapped under hatches and carried off. . . . But decoying without violence began to fail; the natives were becoming too cautious, so the canoes were upset, and the men picked up while struggling in the water. If they tried to resist they were shot at, and all endeavours at a rescue were met with the use of firearms. They were thus swept off in such numbers that small islands lost almost all their able-bodied inhabitants, and were in danger of famine for want of their workers." These, and even more horrible practices, were being carried on by "white men" when the Bishop undertook his last voyage. This was on April 27th, 1871. He wrote on that day to his sisters: "We start in a few hours. The weather is better. You have my thoughts, and hopes and prayers. I am really pretty well; and though often distressed by the thought of past sins and present ones, yet I have a firm trust in God's mercy through Christ, and a reasonable hope that the Holy Spirit is guiding and influencing me. What more can I say to make you think contentedly and cheerfully about me? God bless you all!"

On the way to Mota, the Bishop landed on Whitsuntide Island, and learned that a "thief ship" had carried off some of the people. Star Island was nearly depopulated; from Florida, fifty men had been seized. One half of the population of the Banks Islands, over ten years of age, had been taken away. At Maia, the Bishop found only three men on shore, where there used to be hundreds. Can we be surprised that he should be utterly depressed, or that he should write to Bishop Selwyn: "We shall hear more of such things, and really I can't blame the islanders. They are perfectly friendly to friends, though there is much suspicion shown even towards us where we are not well known"? Neither can we be surprised that at Florida, one of the chiefs should ask the missionary who had called there, "How was it you and Bishop came first, and then these slaughterers? Do you send them?" On September 20th the "Southern Cross" tried to make for Nqkapu. The boat was lowered, and the Bishop with four others of his party entered it, taking with them presents for the natives, who seemed, as was thought, afraid of them. Afterwards the Bishop entered one of the canoes, in which were two chiefs who had before been friendly to him. The boat's crew could not follow, but they saw the Bishop land on the beach, and there lost sight of him. About half-an-hour after this, arrows were suddenly shot from the canoes, and struck three out of the four who were in it—viz.: the Rev. Mr. Atkin,

Stephen Taroniara, and John Nonono. They reached the ship about two hours after they had left it, and, as soon as the arrow-heads had been extracted, went back to find their Bishop." They had to wait till the tide was high enough to carry them across the reef, and they could see people on shore, at whom they gazed anxiously with a glass. About half-past four, it became possible to cross the reef, and then two canoes rowed towards them; one cast off the other and went back; the other with a heap in the middle, drifted towards them, and they rowed towards it. As they came up with it, and lifted the bundle wrapped in matting into the boat, a shout, or yell arose from the shore. Wate says, four canoes put off in pursuit, but the others think their only object was to secure the now empty canoe as it drifted away. The boat came alongside, and two words passed, 'The body!' Then it was lifted up and laid across the skylight, rolled in the native mat which was secured at the head and feet. The placid smile was still on the face; there was a palm leaf fastened over the breast, and when the mat was opened, there were five wounds, no more."

These five wounds were an almost certain indication that Bishop Patteson's death was the vengeance for five of the natives who were known to have been stolen from Nukapu, and believed by their families to have been killed.

The next morning the body was committed to the waters of the Pacific, Joseph Atkin reading the Burial Service.

We may well say, with the biographer, "The strange mysterious beauty, as it may be called, of these circumstances, almost makes one feel as if this were the legend of a martyr of the Primitive Church."

The Bishop was soon followed to his rest by two of his dearest fellow-labourers and fellow-sufferers. On the 28th, Stephen Taroniara, and on the 29th, Joseph Atkin entered the joy of their Lord, both of them having passed through the most dreadful agony. John Coleridge Patteson was forty-four years old, Joseph Atkin twenty-nine, and Stephen Taroniara twenty-five.

Of the impression produced by the sad events, whether in the mission field or at home, we have not space to speak; but we do most earnestly express a hope that Bishop Patteson's suggestions as to the labour ships will be fully carried out by the Government, and a stop effectually put to these disgraceful and atrocious practices. We should have been glad also if we could have dwelt on another side of the good Bishop's character, his interest in theological literature, as also in the ecclesiastical questions which have for years back agitated the mother country. He has written very much in regard to them that we can heartily endorse, and that all parties at home would do well to ponder. These are matters, however, that we must leave, though we sincerely hope that our readers will, as they have opportunity, read and study for themselves, the memoirs of this noble and Christ-like man.

The Night Long to be Remembered.

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service."—Exodus xii. 21—25.

Well-established miracle or supernatural work must be admitted, on all hands, as evidence of Deity, as none but He can interfere with the laws of the universe. If *one* such miracle commands our faith, what do you say to a *double* miracle—a miracle *now*—which can carry in its bosom a greater than itself to a distance of centuries of years?

Such is the supernatural fact of a nation's emancipation from slavery by a *miraculous* interposition, which, in its *main features*, repeats itself and comes out in the Christian dispensation, with a hundredfold higher interest, at the lapse of ages, intentionally and designedly so, and not as by casual coincidence. Such must be the workmanship of a mind possessing *fore-knowledge*, confessedly an attribute of the Infinite.

A thoughtful hearer may have this suggested to him before the close of the present discourse.

THE following are the topics for illustration, viz. :—

- I. The Dreadful Commission.
- II. The Impervious Dwelling.
- III. The Mysterious Sign.
- IV. The Redeemed Family.
- V. The Region Beyond.

The hope and stay of every family in the land of Egypt were to be cut off in one night!

Why so? What had the myriads of Egypt done that so terrible a vengeance is denounced? Is it because the madman on the throne had resisted all the overtures of God, and hardened his heart against all remonstrance, that the people must die? Is it *due* to his single offence that such a mighty stroke of wrath should sweep into the grave, at one fell swoop, the choice of Egypt's firstborn? We think not. Pharaoh was indeed a most insolent rebel against the Almighty, but were not the vast population of that kingdom all gross idolaters to a man?—were they not ripe for the slaughter by the angel of death? Were they not such, in spite of conscience, on which notices of Deity was written by the finger of God, and in spite of the demonstration at the Red Sea, where the cry was forced from despairing Egyptians,

"Let us fly, for God fighteth for Israel!"—and could that demonstration ever have been forgotten? Forgotten! no, never!

And what if the angel of the second death were commissioned to attack all the spiritual idolatry of *this* land—all who have set up their beautiful idols of gold and silver, houses and lands, in their hearts, and many strange things beside—all proscribed and condemned, and sentenced to expire at the breath of God, because usurping of Jehovah's throne? What if such were the dreadful commission issued against Great Britain? Who dare contradict—who dare say it were unjust? "Every mouth will one day be stopped and pronounced guilty before God, and the gates of the second death prison-house fly open to receive the nations that forget God!"

There were no exemptions here—no, not of the firstborn on Pharaoh's throne, nor down, down through all classes to the lowest—the maid behind the mill. O fellow-men, no exemption in all your ranks from the scourge of the Almighty's wrath, when it rises up against ungodliness. Ye impenitent and unbelieving, it cometh, O it cometh—"the day of the Lord cometh as a thief in the night," when all the proud, and all who do wickedly, shall be as stubble to the flame—to "the worm that never dies, to the fire that is never quenched."

Now was the judgment of Egypt's idolatry. Soon, ah! how soon and certainly must the wave of wrath overwhelm unbelieving sinners, without one exception.

II. But here is, next, the impervious house that cannot be penetrated—no, not by the angel of death. No visible guard of angels encamp there, no preparation is made from within to withstand an attack from without. Dark is the night, and ominous were the sounds, and fearful the forebodings all around; for the commission to Israel was imperative to keep within doors that night, which could scarcely be unknown to the Egyptians—they might hear of some crisis approaching in their affairs, but of what nature they could not imagine. But even unbelief can suggest spectral sights and sounds, conjured up by guilty consciences. While all was silence—dreadful, portentous silence; while the surrounding air was filled with invisible warriors, and wrath was quietly swelling out into a flood of vengeance, ready at the word of command to overflow and overwhelm this guilty land, yet Israel's dwellings were in safety, and their inmates reposed in peace. And just so it will be at the day of doom—yea, even now "the voice of rejoicing is in the homes of the righteous," while death is busy—the second death—picking out wicked sinners in every city, village, and hamlet throughout the land. Ah! how many marked houses where insensibility to danger is found—all asleep in carnal security, saying "peace and safety," when sudden destruction cometh upon them, and escape is impossible. But no such messenger darkens the doors of the righteous. Death—the separation of soul and body—comes to all alike; but believers in Christ "never taste the second death"—verily, to them "the bitterness of death is past." The

deluge that silently advances to overtop all the delusive hopes of ungodly men, and to overwhelm them for ever in woe inconceivable, unimaginable, is at hand, but it shall not come near to the righteous. "How great is the goodness Thou hast laid up in store for them! They shalt hide them as in a pavilion—even the royal tent—from the pestilence that walketh in darkness or strikes down in noonday." But how is this? What is the secret of the impenetrability of the dwelling of the righteous?

III. The Mysterious Sign.

Blood, blood is on the lintel of every house, and blood on the door-posts. A sign which is unreadable by the Egyptians. They gaze with ignorant wonder on the doors of the Hebrews; it seems utterly incomprehensible what the Jewish sojourners can intend by such an inexplicable sign. Sign, but what is it a sign of? Who can tell? The faithful in Israel can tell. They can tell that the living God whom they worship commanded it to be sprinkled, even the blood of the paschal lamb, to be seen by the midnight destroyers. They believed God, therefore they reposed in peace; no sickness, no dismay, no death in any blood-besprinkled house throughout Egypt was found that night, while the cry, the shriek, the wail, arose from the darkened dwellings of the Egyptians, inspiring with a horror not to be described, and spreading wild dismay as portending nothing less than immediate and utter destruction. "To the temples—to the temples of the gods!" was the cry. But against all the gods of Egypt judgment had fallen; they were, Dagon-like, dashed to the ground, and lay helpless in their ruin to assist themselves, much less their worshippers. But the blood, the sprinkled blood; here is the secret of Israel's security. Why so? It were enough to reply God ordained it, is not that enough? It would be to any fearer of God; but blessed be His great name, He has left no occult secret for us to guess at.

Another deliverance is represented here, and another Lamb's blood is prefigured, even the Lamb of God who taketh away the sins of the world. All Christian men and women were the slaves of sin, guilt, and the curse; nor could the liberation of one of them have been effected but by the death in their stead of a divine victim—spotless, holy, and divine. As these abodes were sprinkled with blood—the blood of the paschal lamb—so are the hearts of all believers sprinkled by faith, i.e. they have felt their cruel and debasing bondage to sin and death, and they have read, in the substitutionary death of Christ for them, God's righteous justice vindicated, in freely pardoning and at once justifying them from all things standing against them, and receiving them into favour and giving them eternal life. *That* was a ceremonial atonement, this is a *real* atonement. *That* spoke of natural life in the midst of merited death; this speaks of spiritual and everlasting life. *That* broke Egyptian bondage; *this* breaks the yoke of sin off the neck of the sinner, who now becomes a freeman, has his fruit unto holiness, and the end eternal life. The faith of that sign *moved* on to obedience; the faith of *this* does the same—it

leads to holiness, "without which no man sees the Lord." If they had not complied with the ordinance, if they had not believed God, and treated the matter with indifference, they must have shared the fate of Egypt's firstborn. Just so now, the gospel testimony is "flee, flee for refuge from the wrath to come"! Be careless, be indifferent or impiously blasphemous, and with blinded fools and infidels reject, and take your chance, then assuredly you must perish. "He who believeth not shall be damned"—so runs the message of Heaven. But more, the Hebrew must not pass out of the door of the house; curiosity or necessity might say, go—but if he did, he was *beyond* the peaceful sign, and in full exposure to the sweep of the slayer's sword. So now; retire, go back, become a lukewarm professor, become a worldling once more; have a lot yet again with the world in its worldliness, no matter that you once were, or thought you were, *within* the impenetrable abode of blood-besprinkled security; go out under whatever pretence, speak, think, do as the worldling does, who has "his portion in this life," yet professing Christianity and church-going habits retained, it avails not; be a Christian in *name* and a worldling in *reality*, it matters not; you have passed out of the "hiding-place," to find your portion with hypocrites and unbelievers.

And yet again, does an objector exclaim, What after all is there in the blood of Jesus Christ to procure for sinful men immortal happiness? What is there in the blood of Christ! Fool that you are, it is the heart's blood of a Divine person; there is a dignity, a worth in His self-moved, voluntary sacrifice for others, to confer upon those others a full, free, eternal salvation, and a crown of immortal glory. O! what cannot that procure? What cannot that purchase to him who is under the invulnerable covering of atoning blood?

There was nothing mysteriously efficacious in the animal blood that saved the sprinkled house; it was but a *sign* of something; it was but the shadow of another something, yet afar off; but the blood of Christ, our passover, possesses moral worth—to put faith in it is for a soul "to pass from death into life." The whole virtue that is in the person of the glorious Sufferer and His expiation, is derivable from His own Godhead. "If the blood of bulls and goats sanctified the natural life of the offerer, shall not the blood of Christ, who by the Eternal Spirit offered himself, cleanse your consciences from dead works to serve the living God."

IV. The Redeemed Family.

All within the sprinkled dwelling—whether one, two, three, children and persons of full age, servants as well. All shared the security of the blood of the Lamb. It was a whole household's salvation from death, otherwise inevitable.

But families, as such, stand in a different relation to the blood of the Atoning Lamb. *That* was a *domestic* institution; *this* speaks to men, and women, and children, in their, I say, in their *individual* capacity, calling for an intelligent understanding of spiritual danger, and of salvation from that danger by faith's application of the relief

afforded. *Then* the faith of the head of the house was the salvation of the house, for he was led to *employ* the means of safety, *irrespective* of the opinions of the inmates; whereas, it is the individual conscience which the gospel addresses, and sinners are saved by their personal application by faith in the blood of the Lamb of God, who beareth away the sin of the world. Hence you find it appeared not sufficient to Paul the Apostle that he rejoiced in the confession of the jailor's faith, for "he spake the word of the Lord to all that were in his house." Christ is the head of the redeemed family the church, "whose house we are if we hold fast the confidence unto the end." Over all that family of grace, the Atonement extends its benign influence, and each sinner, by repentance and faith in Christ's finished work, falls into his or her place in this redeemed family, the moment that there is an intelligent belief of the truth. And a vastly multitudinous family it is; for it embraces all the fearers of God who lived in the antediluvian and postdiluvian ages, on to the end of the world: all these stand related to the myriads of the sinless ones above, who never needed a Mediator and Saviour, for they never broke away from their allegiance. Yet they form together *one* body; hence we read of "the whole family in heaven and earth." The unfallen rejoice in that they never needed redemption, and the redeemed in that sovereign grace and transcendent love which provided, wrought out, and brought in everlasting righteousness for them, not only upraising them from their lost estate, but infinitely dignifying them by the Lord of life and glory taking on him our nature, and now to reign in it for ever! Now both wings of this vast army, "that no man can number," unite in one harmonious anthem of praise "to Him who loved and washed the once-revolted in His own blood, making them kings and priests to God the Father, and reigning with Him for ever and ever."

V. The region beyond had no interest at all in what was passing in the houses of the poor idol-serving Egyptians. Alas, the night of Israel's redemption was the hour of the heathen's unexampled anguish and dismay—"not a family without a dead corpse"! Imagination labours in vain to realise the spectacle; in one and the same dark hour of midnight, one and the same calamity inflicted noiselessly the terrible blow which cuts off the pride and flower of an ancient people! Now "lamentation and mourning, and woe" are heard, and only heard, over the vast population. Death's visits, most frequently, are far between, and many monitions herald his approach, but here he spreads wide his dismal pall, and bids Mizraim clothe himself in sackcloth and ashes. This people embalm their dead, but where are the embalmers now? "Ah! men of might find not their hands." But how is the scene reversed throughout Jacob's dwellings! O, what glad surprise! what transports of joy! The iron furnace, the brick kiln no more; the voice of the oppressor is hushed into perpetual silence; they hasten away, and the desert already echoes with timbrel and song. Is there anything like unto this on earth, take it all and

all? Yes, you have but a faint picture of a greater deliverance, of a heavier judgment that shall one day pass before our eyes. Two peoples rise that morning from the bondage of death; the one bright with the light of immortality,—the other, black with the passions of fear, terror, remorse, and disappointment. The one people singing, “O death, where is thy sting? O grave, where is thy victory?” the other cursing the day they were born, and the day they entered the broad way that ends in destruction. The one people hovering on the edge of endless felicity; the other with a presentiment of hell, ere the destiny is declared.

It is not necessary that we should make any further particular application of these things. Any reader can see at a glance two great peoples, the one rising into blessed liberty—the liberty of justification, and holy happiness, and endless life, the fruit of a true and honest belief and trust in the sacrificial death of the Lord Jesus Christ; and the other, sealed up in judicial blindness and hardness of heart, the fruit of their own depravity and love of sin. Wherefore, make your choice then this day, to suffer with Christ and then to reign with Him, or, to live a merry life and short, in the service of the flesh, in the homage of the world’s three gods—the lust of the flesh, the eye, and the pride of life, and then to suffer the second death, which dies never! O, find your way, dear friends, to yonder propitiation; *there*, leave your guilt, but *bring away* peace, “the peace of God that passeth understanding;” and THOU Holy Spirit, dispose the unwilling to repent, believe, and live.

Men and brethren, if anything were wanting to keep up the remembrance, and to publish the glory of Christ’s redemption, it is supplied in the standing ordinance of the Lord’s Supper, “Do this in remembrance of Me.”

Let us find our places around the board furnished with the memorials of a deathless affection, which poured itself out on the altar of a freewill offering of such transcendent value as to fill the yawning breach that lay between us and peace with God. Let us approach “to keep the feast in truth and sincerity”; to feed our immortal nature with food which even angels cannot appreciate, as we can who have been plucked from everlasting destruction, and made sons and daughters of God, and heirs of a heavenly inheritance; all, all the fruit and outcome of the Lord’s *priceless ransom*. “Glory to God in the highest, peace on earth, and good-will to men!” Amen.

December, 1873.

ALIQUIS.

Short Notes.

THE POPE'S ENCYCLICAL.—The Encyclical issued by the Sovereign Pontiff last month is notable as the first he has promulgated since he was invested with the divine character of infallibility, and also as giving his own views of the state and prospects of the Papacy since that event. It is very long, very prosy, and very lugubrious, and totally wanting in that dignified tone which should characterise every production of one so infinitely raised above humanity, and who, as the Vicegerent of Christ, claims the allegiance of the whole Christian world,—of the Archbishop of Canterbury, as much as of the College of Cardinals, of the Queen of Great Britain as of the Queen of Spain. In whichever direction he turns, he sees nothing but desolation. While he has been engaged in fortifying his position, by summoning bishops from the ends of the earth to confer on him the attribute of infallibility, his own Catholic children have been falling away from him, and daily becoming more obstreperous, till they have had the audacity to engage in the construction of a Catholic religion without a Pope. Matters have, he says, reached such a pass that death itself seems better than life. He is therefore endeavouring to bring them back to their allegiance, not by the sweet voice of Christian charity, but by launching the thunders of the Vatican against them; and this he has done with such unction as to remind us of the biblical expression, "He clothed himself with curses as with a garment."

He passes in review the apostasy of the various Catholic princes and communities, and begins with the "sacrilegious usurpation of our own territory," but he does not dwell upon "the woes of our own city and of the whole of Italy, where by foul means we have been deprived of all ways of ruling and governing the Church universal," farther than to denounce the suppression of the Roman University "which had been established in Anglo-Saxon times." He then passes on to the defection of the Catholics in Switzerland. At the commencement of the Ecumenical Council, he boasted that Geneva had, for the first time since the Reformation, accepted a bishop, and allowed him jurisdiction; but he now complains, and with no little bitterness, that they have banished the good bishop, and obliged every parish priest to take an oath which he says involves "actual apostasy," although it has been truly observed that this apostasy goes no farther than to give such latitude to the decrees of the Council of Trent as the Gallican Church has always given to them. He stigmatises, not the Protestants, but the Catholics of the republic, as having overturned the order and undermined the foundations of the Church of Christ, and we therefore "do, by our apostolical authority, declare the prescribed oath to be unlawful and sacrilegious, and that all those who, in the canton of Geneva and elsewhere, have been elected by the votes

of the people, and confirmation of the civil power, shall venture to take upon themselves ecclesiastical functions, do, *ipso facto*, incur the greater excommunication especially reserved to this Holy See, and that they are to be avoided by the faithful, according to the divine command, as strangers and robbers who come not but for to steal, and to kill, and to destroy." He then turns to the progress of events in Germany, and more especially in Prussia, where, "by a cruel and unjust legislation, laws have been passed to inquire into and to decide in what manner students are to be taught and trained to the sacerdotal office," and a "royal tribunal has been instituted for ecclesiastical affairs, before which bishops and sacred pastors may be cited "to receive judgment as criminals, and to be coerced in the exercise of their spiritual office." Such are the "impious commands of persecuting princes."

But the whole strength of the apostolical anathema is reserved for the new heretics who call themselves the "Old Catholics," and for the Prussian and other Governments of the Germanic Empire who have patronized them. He then refers to the aims of these impious men, the sons of perdition, the synagogue of Satan, which appear plainly from their writings, and most of all from that "impious and most impudent of documents which has lately been published by a certain notorious apostate, Joseph Hubert Reinkins, whom they have set up for themselves as their pseudo bishop." They stubbornly reject and assail the infallible teaching of the Roman Pontiff, and the whole Church, and audaciously affirm that he and the whole of the bishops, priests, and people united with him have fallen into heresy by professing the definitions of the Ecumenical Vatican Council. This amounts to a denial of the indefectibility of the Church and to the blasphemous assertion that it has perished throughout the world. "We, therefore, unworthy as we are, who have been placed in the Supreme See of Peter for the guardianship of the Catholic faith, by the power given us from on high, not only declare the election of the said Joseph Hubert Reinkins unlawful and altogether null and void, but by the authority of Almighty God we declare the said Joseph Hubert, together with those who have taken part in his sacrilegious consecration, and whoever gives aid, favour, or consent to it, excommunicated under anathema, and the faithful are forbidden as much as to bid them God-speed."

THE NEW LONDON SCHOOL BOARD.—The returns of the election to the new School Board were not completed when we were obliged to go to press for our December number; and although a month has since elapsed, we cannot allow the subject to pass without a brief allusion to the composition of the Board. The result appears to be that unsectarian education is supported by 29, and perhaps by 31, and denominationalism by 18, and at the most by 20. Of the latter, 12 are clergymen; of the 7 Nonconformist ministers, 5 are Congregationalists, and 2 Wesleyans. One of the Churchmen, the vicar of St.

Thomas, Charterhouse, is a vigorous opponent of the denominational policy of his brethren; and of the Nonconformists Dr. Rigg is a staunch advocate of denominationalism. A central committee was formed in London, under the auspices of the Bishop of London and Lord Shaftesbury, to promote the return of Churchmen to the Board, and a vigorous organization was established in the various parishes. The churches resounded with impassioned appeals from the pulpits and the reading-desks, and, we hear, from the altars in Roman Catholic churches, to return the Church nominees, and we were involuntarily reminded of the well-known couplet in *Hudibras*—

“When pulpit drum ecclesiastic
Was beat with fist instead of a stick.”

The object of the Church party was to promote its interests and to subvert the policy of the old Board, by preventing the increase of School Board schools, and filling the denominational schools by paying the fees of the children of parents who pleaded poverty. The friends of unsectarian education had, therefore, reason to apprehend that, with all these agencies at work, the new Board might be composed of men who would not support the wise, judicious, and energetic policy of the retiring Board, which had received the highest commendation from Mr. Forster. But these fears were not realized. The violence of the efforts made to secure the return of Churchmen served to defeat its own object. In Hackney, where the contest is said to have been hottest, the Liberals polled 50,000, the Churchmen 28,000. The poll was headed by a Wesleyan opposed to the 25th clause, and both Mr. C. Reed and the Rev. J. A. Picton, professing the same views, were returned. In Chelsea the most strenuous efforts were made by the clergymen to secure the suffrages for Canon Cromwell and the Rev. Mr. Reade, but they came in at the bottom of the poll; while Dr. Gladstone, the warm advocate of unsectarianism, stood at the head of it, and polled within 150 of both of them. Of the character of the new Board, the *Daily Telegraph* remarks, “We see the very utmost that close battle, order, and clever tactics can do in London for the denominational and voluntary schools, and the result shows that those principles are in a minority. There is a majority of sensible and earnest educationers on the Board, and the first genuine trial of strength will either show the clericals that they must be national, or else let Parliament see the necessity of devising means to save education from bigotry.”

It is to be hoped that some of our journalists will find leisure to form an analysis of the recent elections throughout the country, arranging the members who have been elected, under the three classes into which their opinions divide them: the Secularists, who eschew all religious instruction, and even the appearance of the Bible, in the schools; the Unsectarians, who advocate the reading of the Bible, and the explanation of the simple and elementary truths of Christianity, in combination with secular knowledge, in the classes; and the Deno-

minationalists, members of the Church of England or of Rome, who will have nothing to say, if possible, to any school in which the catechisms and dogmas and formularies of their respective creeds are not primarily inculcated. As far as we can judge from the scanty reports before us, it would appear that the Unsectarians are, on the whole, in a majority, and that the balance of public opinion is against the Denominationalists, notwithstanding the commanding position they occupy in every parish. It would seem, also, that the country is by no means prepared for the banishment of the Bible from the schools, and that the Secularists are in a decided minority, except in one town, where, we are happy to perceive, they will have an opportunity of exemplifying the value or the reverse of their system. It is by no means agreeable to remark that, in the recent elections, the great object of education was completely lost sight of, and that they became a mere contest between Church and Dissent. Viewed even in this light, the struggle has an important signification, inasmuch as it demonstrated the strength of the party opposed to the support of Denominationalism from parish school-rates, in addition to the large subsidies it receives direct from the Treasury, to an extent sufficient to rescue it from the contempt of Mr. Forster, and to command the attention of Parliament. Having reason and equity on its side, this party is not likely to grow weaker in this enlightened age. Nor should it be forgotten that the Nonconformists are not struggling for ascendancy. Their policy aims at no benefit to any sect; they are the advocates of schools, from which their own particular tenets are to be scrupulously excluded, and in which nothing is to be taught but the truths of our common Christianity from the fountain of inspiration. Their object is, not to deprive the churchmen of any of the pecuniary advantages which Mr. Forster bestowed on them, but to prevent their encroaching upon the parish school-rate, and turning the noble system of national education into an engine for strengthening their own ecclesiastical system and power.

THE BENGAL FAMINE.—Bengal and Behar, owing to the failure of the rains, and the deficiency of the crops, are threatened with a period of scarcity which may end in a famine, equal in severity to the great calamity of 1770 when it was calculated that one-third of the inhabitants of Bengal perished. It is now several weeks since the approach of this visitation became visible, by the languishing appearance of the crops, for want of the usual showers; and the prospect has not brightened since. The number of those who will be affected by this dearth is roughly calculated at twenty-five millions, and the number who will require supplies of food to keep them alive, is variously estimated at a tenth, an eighth, and a fifth. Even at the lowest calculation, it will be one of the greatest and most sweeping calamities of the century, and it is most gratifying to contemplate the appliances for mitigating it which are furnished by the progress of modern science, in the telegraph to convey instant intelligence between district and

district, and province and province, and the steam-engine to expedite the transmission of relief. It is at such a crisis as the present that we are enabled to estimate the value of the rail which runs through the Gangetic valley for more than a thousand miles, and is now straining its strength and resources to meet the emergency, carrying 7,000 tons of food grains a week.

In the Orissa famine, seven years ago, the public authorities of India and Bengal could not be persuaded to realize the imminence of the crisis, and contented themselves with telegraphing their orders—the one from Simlah, the other from Darjeling—to the officials in Calcutta, who were equally incredulous, and no active measures were adopted till it was too late. The consequences are recorded in the darkest page of the annals of British India. The lesson taught on that occasion has not been lost. Both Lord Northbrook and Sir George Campbell recognized the approach of danger as soon as the deficiency of rain became palpable, and girded up their loins to cope with it. The Governor-General hastened down from Simlah to Calcutta to ascertain the exact state of things on the spot, and to concert the necessary arrangements with the Lieutenant-Governor, who had been moving about from district to district making investigations and preparing the local officers for the new responsibilities which were about to devolve on them. It is gratifying to England to know that her representatives in that magnificent empire are fully prepared “to do their duty,” and that nothing which a wise, benevolent, and energetic Government could devise to mitigate the horrors of the famine has been omitted; and that no outlay will be grudged which may be found necessary. The local Governments and the heads of departments have been instructed to curtail all other expenditure as far as possible, and to reduce the estimates for the next year to the lowest figure. At the instance of Government, the railway fares, which were previously on a scale unknown in England, have been still farther reduced to about a farthing and a half a ton per mile. All tolls have been temporarily suspended. Steamers and flats have been placed on all the inland navigable waters for the conveyance of food; and camels and other means of carriage have been brought into requisition from all the provinces, to distribute it. Advances have been offered to landholders who will import grain and sell it at cost-price. Grants have been made for the relief of districts where the scarcity has begun. The Government have promised to double, and more than double, private subscriptions. Vessel after vessel is entering the Hooghly, laden with rice from foreign parts, and relief works are planned in the districts likely to be affected, in which the starving people will be employed as soon as the necessity becomes apparent. If the country is blessed with the showers which are usual at Christmas, the spring crop may yet be saved; and we hope that our notice of the famine next month will be of a more cheering character.

The Bishop of Calcutta has prepared a form of prayer to be used

on this occasion. At the same time, the Society for the Protection of the Orthodox Hindoo Religion have held a meeting, at which the following invocation to the second person in the Hindoo triad was chanted :—

“I. O Almighty Supreme Vishnu! Thou art the Preserver in this world; save, therefore, Bengal and other places from the impending dearth.

“II. O God! we, thy devoted people, humbly pray that thou wouldst rescue us always from future grain scarcity.

“III. O Asylum of Mercy! pour down thy bounteous showers of kindness, and cause the world to be supplied with a plentiful harvest.

“IV. In this *kali yuga* (age of vice) we human beings live upon grain; so save our lives by that food, and spread abroad thy Divine glory over the universe.

“V. O Lord! Governor! Thou art the sole Protector of the helpless; kindly pardon our sins, and, hearing our solicitations, bestow upon us thy universal benedictions.

“VI. And also prolong the life of the Sovereign who is our Ruler, for the prosperity of the subjects entirely depends upon the Monarch's weal.”

The reader will notice, with no little pleasure, this spontaneous expression of loyalty to our gracious Queen by the most rigid sect of Hindoos. There can be little doubt that the extraordinary energy put forth by Government to alleviate the sufferings of the people under this visitation, will make a deep and permanent impression on the minds of our subjects in India, in favour of our rule, even if it should not evoke a feeling of gratitude, of which they have hitherto been considered incapable.

The latest information regarding the famine before our going to press, is contained in the following telegram from Lord Northbrook :—

“In continuation of telegram of 15th, present prospects somewhat better than anticipated. Estimated yield of rain crops, not including crops to be reaped in spring, 1874, as follows (by average crop is meant 12 anna crop on good average yield; full crop is 16 anna crop):—

“Littoral Districts, which include chief rice exporting districts of Bengal, population 11,000,000, average crop; Western Bengal, 3,500,000, fully half-average; Central Delta, 7,000,000, half to three-fourths; Northern Bengal, 7,000,000, quarter to one-third; Eastern Bengal, 7,500,000, average; Uplands of Bengal and Chota Nagpore, 7,000,000, two-thirds to average; North Behar, 11,000,000, less than one-third average; South Behar, 8,000,000, one-third average; Assam and Hill districts, 3,500,000 average.

“Rice harvest proceeding everywhere. In some districts yield better than expected. Recent rain in Bengal has done some good to spring crops. Slight fall in prices, but not such as anticipated on new rice coming into market. General prospects not materially different from 1865. Lieutenant-Governor's preliminary estimate of requirements is 70,000 tons of grain, to be available in distressed districts before the end of January, securing more than supply for three months for persons who may be on relief works or require relief. This demand will be fully met from purchases made by Government of India and Bengal Government. We have taken ample precautions to meet any further demands. Lieutenant-Governor promises further estimate on January 31.

“Telegram will be sent every week in continuation of this.”

THE LATE MR. WINTERBOTHAM.—Mr. Henry Winterbotham, the member for Stroud and Under-Secretary for the Home Department, died suddenly on the 13th December, at Rome, to which he had repaired for the benefit of his health. He came from a Liberal stock his grandfather having been one of the most active members of the Society for Constitutional information, or the London Corresponding Society, eighty years ago, which Mr. Pitt made every effort to crush; and was one of those who were incarcerated on a charge of high treason at that period when the celebrated trial and acquittal of Hardy, Horne Tooke, and Thelwall, established in this country the power of freely discussing the acts of its rulers, and the privilege of meeting for the discussion of social and Parliamentary reforms, without being deemed guilty of constructive treason. Mr. Henry Winterbotham was for seven or eight years at the Chancery Bar, and, at an early age, obtained a seat in Parliament, where, on his first speech, he acquired a high reputation, though it was in connection with the interests of Dissent. It was remarkable for the elegance of its diction, the power of argumentation it exhibited, and its pointed and elegant satire. It hit the House, so to speak, "between wind and water," and marked him out for oratorical eminence in the most critical and sensitive assembly in the world. His greatest speech, perhaps, was that on Education, which is described by one of our most influential journals "as the most lucid exposition of the real grievance of all Nonconformists, the social ascendancy of the Church, and the harshness with which it is occasionally maintained, ever heard in Parliament." In 1870, Mr. Gladstone showed his discernment of character by offering him the post of Under-Secretary of State in the Home Department, and he was from that time deprived of all opportunity of addressing the House, as, according to Ministerial etiquette, he was condemned to official reticence, his senior being a member also; but his reputation was fully maintained in the speeches he was enabled to make at public meetings. He was offered the post of Legislative member of Council in India, which had been held by Mr. Macaulay, and by men of older standing than himself, but he could not be seduced from his Parliamentary career. It was peculiarly honourable to him that, without the aid of connection, fortune, or personal favour, he forced himself into office at the early age of thirty-three, by his own individual merit. He was an avowed, though not extreme, Nonconformist; but this did not diminish his weight in the House, which is an assembly of laymen, and not of ecclesiastics. The amiability of his disposition, combined with the manly and consistent, but not offensive maintenance of his views and principles, secured him the esteem of both sides of the House; of his political opponents as well as of his friends; while the commendation bestowed on him by the Conservative journals fully attest the appreciation of his opponents of his personal and his public character. At the period of his untimely decease he was the most rising politician of the day, and if his life had been spared would un-

questionably have, in the course of time, risen to the post of Minister of State, and his death is universally considered a heavy loss, both to the Ministry and to Parliament. The Dissenters also have just reason to regret it, for it was no small gratification to them to perceive that one so able and so resolute in the representation of their views, had acquired such eminence in the counsels and the administration of the State.

The True Ideal of the Pulpit.*

PREACHING is a perfectly natural work, successful through supernatural power. Its object is to instruct men in the knowledge of truth, to impress truth on the conscience and the heart, and to win to obedience of truth the estranged human will. To these ends it is a perfectly philosophical means. Its action is normal to the constitution of the soul. Its aims and its methods commend themselves to the good sense of all candid minds. They are not philosophically different from those of honest speech in other forms. But unlike those, preaching is overshadowed, in the very conception of it, by the Divine Presence. There lies the sole hope of its success. Finite instrument in the hand of Infinite Power; Nature used by Him who made it: such is the true ideal of the pulpit.

Preaching, then, is no idle play for the amusement of idle minds. Its design is not to fascinate men by euphony of speech, to startle by oddity of conceit, or quaintness of imagery, or boisterous declamation. It is not to work upon the magnetic organism which unites body and mind, so as to excite sensibility not sustained by thought. Still less is it to soothe the religious instinct of men, while evading or stupefying those cravings which forecast eternity. A genuine preacher will engage in his work with intense intelligence of purpose. He will preach truth to the calm, sober judgment of men. He will lead men to a right life by implanting within them right convictions of truth. He will kindle their sensibilities by so presenting truth as to set their minds to thinking. Vividness of belief, depth of feeling, holiness of will, all borne up and ruled by truth—these will be the object of a wise preacher's aim. These he will strive to weave into the homeliness of real life. He will preach to men's wants rather than their wishes. The *wholeness* of his soul in its co-working with God will revolt from making the pulpit anything less than a regenerating power.

He may—indeed, he must—employ varied and skilful methods of address. Things new and old he will bring from his treasure. Acceptable words, even, he will seek out diligently. No art of orator, or poet, or moral painter is unworthy of him. But the crowning feature of his work

* "Born Again; or, The Soul's Renewal," By Dr. A. PHILIPS, of Andover. London: Hodder and Stoughton.

is, that it breathes with the singleness and the intensity of his desire to make truth reach and sway the whole being of his hearers, through time and in eternity; and with the courage of his faith that, in God's strength, and in that only, it will do this.

This ardour of devotion to truth, and to God in truth, palpitates all through the structure of a Christian sermon. This makes preaching seem intensely alive and concrete. This sanctifies all heart in the work of the pulpit. It subordinates art, and conceals it from obtrusion. The hearer sees no act—the preacher is conscious of none. Only God in truth is felt in living presence. Such is the theory of preaching as implied in the Divine instrumentality of the new birth.

This theory is specially opposed to a certain construction of discourses, some varieties of which, we have reason to fear, are craved by the popular taste of our own day, and are sometimes given from the pulpit.

"GREAT SERMONS."

Here let us distinguish precisely the evil; for I must believe that undeserved censure has been broadcast upon both the pulpit and the popular taste by indiscriminate rebuke. That is not a healthful caution, for it is neither reasonable nor scriptural, nor true to the teaching of history, which decries the careful, the studied, the elaborate, the anxious use of what are ambiguously called "natural means" in preaching. God recognises no other than natural means. Supernatural power, acting through natural means, is the Divine ideal of successful preaching. So far as we have anything to do with it, the means are as essential as the power. Philosophically speaking, indeed, we have nothing to *do* with anything but the means. Prayer is but a means auxiliary to truth.

That is a perfectly legitimate taste, therefore, which demands *thought* in the pulpit, as everywhere else where mind attempts to influence mind. That would be a criminal weakness in the pulpit which should fail to meet such demand. We must commend the alertness of the popular mind which requires penetrative and suggestive preaching. Men always require this when they are in earnest. They have a right to it. We should not be fearful of "great sermons." We are in no peril of greatness above measure. It would be more becoming to our modesty to stir up each other's minds in remembrance of the evil wrought by small sermons. But the truth is that, in this work of preaching Christ, "great" and "small" are impertinent adjuncts. In such a work there is nothing great but God, nothing small in His service.

That is not only a hopeless—it is a positively false policy, which, in its fear of an excess of stimulus in the pulpit, would put down the popular craving for thought, by inundating the pulpit with common-places whose only claim to attention is that they are true. Even that which is so severely and justly censured as "sensational preaching" is not so unworthy of respect as that preaching which popular impatience describes by the use of an old word in our English vocabulary, and calls it "humdrum."

The policy of frowning upon the raciness of the pulpit as an unholy thing is not the policy commended in the Scriptures, nor is it the policy which, historically, God has blessed. Apostles charge us: Be strong; quit you like men. The Bible itself is the most thrillingly living volume in all literature. Why do philosophers turn to it when all other wisdom

is exhausted? Yet savages have wept, entranced by it, when they would play with their plumes under the reading of *Pilgrim's Progress* or *Robinson Crusoe*. The testimony of history is, that, in every period of religious awakening in the world, the pulpit has been intellectually awake. Preaching has been thoughtful, weighty, pungent, startling, and timely: so broad awake as to impress the world as a novelty. At such times there is very little of conservative tranquillity in it. It seems rather to be turning the world upside down. It has always been thus—it always will be. Cannot the depth of revivals of religion be generally measured by the weight of the discussions in which the pulpit has pressed down truth into the popular heart?

The principle, in brief, which should decide all questions respecting the intellectuality of preaching is this: that the popular mind will always demand, and ought always to receive, so much of weighty, racy, penetrative, original thought as the popular conscience is sufficiently educated to appropriate, and it should receive no more.

AFFECTATIONS OF THE PULPIT.

But there is a style of preaching which is regardless of this principle, and of all others that concern the necessities of souls. I refer to that structure of discourse in which the sacredness of truth, as the Divine instrument of salvation, is buried beneath the display of artistic skill. There is a mode of preaching in which a sermon becomes purely a work of art, and nothing more. This error exists in a variety of forms. Sometimes it is the art of constructing authoritative formulæ of theology. Doctrines are defined and defended with reference to nothing but their orthodoxy of statement, and their place in a catechism or a creed. Again, it is the art of scholastic reasoning. Argument is constructed with care for nothing but its logical rigidity—and, we may blandly add, its aridity. In other cases it is the art of transmutation of truth from the dialect of experience to the dialect of philosophy. Sermons are framed in morbid fear of cant and commonplace. Without one new thought, or new shading of an old thought, the preacher would fain lift up his weary and bewildered hearers from the language of life—that is, the language he has *lived* and therefore knows—to the language of the “higher thinking,” whatever that may be. He preaches as if the chief end of man in the pulpit were to evade the peculiarities of Christian speech. In its best interpretation, his discourse is only an exchange of the cant of the church for the cant of the school.

In a still different form, this clerical affectation becomes the art of elegant literature. The graces of composition are elaborated with solicitude for nothing but its literary finish. They are drawn, like the lines of an engraving on a plate of steel, with fastidious and mincing art, studious only of their effect in a scene which is to be set in a gilded frame, and exhibited to connoisseurs. Application of truth, is made, if it be made, to an imaginary audience or to an abstract man. It is clothed in archaic speech, which no man, woman, or child of a living audience will take to heart. An exhortation to repentance even may be so framed and uttered as to be nothing but the closing scene of a drama.

Perhaps the most vapid variety of these affectations of the pulpit is that which, for the want of a more significant name, may be termed the art of churchly etiquette. This is an inheritance from a dead

age. Its chief aim is to chain the pulpit fast to its traditional dignity, to protect it from plebeian excitements, and specially to seclude it from the vulgarity of participation in the conflict of living opinions. With this ambition, the clergy assume the style of reverend fathers in God, and *talk down* to their hearers. Their dialect is that of affectionate patronage. They preach as an order of superior beings. At a sublime altitude above living humanity, they speak benignly to the condition of buried centuries. They discuss extinct species of thought. They exhort to untimely forms of virtue. They prop up decaying usages and obsolescent rites of worship. They are absorbed in the romance of priesthood. It may happen, as an incident to their ministry, that they tread delicately through the thoroughfare of a bloody revolution, affecting to ignore the forces which are embattled in the popular heart, and counting their mission successful if they keep the pulpit intact from the great agonies which are seething around it.

In a word, under such theories of preaching, a sermon becomes a catechism, or a disquisition, or an essay, or an allegory, or a poem, or a painting, or a reverie, or an "encyclical letter," or a nondescript beneath all these, and nothing more. Preaching is literally reduced to an art, and religion is degraded to a science—reduced and degraded, not because of science and art, but because they are made nothing else than a science and an art, or are even made caricatures of both. The intense sacredness of truth, as God's instrument in the quickening of dead souls, and in satisfying the cravings of their awakening, is lost out of sight in the preacher's solicitude for certain accuracies, or prettinesses, or dignities, or oddities, or distortions of artistic form.

Biblical View of Truth as a Power.*

THE scriptural representations on this subject are not recondite; yet they cover all those points of inquiry on which we need instruction, that we may form a consistent theory of the working of Divine Grace. They may be cited, not so much for their force as proof-texts, as for their pertinence in giving us the inspired doctrine in inspired expression. Fortunately, the most salient of the passages declarative of this doctrine need no comment. To utter them is to explain them. It is difficult to mistake the import of the text: "Of His own will begat He us with the word of truth." To the same effect is the Psalmist's declaration: "The law of the Lord is perfect, converting the soul." The entire burden of the one hundred and nineteenth Psalm is a tribute of adoration to truth as an instrument of Divine purposes. Why was Paul "not ashamed of the Gospel of Christ"? Because "it is the power of God unto salvation."

Dogmatic statements of doctrine, however, are not the favourite forms of inspiration. The most emphatic representations of doctrine in the

"Born Again; or, the Soul's Renewal." By Dr. A. PHILIPS, of Andover. London: Hodder and Stoughton.

Scriptures are pictures. Their forces of expression depend on the significance of figurative language. Scriptural style is thus hieroglyphic. "I have heard of Thee," one might say, in comparing the biblical revelation of God with uninspired theology,—*"I have heard of Thee by the hearing of the ear, but now mine eyes seeth Thee."* We must, therefore, often interpret calm and literal declarations by the light of other texts, in which the same truths are more intensely expressed or implied in metaphor. We must gain vividness of impression at the expense of literal accuracy of formula.

Thus Truth, as an instrument of God's will, is at one time a lamp to the feet of a wanderer; it is a light shining in a dark place. Then it is a voice from heaven; it crieth at the gates of cities; it is more, it is the rod of God's mouth; yet it is songs in a pilgrimage. Again, it is an incorruptible seed; seed sown in good ground; it is an engrafted word. Martial images and mechanic powers and the elements of nature are laid under tribute to express it. It is a sword, the sword of the Spirit, sharper than any two-edged sword; it is a bow made naked; the wicked are slain by it. It is a helmet, a shield, a buckler; it is exceeding broad; it cannot be broken. Goads, nails, fire, a hammer, are its symbols. It breaketh the flinty rock; it is mighty to the pulling down of strongholds. Opposite and contrasted emblems are tasked to portray its many-sided excellence. It is a fountain; it runneth very swiftly, yet it standeth for ever; it is settled in heaven; it cannot be moved till heaven and earth pass away. It is of ancient birth; before the mountains were settled, it was brought forth; when there were no fountains it was there. The choicest and most fascinating objects of man's desire are the imagery of its magnificence. It is a revenue, better than choice silver; men shall buy and sell not again: happy is the man that findeth it. It is a pearl of great price, better than rubies; like apples of gold; yet to him that thirsteth, it is wine and milk, which, in the affluence of the supply, shall be given away without money and without price. The senses of the body and its most necessary functions are made to set forth the efficacy of truth. Men taste it as a luscious food; it is sweet to the taste, sweeter than the honeycomb. Their hands have handled it, as a work of rarest art. They have walked in it, as in a path at noonday. Yet they have hidden it in their hearts; and there it quickeneth, it strengtheneth; it hath made man free; it giveth life. Men are born again by the Word.

Even the most daring mysteries of speech are resorted to, to intensify truth as a power in the universe. It dwelt with God. Before the hills, and when there were no depths, then was it by Him, as one brought up with Him; it rejoiced always before Him. And more, it is God: "I am the truth;" again, it is God: "the Spirit is Truth."

By such versatility and boldness of imagery do the sacred writers pour out in profusion their conceptions of truth as an instrument in the execution of God's will. And it is by the aid of these picturesque Scriptures that we must vivify our interpretation of those declarative passages which express logically the instrumentality of truth in regeneration.

It is very obvious that the inspired writers have not thought it essential to the objects of their mission to measure and weigh their words, to meet exigencies suggested by metaphysical inquiry. They have spoken as freely, as boldly, with as spontaneous and unguarded speech, on this subject, as on that of the holiness or the love of God. Theirs is the

dialect of song, rather than of diplomacy. They have spoken as if they were not thinking of any philosophy to be defended or destroyed, or of any polemic strategy to be executed or evaded, by the doctrine they should teach. They have spoken like plain men talking to plain men. They have uttered truth vividly rather than warily. They evidently trusted much for the correct interpretation of their language to the common sense of their readers. They have assumed many things, they have omitted to guard against many misconstructions, because of their confidence in common sense. The necessary beliefs of the race, of which common sense is the exponent, lie back of inspired language, as of all language.

We must bear this in mind in any attempt to reduce the scriptural declarations to the formulary of a creed. With this precaution we may safely infer from them all that we need to know respecting both the fact and the mode of the action of truth in regeneration.

The Name above every Name.*

"The name of the Lord is a strong tower."

THOU, through whose all-prevailing Name
I urge my every plea and claim,
The Holy One, the Just!
Jesus! Thy Name's mysterious power
Shall guard me through life's dangerous hour,
And be in death my trust.

Oh, precious Name! my tower of strength,
My resting-place, through all the length
And toil of life's rough way;
When vexed with cares, oppressed with woes,
Still, still in Thee I find repose,
On Thee my soul I stay.

Thou brightest, dearest, holiest Name
Of Him unchangeably the same,
My Hope, my Shield, my All!
Be Thou my song, my theme, my boast,
Till with His countless ransomed host
Low at His feet I fall.

Thou art the burden of heaven's song,
The theme of all the saintly throng
Enthroned in realms of light;
To Thee each golden harp is strung,
Thy praise by each sweet voice is sung,
With ever new delight.

Name above every name be Thou,
That to which every knee shall bow,
Each human heart shall bless!
Jehovah Jesus, tune each voice
In Thee, Thee only to rejoice,
"The Lord our Righteousness."

* From *Poems by Charlotte Elliott*. Religious Tract Society.

Reviews.

THE WORKS OF AURELIUS AUGUSTINE. A New Translation. Vol. IX. On Christian Doctrine; The Enchiridion; On Catechising; and on Faith and the Creed. Vol. X. Lectures or Tractates on the Gospel according to St. John. Edinburgh: T. & T. Clark. 1873.

VOL. IX. of the Augustine series will be particularly useful to ministers and students, as it is throughout occupied with the discussion of matters which must be to a greater or lesser extent continually before their attention. The treatise on Christian doctrine, *e.g.* gives Augustine's views on the interpretation and exposition of Scripture—or, in other words, on the discovery and expression of truth; and it is of course impossible for anything he has written on a subject of such importance to be without influence on those who read it, however much may have been written on the same subject since his day. The science of Hermeneutics has no doubt made rapid strides during the present century, and the Biblical student has to face questions of which this greatest of the fathers was (happily) ignorant, and it would, therefore, be a mistake to speak of his work as a complete and adequate manual on the subject. But it is full of wise and practical suggestions, and clearly lays down those great principles which are, after all, the landmarks by which we must be guided; and we have no hesitation in saying that the work, carefully studied, will very materially assist our comprehension of Scripture—our nineteenth century criticism notwithstanding. Of the fourth book, which treats of the expression of truth, we cannot speak too highly. Innumerable handbooks have been published on this part of the Christian preacher's work, but we do not know any from which more valuable instruction can be gathered. The true limits and functions of rhetoric—the qualities of a pulpit orator—the essentials of a good and effective style—the different aims to be accomplished by it—and other similar points, are discussed with admirable perspicuity and force; and we are sure that every minister will read the book with profit both to himself and his hearers.

The Enchiridion is a treatise addressed to Laurentius, on Faith, Hope, and Love. It is intended to answer such questions as the following: What ought to be man's chief end in life? What ought he, in view of various heresies, chiefly to avoid? To what extent is religion supported by reason? What is the starting-point and what the goal of religion? These questions Augustine answers by expounding the objects of Faith, Hope, and Love, using very largely (as a kind of text) the Apostles' Creed and the Lord's Prayer.

The work on Catechising refers to a practice which has fallen of late into too great disuse. Would it not be well if somewhat less time were occupied in preaching, and more in the use of this means of instruction? The change to which we allude has no doubt been brought about mainly by the altered conditions of society, and the impossibility of employing old instrumentalities in new circumstances. Still, much might be done in this direction with the greatest advantage; and even where we cannot adopt the old practice in all its extent, Augustine will give us no small assistance in our conduct of Bible and inquirers' classes, in dealing with applicants for Church membership, &c. He speaks on such matters with all the authority of a long and varied experience, to say nothing of his remarkable intellectual and spiritual powers.

The Lectures or Tractates on the Gospel according to John, were delivered orally to his congregation, and were listened to in an eager and delighted spirit; as they have ever since been prized by those who have had access to them. We regard the Lectures as a capital illustration of the principles laid down in the treatise on Christian doctrine. They display the real greatness of their author's mind—his profound spiritual insight, his vast knowledge of human nature—on all its sides, and his rare power of moulding the minds of others after the pattern of his own. His mystical and allegorical interpreta-

tions of Scripture we cannot always accept, but it is both refreshing and invigorating to come thus into contact with him, and we increasingly appreciate the importance of this new translation, which is in every way executed to our entire satisfaction.

MORAL DIFFICULTIES CONNECTED WITH THE BIBLE; Prayer and Recent Difficulties about it, &c. The Boyle Lectures for 1873. By JAMES AUGUSTUS HESSEY, D.C.L. London: Society for Promoting Christian Knowledge. 1873.

THIS is the third series of Dr. Hesse's Boyle Lectures on the "Moral Difficulties of the Bible." His attention is mainly directed to a review of the recent controversy on Prayer, and to a vindication of the Scripture doctrine in reference to it. The statement of that doctrine as against various misapprehensions; the defence of the intuitive character of prayer, which the Bible regulates rather than commands; the refutation of the position that the action of prayer interferes with established laws of nature; the absurdity of endeavouring to ascertain the results of prayer by statistical tests—these are the principal points on which Dr. Hesse dwells. Whether his lectures will satisfy the advocates of the so-called scientific view or not, we cannot say. But, for ourselves, we gladly acknowledge that his arguments are absolutely conclusive; nor can they have any other effect than to confirm the faith of a candid and unprejudiced mind in the reasonableness, the necessity, and the power of prayer.

The remaining lectures of the volume discuss the difficulties arising from the moral state of those whom God visits with sudden judgments; from the principles and methods of punishments; from the supposed impracticability of our Lord's precepts; and, lastly, from the alleged inaccuracies—historical and otherwise—of Scripture. We have greatly enjoyed the work; and, in the main, agree with its method of elucidating the difficulties which it is intended to remove. The criticism of that mean and mischievous book, "Joshua Davidson," contained in Lecture vii., is most trenchant—thoroughly refuting its main position.

The Christian Evidence Committee of the Society for Promoting Christian Knowledge is doing good service in the publication of these small and valuable volumes, which, so far as we have seen, are in all respects seasonable, and grapple manfully with the prominent aspects of the scepticism by which we are now surrounded.

DAILY MEDITATIONS. By the Rev. GEORGE BOWEN, of Bombay. With Introductory Notice by the Rev. W. HANNA, D.D.. Edinburgh: Edmonston and Douglas. 1873.

FOR any ordinary book, whose character and scope is of this kind, we should augur but a very limited success, even though as good a judge as Dr. Hanna gave it the sanction of his name and pen. But this is no ordinary book, and proceeds from no ordinary man. Mr. Bowen has for twenty-five years laboured for the conversion of the native population of Bombay, during twenty-four years of that time receiving no salary from any quarter. A man of large cultivation, eminent spirituality, and deep religious experience, he has even lived, in the native bazaar of Bombay, to carry on his work of evangelisation. He was at one time an infidel; but, after a wonderful conversion, gave up friends, country, and fortune, and consecrated himself to the service of Christ among the heathen. He has been for many years editor of the *Bombay Guardian*, and in that paper have appeared the "Daily Meditations" which we introduce to our readers. The marks of a vigorous mind are on every page, and we shall scarcely find another work of the sort which exhibits the same freshness and vividness of idea, the same fervour of faith, the same intensity of devotion. Our older readers will understand our designation of it as a greatly-improved Bogatzky.

WONDERFUL WORKS OF CHRIST: By a Clergyman's Daughter.
Second Series. London: The Religious Tract Society.

A COLLECTION of dialogues between a mother and her children about the doings of our Lord. The treatment is reverent, sincere, and sound, and it may judiciously be put into the juvenile library as a useful ally to the maternal oral instruction. As a mere question of taste it may be objected that mature sentiments are out of place in the mouths of children, and it cannot be denied that such incongruity sometimes results. This is a necessity of the dialogue-form assumed by the book. Yet even this is no objection in reality, and is less deserved here than by others of the class; for our young friends would certainly not notice the defect, and if they do attempt, in consequence of their reading, to mature their own thoughts, so much the better, and we wish that many of them by reading the "Wonderful Works" may gain such maturity of sacred learning as best ripens the fruit on the young branches of the vine.

THE PARABLE OF THE PRODIGAL SON: A Homiletic Exposition. By the
Rev. FERGUS FERGUSON, B.A. London: Hamilton, Adams, and Co.
Glasgow: Thos. D. Morison.

A BOOK that does not belie its title-page, and, therefore an honest book. It contains ten brief Homilies on various portions of the attractive Parable, and two hortatory and argumentative chapters are inserted in order to meet the objections which might be urged against the universality of the doctrines contained in the Parable. All the thought is clear, all sequences correct, the style plain and familiar—perhaps a little too familiar for such a subject; but the earnest tone of true feeling rings genuine underneath. We defy anyone to fling the book aside as dull, and anyone to read it without benefit therefrom.

CRUMBS FROM THE TABLE OF THE MUSES. By MARY EUGENIA (MRS. J.
BROWN, Sen., Torquay). London: Elliot Stock.

PUBLISHED by request, and just the lines that would be in request among one's own children who had heard them new and fresh from the author's lips. Such a publication it would be unjust to criticise by stringent rules of poesy. In its own sphere we wish this collection of rhymes a good success.

PAUL AND CHRIST; A PORTRAITURE AND AN ARGUMENT. By J. M.
CRAMP, D.D. London: Yates & Alexander.

WE are pleased to meet once more with our old friend Dr. Cramp in the capacity of an author, and to find him, like "Paul the aged," still cleaving to the grand old truths of the Gospel of Christ. May he, like the Apostle, the hero of this volume, when, we trust at a distant period, his last days shall come, brightened by visions of future triumph and glory, be able to exclaim, "I have fought a good fight—I have finished my course—I have kept the faith."

THE PHILOSOPHY OF THE CROSS. By the Rev. R. McC. EDGAR, M.A.,
Dublin. London: Hodder & Stoughton, 27, Paternoster-row.

AMONG the numerous volumes which this Christmastide have brought under our notice, there is not one the perusal of which has caused us so much gratification as this work by Mr. Edgar, of Dublin. The Doctrine of the Atonement and its related truths, are exhibited in harmonious sequence, and orderly arrangement. The canon of interpretation is rigidly evangelical, though the style is never tepid, but scholarly, bright and beautiful throughout. We hail this volume as a most seasonable contribution to the cause of theological truth, and hope that it may be our privilege to peruse the companion volume on the "Philosophy of the Resurrection," of which Mr. Edgar gives some promise in his preface.

THE DAWN OF LOVE: AN IDYLL OF MODERN LIFE. By COLIN RAE BROWN. London: Nisbet & Co.

THIS poem is dedicated, "by permission," to the Earl of Shaftsbury, so that the names both of patron and publishers are a guarantee that it is free from the "looseness" of subject and treatment which disfigure and disgrace many productions on the same theme. The following lines are a fair specimen of the quality of the poetry:—

"Woman's love:

As mountains plants survive the winter's blast,
Though on a scanty soil their lot be cast,
So woman's love is strengthened by her fears,
And thrives apace on showers of dewy tears.
Through storms of doubt its roots more firmly cling,
Till Faith's endurance full fruition bring:
Faith, Hope, and Love, united, brave the worst,
And smile when tempests in wild fury burst—
Dower'd with these priceless gifts, a gentle woman's heart
Will struggle on through years that little joy impart."

"POINTS:" OR SUGGESTIVE PASSAGES, INCIDENTS, AND ILLUSTRATIONS FROM THE WRITINGS OF DR. TALMAGE. London: Hodder & Stoughton, Paternoster-row.

A VERY characteristic selection from the sharp sayings of the great American preacher. They are not always in good taste, and some quotations are misquoted; as, e.g., the famous line, "The conscious water saw its God and blushed," is written, "The unconscious water," &c., and there are not a few confusions of metaphor. The earnest purpose and charming freshness of the author will, however, condone not a few solecisms; and although we cannot desire that the English pulpit should be entirely occupied by Talmages, we can but feel that there is much to be learned from the unartificial style and forcible expression of our reverend contemporary.

THAT GOODLY MOUNTAIN AND LEBANON. By THOMAS JENNER. London: Hamilton, Adams & Co.

MR. JENNER has given his readers a very sketchy, pleasing account of a trip to the Holy Land, copiously illustrated by the productions of his own pencil, and intelligently descriptive of the localities visited.

Many scriptural allusions have light thrown on them by Eastern manners and customs. Mr. Jenner's account of the labours of Mr. Elkarey will be exceedingly satisfactory to those who contribute to the support of his mission, and we hope that one result of the publication of this volume will be additional help to a good work which we believe is now entirely maintained by our brother Dr. Landels and his friends.

THE LEISURE HOUR, 1873. THE SUNDAY AT HOME, 1873. Religious Tract Society.

THESE popular favourites maintain all the excellences which have distinguished them in past years. The great variety of subjects, the illustration of events which suddenly rise in public interest, the biographies, scientific topics, and incidents of travel which abound in the "Leisure Hour," testify to the vigilance and *savoir faire* with which it is conducted. It is lively without flippancy, solid without dullness, and instructive without being tedious. The "Sunday at Home," as its name indicates, aspires to a more serious path of usefulness, but it is by no means less lively than its companion volume—and has, we think, slightly the advantage in regard to pictorial attractions. A series of papers by our honoured friend, Dr. Steane, on his Personal Recollections of Eminent Men who have been connected with the Evangelical Alliance, will form an interesting feature in this volume to many of our readers.

THE CREEDS OF ATHANASIUS, SABELLIUS, AND SWEDENBORG. Examined and compared with each other. By the Rev. AUGUSTUS OLISSOLD, M.A. Second Edition, revised and enlarged. London: Longmans & Co.

To those who are interested in the modern Athanasian controversy, this volume may present suggestive facts and thoughts; but for us, who prefer the New Testament to either of the famous creeds of Christendom, any disquisition on the above head has but few charms.

MADELINE CLIFFORD'S SCHOOL LIFE.

NED'S SEARCH. By M. H. HOLT.

LONELY QUEENIE, AND THE FRIENDS SHE MADE. By ISOBEL, Author of "Days at Millgate." London: E. Marlborough & Co.

TALES and mince-pies being generally abundant at this season of the year, we naturally expect them. We gray-bearded critics are not ashamed to confess that we are beginning to lose our relish for both; but our young friends who retain their taste for sweets, will doubtless find these books a pleasant morsel.

THE NEW HAND-BOOK OF ILLUSTRATION, WITH AN INTRODUCTION. By Rev. W. MORLEY PUNSHON, LL.D. London: Elliot Stock, 62, Paternoster-row.

This is a sequel-volume to the "Cyclopædia of Illustrative Anecdote," and will prove of the greatest use to those who suffer from the lack of such indispensable materials. It is an excellent feature in the volume, that the classification of subjects has been carefully arranged, and is accompanied by a copious Index.

THE MOTHERS' FRIEND. Vol. 5. New Series. Hodder & Stoughton, 27, Paternoster-row.

THE CHILD'S COMPANION. 1873. Religious Tract Society.

THE YOUNG PEOPLE'S POCKET BOOK. 1874. Price One Shilling and Sixpence. Religious Tract Society.

OLD JONATHAN. 1873. London: W. H. & L. Collingridge, 117, Aldersgate-street. Price One Shilling and Sixpence.

THE COTTAGER AND ARTIZAN. 1873. Religious Tract Society. Price One Shilling and Sixpence.

ALL of these annuals are conducted with great spirit, and provide sound material for juvenile readers; and as in the case of the "Cottager," of which we cannot speak too highly, for their parents also. We wish them all, and those who conduct them, a prosperous and happy year in 1874. The need was never greater than at the present time for healthful and interesting reading. It is pleasing to testify that publications which have a moral and religious tendency are, artistically, far in advance of those which are only frivolous or really vicious.

LITTLE BOOKS BY JOHN BUNYAN: 1. THE ACCEPTABLE SACRIFICE; THE DESIRE OF THE RIGHTEOUS; 2. CHRIST A COMPLETE SAVIOUR; THE STRAIT GATE; 3. THE RESURRECTION OF THE DEAD; THE BARREN FIG TREE. London: Blackie & Sons, Paternoster-buildings. Price One Shilling and Sixpence each.

WE have already directed attention to this elegant and convenient series of Bunyan's smaller works. We use the last epithet only in reference to size, for many of these treatises are equal to anything produced by the great allegorist, and all of them are richly conducive to spiritual comfort and enlightenment. The fact that each of these little volumes is self-contained, is a great convenience to the public.

TYPES AND EMBLEMS. Being a Collection of Sermons preached on Sunday and Thursday Evenings at the Metropolitan Tabernacle, by C. H. SPURGEON. London: Passmore & Alabaster, 4, Paternoster-buildings.

MR. SPURGEON'S publishers, in assuming the responsibility of this volume, inform us that, although the Morning Sermon preached at the Metropolitan Tabernacle obtains a continually-increasing sale, a demand is made for specimens of the Evening Sermons. It is a cause for gratitude to learn that the vigorous, and, in some respects, incomparable discourses of our friend are in such constant requisition. This volume is a fair specimen of Mr. Spurgeon's preaching, and is prepared in convenient size and type.

HYMNS ON BROADSHEETS. For School Rooms, Mission Rooms, Hospitals, Workshops, &c. London: Religious Tract Society.

TEXTS ON BROADSHEETS, &c. Religious Tract Society.

THESE are most useful publications, on account of the unusual boldness and beauty of the type employed. The hymns compose a series of twelve in number, and are nearly three feet by two in size. Both hymns and texts are well chosen, and so legible as to be invaluable for the walls of school-rooms and hospitals. The price at which they are issued—viz., threepence each sheet for the hymns, and twopence for the texts of Scripture—places them within the reach of all schools, and none should be without them.

COTTAGE PICTURES; SCRIPTURE SUBJECTS. Printed in Oil Colours, by KRONHEIM. Size, 15 by 20 inches. Threepence each. London: Religious Tract Society.

ALL who are studious of improving the dwellings of the labouring classes, should place within their reach these admirable pictures. They are far less costly, and incalculably more beneficial, than the rubbish we too often find employed for wall decoration.

THE HIVE. A Storehouse of Material for Working Sunday School Teachers. Vol. VI. 1873. London: Elliot Stock, 62, Paternoster-row.

THE Editor of the "Hive" is a thorough expert in providing the most essential and most easily available material for the use of the Sunday-school Teacher. It is high praise to say that this volume is in all respects equal to its predecessors in the same series.

THE CHRISTIAN YEAR. Illustrated. Cassell, Petter, & Galpin. Part I. Price Sixpence.

THIS is a reproduction of Kable's well-known poems, with all the embellishments the artist and typographer can contribute to their adornment. The George Herbert of the nineteenth century is presented in a lithograph to all purchasers of this first part of the volume; but to our mind, all the physiological traits both of the poet and the high church parson are wanting alike in the photographs and in this engraving. We have no doubt that this edition of the "Christian Year" will share in the deserved popularity which the works issued by this enterprising firm always obtain.

BESSIE BLEAK, AND THE LOST PURSE; DIUK'S STRENGTH, AND HOW HE GAINED IT. The Woodcutter of Gutech. By W. H. Kingsdon.

THE above are publications of the Religious Tract Society, and therefore are free from matter of censurable taste and immoral tendency. We can commend them as suitable presents to the young at the beginning of another year.

THE BIBLE EDUCATOR. Part 8. London: Cassell, Petter, & Galpin.

WE are glad to bear witness to the ability with which the eminent scholars engaged upon this work discharge their important undertaking. We are not always quite in accord with some of their number, whose departments involve the utterance of theological views, but the scientific portions of the work are of the greatest value to all Biblical students. We commend to the special notice of our readers that this is a book indispensable to the minister's library, and that the first volume is now ready, at the cost of six shillings.

JOHN BUNYAN; an Autobiography, with Illustrations. By Mr. E. N. DONNARD and E. WHYMPER. London: The Religious Tract Society. Small 4to. Six Shillings.

"**GRACE ABOUNDING**" is well known by all who have made Bunyan and his works a study, to be the best of all commentaries on the allegorical writings of the glorious dreamer, as it is one of the best of human writings for the perusal of anxious souls. The life-like portraits with which this beautiful volume is adorned, and its superior type, paper, and binding, combine with its charming contents to make it a most desirable gift-book.

STEPS TO THE THRONE OF GRACE FOR THE YOUNG.

STEPS TO THE THRONE OF GRACE FOR LITTLE CHILDREN.

THESE two volumes are composed by Mrs. Bickersteth Cook, and published by the Tract Society. They are a kind of juvenile prayer-book, and, like *the* Prayer-Book, contain a number of hymns which are a decided improvement upon Tate and Brady, coming as they do from the pens of some of the foremost of our sacred poets. It is a disputed point among theologians as to whether or not children should be taught to pray, except in their own words: the majority of Christians, probably, think they should, and to such these little volumes may safely and cordially be commended as "steps to the throne of grace."

THE ODD FIVE MINUTES; or, SHORT CHAPTERS ON SERIOUS SUBJECTS.

By the Rev. F. BOURDILLON, M.A., Rector of Woolbeding, Sussex.
London: The Religious Tract Society.

THIS is a republication of a number of Tracts, pervaded by a pious spirit, and, as its preface tells us, "is meant for use in the odds and ends of time—those fragments of daily life, which, when rightly used, may be of unspeakable value." The style may be commended for its clearness and point, and its anecdotes are, many of them, very striking.

THE MYSTERY OF THE BURNING BUSH, AND OTHER SERMONS. By T. M. MORRIS, Ipswich, author of *Sermons for all Classes*, &c. London: Elliot Stock.

THIS is a volume of good, sensible, readable sermons on important subjects, creditable alike to the intellect and heart of the author. If they are a fair sample of his ordinary ministration, they will quite account for the steady uniform success which has marked the ministry of our esteemed brother.

Intelligence.

CENTENARY OF STOKE-GREEN CHAPEL, IPSWICH.—Services commemorative of the hundredth anniversary of this place of worship were held on December 7th, the preacher in the morning being the Rev. T. M. Morris, pastor of Turret-green Chapel. In the evening the Rev. Mr. Whale, the pastor, preached. On the following evening a public meeting was held. The Rev. W. Whale stated that the church was formed at Woolverstone in 1757, as a branch of the Baptist Church at Colchester. It was removed to Ipswich in 1773, when the present place of worship was licensed for preaching. Since then there had been many members dismissed to assist in forming churches at Grundisburgh, Walton, Chelmondiston, Somersham, Framsdon, Crowfield, Witnesham, Henley, and Bethesda Chapel, Fonnereau-road, and Salem Chapel, St. George's-street, Ipswich—in all 243 members. The membership of the churches so formed now numbered 1,403. While those 243 members had gone from the church, the work at Stoke-green Chapel had still continued to increase. It was interesting to note that in 1798 forty-three members went to Grundisburgh, and in the same year the chapel was enlarged. In 1808, thirty-eight members went to Walton, and in that year the chapel was again enlarged. In 1812 it was enlarged for a third time. In 1825, thirty members went to Chelmondiston. Three years afterwards the chapel was altered and the pews rearranged. In 1842, forty-five members went to Turret-green Chapel, and in the year following new vestries were built at Stoke Chapel. During the 116 years the church has had eight pastors, the first and last of whom were from Birmingham. Eleven of the members have gone out of the church to the Christian ministry. The present membership is 291, 111 of whom have been added during the present pastorate.

PRESENTATION TO THE REV. W. S. BROWN, ATTLEBOROUGH.—A pleasant meeting was held in this town on December 10th, to make a suitable recognition of the public services rendered by the Rev. W. S. Brown. For thirty-eight years the Rev. W. S. Brown, who has attained the ripe age of threescore and ten, has uninterruptedly ministered to the Baptist church worshipping in this town, and during that long period he has been unwearied in his exertions to spread a knowledge of the truths of the Gospel among the population of this and neighbouring parishes. During the early part of his ministry he also for sixteen years had charge of the congregation at Old Buckenham, preaching there every Sunday in addition to twice in this town, which necessitated, for the greater part of the time, his walking to and from that place, a distance of ten miles. Other arrangements were made in the course of time, which relieved Mr. Brown from ministering at Old Buckenham, so that he could devote all his energies to Attleborough. That the ministry of Mr. Brown has been fruitful is the testimony of many who have been witnesses of his labours and the growth of his church. It was not until the physical man was unequal to the task that Mr. Brown removed his hand from the plough, in order that the field in which he has long laboured might not suffer. When Mr. Brown announced his intention of retiring, many of those who had benefited by his ministry desired to present him with a token of their respect in the form of a fund which should afford him the means of soothing his declining years. Mr. Zedekiah Long, of this town, one of the deacons, became treasurer to the retiring fund it was desired to accumulate, and the Rev. W. Freeman, of Dereham, undertook the responsible duties of secretary. Aided by a local committee of ladies and gentlemen, the secretary and treasurer worked heartily in the cause they had espoused, and their labours resulted in the present of a cheque for £200 to the aged pastor. The Rev. W. Freeman, of East Dereham, presided at the public meeting, and, in a suitable speech, made the presentation to Mr. E. Brown, as the representative of his father. Mr.

Freeman said, that though many years of life could not be expected for their aged pastor, yet they were not then prepared for the complete breakdown which had followed his resignation of the pastorate; but could this have been foreseen, they would not, he was sure, have done less, for, should Mr. Brown not survive, the sum subscribed would contribute to the support of his beloved partner. Addresses were given by Mr. Z. Long, Mr. S. Culley, Mr. E. Brown, the Rev. J. Sage, of Brandon; Mr. Mason, of the Pastors' College; the Rev. Mr. Ewing, of Kenninghall; Mr. Jermyn, of Wymondham, and others.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

Stanley Villa, Lordship Lane, London, S.E.,
December, 1873.

MY DEAR SIR,—I trust the following facts respecting the work of the Lord in connection with Lordship-lane Chapel may, in some measure, interest your readers.

Four years since the district in which the Lordship-lane Chapel is situate in Dulwich was almost a desert. The Nonconformist Churches were represented by a Wesleyan Chapel holding about eighty persons. The population has very rapidly increased, and we have a chapel, with schoolrooms and vestries, at a cost of about £2,400.

Two years and a half since we were led to form a Christian Church, upon the principle of welcoming all who love our Lord Jesus Christ to the assembly. We had first twenty-one members; at the close of 1871, forty-three; at the close of 1872, seventy-five; and at the present time the Church numbers one hundred and twenty-five. About seven-eighths of this increase has been from the world, after careful inquiry in accordance with the practice of the churches.

Our Sunday-school, which has proved a nursery to the Church, numbers two hundred and thirty scholars. We have a large Working Society, and a Home Mission Society, which comprises a Mothers' Meeting, a District Station, a Saving Fund, a Tract Society, &c. The visitors of the Tract Society report that they have over three hundred families under regular visitation.

The Church of England is here represented by two churches—one to the north, the other to the south of our chapel, about a quarter-of-an-hour's walk. One of these is now developing ritualism, and the other only waits the erection of the new church to do the same.

A very cursory glance at our locality would be sufficient to discern the importance of the position we hold as the only representatives of Evangelical Christianity, for the Wesleyan cause before referred to will shortly remove to a new chapel nearer Peckham Rye.

Recent indications lead to the belief that the Lord has yet a greater blessing to bestow upon us. The congregation increases, the church is prayerful in spirit, and the Sunday-school most hopeful in its appearance.

Our only discouragement is, that we are hampered by the debt upon our building. The chapel was raised in 1872, and we have secured freehold ground for future extensions; but our debt may be stated as £1,000, though some portion is secured by promises now in course of liquidation.

We are not unmindful of our duty in respect of debt. Our families have collecting boxes, and cards, and books; but with all this the struggle is hard, especially when it is remembered that the first comers to such a district are

those whose means are straitened, so that they are led to seek a cheaper residence. If the will to do so, or self-denial, would remove the debt, it would not be in existence a single hour. The worthiness of the cause is vouched by the Revds. C. H. Spurgeon, Dr. Landels, Dr. Steane, and many other ministers.

The first Annual Meeting occurs on December 26, and I am anxious to raise the sum of £250 towards the debt by that day; and I am, therefore, writing to a few well-known friends of Evangelical Christianity, asking them to assist me in this effort to relieve the chapel of a portion of its burden. May I not hope for subsequent help from some readers of the *MAGAZINE*?

At the request of the Church, in 1871 I became its minister; and though I believe the labourer to be worthy of his hire, I did not, and have not, stipulated for payment, being engaged in the city, as the means of livelihood for my family. When the chapel was raised, money was borrowed to discharge the builder's claim; and the main portion of the interest of loan is, by consent, paid from proceeds of contributions. The necessities of a new cause, and the known difficulties of a pioneer minister are, I trust, too patent for any suspicion that I am asking help without having striven my utmost, and sacrificed something for the glory of the Lord and the interests of His kingdom.

I am, yours faithfully,
H. J. TRESIDDER.

News of the Churches.

NEW CHAPEL OPENED.

Haslingden, Rev. P. Prout. November 5th.

INVITATIONS ACCEPTED.

Colman, Rev. R. (Richmond), Harrow-on-the-Hill.
Davies, Rev. D. (Bacup), Huddersfield.
Douglas, Rev. Jas. (Kirkcaldy), Blackburn.
Etheridge, Rev. B. C. (Ramsgate), Balham.
Hutchinson, Rev. J. (Met. Coll.), Shipston-on-Stour.
Manning, Rev. J. (Enfield), Harlington.
Morley, Rev. E. (Stratford-on-Avon), Redditch.
Stubbs, Rev. J. (Chiswick), Bythorne.
Tetley, Rev. J. (Burton-on-Trent), Taunton.
Trotman, Rev. F. (Plaistow), Pendleton.
Wills, Rev. F., Llandudno.

RECOGNITION SERVICES.

Baxley Heath, Rev. E. E. Fisk, December 3rd.
East Uxley, Berks, Rev. W. H. Elliott, December 2nd.
Maidenhead, Rev. J. Wilkins, December 11th.
Newbridge, Mon., Rev. S. K. Williams, December 1st.
Preston, Rev. E. Walters, December 4th.
Thetford, Rev. G. Monck, December 10th.

RESIGNATIONS.

Doel, Rev. A., Diss.
Guyton, Rev. B. F., Chapetow, for service in India.
Rodway, Rev. J. D., Burton-on-Trent.

DEATH.

Rev. J. H. Hinton, M.A., at Bristol. December 17th. Aged 82.

[JANUARY, 1874.]

THE MISSIONARY HERALD.

Our Appeal to the Churches, and their Responses.

OUR readers will remember that, shortly after our annual meetings, last year, a printed statement was circulated throughout all our churches, strongly representing "our need," chiefly of *men* to carry on the work of Missions abroad, and then, of money, to enable us to send them forth. This Appeal was accompanied by the following letter, addressed to the pastors of all our contributing churches. It was signed by Dr. Underhill, on behalf of the Committee:—

"By direction of the Committee, I have to request your kind and serious consideration of the statements in the enclosed paper on the urgent needs of our mission in India; and to suggest in connection with it, that you will be so good as to invite prayer among your friends, and in the congregation, to the Lord of the Harvest to send forth labourers into the field.

"Secondly, the Committee further venture to suggest that you should make such arrangements, as may be within your power, to increase the subscription list of the society, either by additional subscriptions, or by the contributions of new subscribers.

"The Committee would be greatly indebted to you if you could, in your neighbourhood or congregation, institute a special canvas for this purpose, and I shall be obliged if you will inform me of the steps proposed to be taken, and whether you would wish to have assistance from the Mission House to accomplish it. I shall be happy to supply any information required.

"Feeling assured of your warm interest and generous consideration of the matter, and waiting your reply, &c."

This letter was sent to *all* our contributing churches, and to many non-contributing. It was felt in some few cases, that it was hardly necessary to urge the claims of the Mission upon friends who were doing well for us, nevertheless they were communicated with, if for no other purpose than to give them an intimation of our proceedings. Need we say that, *in no case* has our conduct been resented? The fact is that the churches which are most devoted to the missionary cause are those that most fully sympathise with any effort put forth to stimulate and extend such devotedness.

We have received a very large number of replies. As to their *general*

character, we have to say, and we do so very thankfully, that it would be impossible to improve upon the manifest good feeling that breathes through them all. In every case the importance of our work is admitted, and desires for its extension are expressed. The conviction produced upon our minds and hearts is that we have the churches with us, and to such a degree as, perhaps, has never been reached since the days when the first triumphs of the Gospel in heathen lands roused their missionary enthusiasm. Nay, more; we think that the present feeling is, in the long run, more valuable than such ~~momentary~~ enthusiasm; for, if quiet, it is at least continuous, and it is leading more and more to the adoption of regular and well-sustained practical measures for the realization of our great purpose.

Whilst such is their general character, the replies are nevertheless very varied in detail, and our readers will be interested in noting a few particulars.

In a *very few* cases the churches plead their poverty as the reason why they cannot do more. In one or two this reason is urged for doing nothing at all. For such a condition of things, we cannot but feel sympathy, and we would only remark that it would be wise for such churches to keep up their acquaintance with the work of our society, so that, though they may not give, at least they may *pray*. Ability to give never was a *sine qua non* of the right to be interested in the spread of the Redeemer's kingdom. And, in fact, very frequently the answer comes: "All we can do just now is to pray for the cause; we hope the time will come soon when we may do more."

Very frequently it is urged that chapel alterations, the building of schoolrooms, and exceptional home expenditure of various kinds, are impediments in the way of more extended efforts for Missions. Yet, in all such cases, the difficulties are looked upon as being only temporary: "We shall do better by-and-bye," our friends say. In some few cases, the absence of a pastor is the hindrance.

Often, too, the appeal has met with an immediate response, and collecting books and missionary boxes have been sent for; missionary prayer meetings have been commenced, and requests have been made for as much information as possible, so as to maintain the good feeling. The following is a sample of the kind of letter we have received:—

"At our regular church meeting held last week, the matter of the 'Baptist Missionary Society' was brought forward, and it was resolved, that in future annual collections be made for the society, and, moreover, that brethren be appointed to solicit contributions, and to increase the list of annual subscribers. (This was done.)

"In public and private we have borne the mission upon our hearts in prayer before God, that He would increase the number of labourers, support and abundantly bless those who have borne the burden and heat of the day, and give to this great and noble work continued and yet increasing success.

"Oh, for the mighty outpouring of the Spirit of God upon all our churches, a revival of vital godliness in and among all the members thereof!

"We purpose (D.V.), having monthly missionary prayer meetings, and shall be glad if you could furnish us with any intelligence relating to the mission, by HERALD or otherwise."

In some cases, *special* prayer meetings have been convened; and, in two or three, the ministers of the churches have generously offered to go round with the deputations to canvas for subscriptions. One writes:—

"My heart and hand are thoroughly with you in the good work. My people, also, are manifesting rather more interest in it than usual. I trust all the churches will be stimulated to do their best to help the Society. When the funds are forthcoming, as proof of the faith of God's people, there will be no lack of men to go and labour abroad. For He has said, 'Bring ye all the tithes into the storehouse,' &c."

The circulation of Dr. Underhill's book, "Christian Missions in the East and West," has, no doubt, greatly helped to secure the feeling indicated in so many ways. The Doctor's gift has been much appreciated by the pastors of our churches. Many of them are reading the volume to their congregations; and, in some cases, these missionary "readings" are illustrated by the use of large maps. We have no doubt that the further circulation of the volume by the Committee among the superintendents and secretaries of our Sunday-schools will have a corresponding effect.

There is, then, abundant reason for encouragement and hopefulness. Whilst our churches have been giving their earnest and prayerful attention to "our need," God, in His great mercy, has been smiling upon us. The five men we wanted a year ago have all been provided—men of faith, and zeal, and devotedness. Not only so; but, through the generosity of our friends in Birmingham, we have the money to send them forth. Our thanks are due to Him who has the hearts of all men in His hand, and who disposes them to all good and generous things.

The demands upon the Christian Church are increasing. We want more fully to explore old fields, and to enter upon the new ones which, in the Providence of God, are everywhere opening before us. Much as we have done, we have not yet put forth half our strength, nor have we realised any more than a small part of the blessing God will give His servants, if we but yield more completely to His claims upon our devotedness and love.

The Famine in Bengal.

IN the absence of precise information, whether from public or private sources, we are unable to inform our readers how far the districts, in which our native Christians live, may be affected by the threatened famine. The Rev. G. H. Rouse, of Calcutta, has, however, called the attention of the Committee "to the trouble and distress likely to arise." Spread throughout Bengal and Behar, we have, in connection with our churches, about 2,300 converts, who, with their wives, children and connections, may constitute a probable population of at least 7,000 persons. The largest body of our native Christians is found in Backergunge, and the next largest in the villages to the south of Calcutta. These alone would number rather more than half the above figures, and it is understood that the two districts in which they reside are likely to suffer least from drought, owing to the numerous rivers and streams of all magnitudes which intersect them.

In any case, the Committee think that they should do everything in their power to preserve their Christian brethren in India from starvation; that otherwise they would ill represent the feeling of the churches at home. They have, therefore, embodied in the following resolutions their suggestions, and communicated them to their missionary brethren. The Committee are confident that they will receive, should the terrible event threatened come to pass, the liberal support of their friends, and will be enabled, as was the case of the drought in Jamaica a few years ago, to render their converts all the aid that may be required. Meanwhile, we trust that much prayer may ascend to the throne of heavenly grace, that the famine may be averted by a copious supply of rain, and that the dread calamity may be spared the myriads of India's population. It is gratifying to know that the Indian Government is fully alive to the vast interests at stake, and are making such arrangements as forethought and wisdom suggest.

At a meeting of the Mission Committee on the 2nd Dec., it was resolved—

"1. That the brethren in Calcutta be informed, that, in the judgment of the Committee, every effort must be made to prevent any Native Christian connected with our churches and congregations from suffering from starvation, and that relief should everywhere, as far as practicable, be given in kind; and that the brethren be requested to take such measures as, in their judgment, the exigencies of the case may require.

"2. That the Committee prefer that no alteration should be made in the salaries of the Native agents, but that when money gifts are required they should be given as gratuities.

"3. That the brethren throughout the Mission be requested to communicate to the Committee, as early as possible, what are the necessities of their people, what they have done to meet them, and what may yet remain to be done."

Evangelistic Work in Jamaica.

BY THE REV. P. WILLIAMS.

MR. WILLIAMS is one of the brethren sent out to Jamaica on the Appeal Fund. In the following communication he describes the sphere of his exertions, and indicates the nature of the work in which he is occupied:—

"In fulfilment of a promise, I will now endeavour to give a few brief particulars of some recent journeys that I have taken into the mountains and backwoods of Jamaica. Let me first say, that they were undertaken for the purpose of ascertaining, so far as I might be able, the demand for, and supply of, the means of grace in those interior parts of the island that are accessible to me. With this end in view, I have taken five journeys in different directions into the northern mountains of this parish (Manchester), and the adjoining parish of Clarendon.

JOURNEYING IN JAMAICA.

"It would be a difficult matter to represent in writing the real character of some of these interior passes. To be understood, they must be seen. To attempt a description of my first journey through the backwoods would be almost attempting an impossibility, at least to myself. I left Mandeville on Tuesday morning, and travelled to our station in the mountains, Zion Hill; and after putting the day-school children through sundry exercises, I proceeded on my way further in the interior, to Cumberland. A slight rain was falling all the way; but when I reached Cumberland, it flooded down in awful torrents, just in good tropical style, so that I was thoroughly soaked, and obliged to put in at one of the people's houses for the night. The rain, besides detaining me for the night,

and thrusting me, unexpectedly, as a guest upon a family not prepared to receive me—the borders of whose tent were not so extensive as to give them much room to spare—(but who, nevertheless, were as kind as they could be), by no means augured favourably for the morrow's journey. But the detention was not an unmixed evil, as it gave me an opportunity for conversing with several of the people on the sweetest of all themes—the love of Jesus to sinful and sorrowing man. From these people I also obtained some information, which afterwards proved very useful, as to the road over which I had to travel.

MOUNTAIN PATHS.

"Next morning the sky was clearer, and gave promise of a brighter day. So, taking with me my guide, who had furnished himself with a cutlass, for the purpose of cutting a way through the woods, I started early on my journey. Before we had travelled far, I learned that the cutlass was our best and (soon would be) *well-tried* friend, without whose opportune and frequent services the journey would have been far more difficult. And now we were fairly in the pass; and a pass it was. For several miles, to ride was simply impossible, and I had to hand my horse over to the guide, to lead him on in the best way he could, while I trudged along, as best I could, behind. The rain of the previous day

rendered the way much worse than it otherwise would have been. Now it was a plunge into the mire, and now a leap from one unburied root of a tree to another, lying across the way, to avoid the plunging. Now a sudden slip downwards; now a vigorous climb upwards; and, again, an eager grasp at some friendly tree-stump to help maintain one's equilibrium. Here a craggy hill to ascend, and there a deep defile to pass through, or a yawning precipice to overlook. This was the kind of thing for several miles together, through unbroken woods. At length I emerged, to my no small delight, into open day, upon the summit of a delightful hill, in the parish of Clarendon; and then, after spending a little time in the mountains of that district, and calling at some mission-stations that are already in existence there, by a more circuitous route, I returned to Mandeville. As you will have gathered before this, probably, this journey resulted in no spiritual good. My object, as before stated, was to explore the region, and learn its requirements, and then, as opportunities might occur, to preach 'the glorious Gospel of the blessed God.' But, on this journey, such opportunities did not occur, as the population is very, very sparse. I found none to whom to speak of Jesus from the time that I left Cumberland until I emerged into that lighter region where schools and churches were established for imparting secular and spiritual instruction.

A NEW FIELD OF LABOUR.

"I will not weary you with details of the second and third journeys, which I took farther west in the mountains. These were over mountainous tracts of land, that possess a considerable population; and, I was very gratified to find, are, more or less, supplied with

Christian churches or mission stations, that are centres of life and light to the people around.

"I will now refer to the fourth journey, which led to results which, I trust, may be permanent and eternal. This was again a journey by way of Zion Hill, but in a different direction from the one already referred to. At the earnest solicitation of a few people residing in the Clarendon mountains, who came over to seek me, I arranged to pay them a visit, and preach in their district the Word of Life. As there was no riding-road through the woods from Zion Hill, the people themselves voluntarily turned out to make one the best way they could. With cutlass, and axe, and hoe, they made a pass, over which a horse might travel, through almost impervious woods. The distance from Zion Hill this way is about seven miles, a considerable portion of which, in spite of the efforts of the people to improve it, has to be done on foot. I have hope, however, that future efforts will make it such as to remove all danger to limb and life, and such as can be ridden over with no unusual risk. After conducting the usual service at Zion Hill on a Sunday morning, I rode through, and reached there in the afternoon, and found a little, low, thatched, wattled building, capable of seating ninety or a hundred persons, in which was held an evening service. The little place was filled with earnest listeners to the message of grace. The following morning another service was held in the same place. Upon making inquiries, I found that they were a little church, existing all to themselves, consisting of twenty-eight members, with fifteen inquirers (since that time thirteen new inquirers have joined, making the number twenty-eight). They were formerly connected with one of our mission stations, and under the

same pastorate as Kilsyth. I now proposed that they should become connected with Zion Hill, and that the little place should be worked as an out-station of that church. To this the people readily assented, promising to make strenuous efforts to improve the pass, so that communication between the two places might be easier. We named the out-station 'Penygarn,' after a loved spot in South Wales. Hitherto I have been cheered on my visits there, and pray that every humble endeavour may be sanctified to the extension of Messiah's reign.

AN ESCAPE FROM MARTYRDOM.

"Here I met with an interesting case of an old man, who is bordering on a hundred years of age. He was one of the early sufferers in Jamaica, for his love and devotion to the Saviour, and and was once sentenced to be *shot for the crime of praying*. But an ever-watchful Saviour willed the release of this condemned (by men) disciple (or, as the aged pilgrim expressed it, the Almighty God will have His own way), and as the officer approached to do the deadly deed, he felt for his warrant, but found it not. While he sought it, an order came for the praying one's release. The old man's tears would have melted any ordinary heart, as he said, '*If I had been shot in Treason, 'twould have been for Jesus Christ.*'"

THE MOUNTAIN CHAPEL.

"The picturesque beauty of the hills in this neighbourhood is very great. In the last week in June I visited the same district, but travelled to it from another direction. This was by way of Mr. Moodie's stations in Clarendon. A good part of the way from Thompson Town was along a narrow ledge, with, on the one hand, lofty overhanging

rocks, and, on the other, a yawning precipice of several hundred feet deep. One false step, or even the slightest trip of a horse, might plunge its rider into eternity. In some deep ravines in these hills run mountain-streams (one place, notably, called Devil's Gulley), in the beds of which lie immense boulders of massive proportion, as though rolled down from some eternal hill. Over this road, which is now said to be far better than ever it was before, our good brother Moodie has travelled, in the exercise of his ministry, for about thirty years. At length I reached the little village of Kilsyth, in which the most prominent object is the Baptist chapel. This is situated in a delightful inclosure of lovely hills. The chapel is neat, clean, and finished. I reached this place, in company with our brother, the pastor, on Saturday evening. At an early hour on Sunday morning a large concourse of people assembled to witness the administration of the ordinance of believer's baptism. Descending from the hill-sides, and winding ceaselessly through the vales, is a lovely river. Mounted on a boulder on its side, I addressed the congregation, and then baptized thirty-five candidates for Mr. Moodie, who was too unwell to administer the rite himself. At the usual time for the public service, we repaired to the chapel, which was soon filled to overflowing, when I again preached. The candidates were afterwards '*followed*' (as the Jamaica term is), and the Lord's Supper administered.

PENYGAIRN.

"These services being over, I continued my journey the same day, and climbed a very steep ascent to Penygarn, the recently-formed out-station of which I have already spoken. Here, again, we had a service, when the

numbers that attended were too many for the place to accommodate. On Monday morning we had another service here, after which I spent an hour with the inquirers, most of whom are young, endeavouring to impress them

with the importance and privileges of surrendering themselves to Jesus now. The Lord grant that these, with many others, may be savingly converted to Himself!"

A Visit to the Caicos Islands.

THESE islands of the Bahama group consist of a long rocky ridge of coral, interspersed in various parts by lagoons of salt water. The population is scattered about in small settlements, and subsists upon fish, yam, poultry, pork, and the fruits indigenous to the climate. In almost every settlement a small Christian community exists, of very primitive habits and needing much instruction to make them intelligent and to introduce the practices of civilized life. The Rev. J. Davey recently made a visit to the island, and in the following extract from his report describes his reception and its results. Writing from Grand Cay to Dr Underhill, on the 10th September, he says:—

"After I had been here a few days I went over to Salt Cay, and having returned and spent another Sunday at Grand Cay, I started for the Caicos Islands, and while there visited all the settlements, which are seven in number, and in each there is a Baptist church and place of worship. The Methodists have chapels at the two extreme settlements, East Harbour and Blue Hills, and the Episcopalians have a church at the former place. There are two public schools in the islands, one at Lorimer's, which is in charge of our teacher, Mr. Tucker, and one at the Blue Hills. Both are held in our chapels, and the salaries of the teachers are about £15 or £20 per annum. At East or Cockburn Harbour, a large salt-producing settlement, we have a very small chapel in a very unfinished state. It has no floor, is not completely shingled, and lacks three or four windows. The

people are intelligent and earnest, and have promised to finish the chapel, as well as to contribute towards the support of a minister. At Lorimer's, which you visited in 1860, and where you are well-remembered, many inquiries having been made about you, we have a church of 76 members. I went there in an open boat, and before we reached the spot where we landed, which is three or four miles from the village, I was drenched by a tropical shower and had a very uncomfortable walk through the wet bushes to my destination. Seeing me so much fatigued, Brother Tucker proposed that he should hold service that night, and that I should conduct a service in the morning. I was thankful for the proposal, and retired to rest quite early. The next morning there was a good attendance, and after service a long church-meeting.

AT BUMBARROW.

"That being over I started on a donkey for Bumbarrow. Here I found a substantial and well-built chapel of stone, and nicely fitted up; but the marks of the dreadful hurricane of 1866 were visible at the settlement, in roofless houses, and others but partially completed. The church at this place is small, containing but 27 members, most of whom are called Forbes, and are more or less related to each other. Changing my donkey, I started for Mt. Peto—so named, I suppose, in honour of our late Treasurer. Here we have only 23 members, and a small chapel. There is no Bible belonging to the chapel, and the hymn-book has been reduced to a few leaves. In speaking to the leader on the subject, he told me that money had been sent to Mr. Pegg to pay for both, but they had not been sent as yet. The people at this settlement seem to be very poor, but they are cheerful and hearty; and when I left to pursue my journey to Bottlenose Creek, a large number of them accompanied me, singing anthems. At Bottlenose Creek I spent my second Sunday in the Caicos Islands, but only one service was held, as the majority of the people live at a great distance from the chapel. Here, too, the people seemed very desirous of having a minister, and Obed Gardiner, an old man of about 80 years of age, headed the list by a promise of four dollars a year. The ground on which the chapel is built was purchased of this aged friend by Mr. Quant, but he had received no title for it; and to prevent any dispute after the decease of the old man, he requested me to insert a statement in his title to the effect that a portion of the land (the right dimensions being given) was sold to the Rev. Ebenezer Quant for the erection of a place of worship. The land is

much broken up in those parts, and my next trip was by boat to a place called Whitby, where there are two or three houses, on my way to Kew.

RECEPTION AT KEW.

"Several friends went with me. The news of my coming having preceded me, about 30 of the members walked up from Kew to Whitby to meet me, and as we got near to the landing-place we saw them standing on a rock, with three flags, and singing anthems. Of course there was a good deal of excitement, and a strong man took me on his back and ran with me up the beach to a spot where a donkey, without any saddle, and with only a bit of rope for a bridle, was waiting for me. Having taken my seat, we moved on to the house of a Mr. Johnson, where a pillow was procured for a saddle, and a rope thrown across it for stirrups, and, thus equipped, the procession went forward towards Kew, the people singing as they went. Some of their anthems so-called were new to me. One which they sang frequently had some personal allusions, of which the following is a specimen:—

'Brother Davey come with a free good will.
Walk in the light,
Walk in the light,
Walk in the light,
Of God.

'He make the Band go sweet and still.
Walk in the light,' &c.

"After singing at the top of their voices for about two miles, they rested, in order to gather strength for a final burst when near the settlement. Accordingly, when we were about a quarter of a mile distant, the procession was arranged by the master of the ceremonies, I being in the centre. One flag was carried at the head of the donkey, another at its tail, while between them a man held an umbrella over my head. The singing was heard

at the village, and all who were at home came out to see the sight and welcome the missionary. At the entrance of the settlement a man appeared with a gun, fired, dropped into the procession; loaded, and fired again. One young man in the company had a revolver, which he also loaded and fired. And so with flags flying, guns firing, and the people singing and shouting, your missionary entered Kew on the 1st September, 1873. At this place there was once a good chapel, but it was destroyed in the hurricane and never rebuilt. It is much needed; as the house in which we met, though large, is much too small to hold the people. They brought to me what class money they had, and I gave it back to them as the beginning of a fund to purchase materials to build the chapel. I also appointed a committee of seven persons to see to its erection, to collect

funds, and to summon the male members at stated periods to work in the building. They seemed to be in good spirits, and I expect to hear in a few months that the walls are raised. If you have any funds in hand given specially for this mission, they would be well applied in aiding to build the chapel at Kew. After a short but pleasant time with the friends, I left in a small boat, with a few companions and a good breeze, for the Blue Hills, where I preached to the people and held a church-meeting. On my return I had rather a rough time, in consequence of head winds and heavy squalls at sea—the wind blowing at times with the force of a hurricane—and wet bushes and other discomforts on land. But as these are things that a missionary must look for in the performance of his work, I shall content myself with this brief reference to them.*

A Letter from Rome.*

BY THE REV. C. M. BIERRELL.

ON the first morning of my present visit to this old city I found myself where I have generally found it best to be—at the highest part of the house. On throwing open the large door-windows of the room, I perceived a way to the roof, on which I proceeded to take my morning walk beside tropical plants rejoicing in the early yet hot November sun. From this aerial garden a ladder conducted to a slender and somewhat precarious tower, on ascending which I could discern, not more than a hundred feet distant, the great circular wall of the

Pantheon, stripped of its original marble, and exhibiting its inner structure of countless bricks arranged in a succession of arches, supporting, standing upon, and filled up with horizontal courses of the same materials. My position was on a level with the point where the perpendicular wall gives place to the cupola which, though Michael Angelo boasted he would hang it up in the air when he constructed St. Peter's, remains, I believe, to this hour, the largest cupola in the world. It is the only covered building of ancient Rome

* From the Freeman.

which is still put to daily use; though covered it can scarcely be called, as the central part of the dome remains, as it originally did, open to the sky, so that, standing on the grave of Raphael, whose dust lies under its pavement, one can see the clouds coursing over the blue heavens, and letting a ray dart, at intervals, through the expanse of the sombre and rather sad temple.

After having descended to the interior of this place, and mused awhile over some of the events which happened to Roman Christians when it was yet in its prime, I pursued my path to what helped me to a yet more vivid picture of those times. Following the line of the old Flaminian Way, I turned very shortly into a narrow side street. It is a cheerless place, which the sun's direct rays—an indispensable condition to health in this climate—never strike, and the foundations of which are so low that a very moderate rise of the Tiber serves to put it under water. As I groped my way up the narrow and not fragrant staircase, I tried in vain to think of a good reason why a man who was not a prisoner under military detention like the first apostle, but the messenger of easy English Christians to a civilised, sensitive, and high-minded people, should find it necessary to remain in such desolate head-quarters. This course of reflection, though resumed afterwards, was interrupted when, on pulling a piece of string attached to a bell, I was ushered into an apartment upon which the door bluntly opened. It was a small room, though with the encaustic tiles and frescoed ceiling which mark some of the rudest Roman houses, and served a great many purposes, domestic and public, in the course of every day. At this moment four men sat in it, round a small table,

with books open before them, which proved to be copies of the Scriptures in the original languages, and in two or three modern versions. My entrance necessarily broke up the conference for a few moments, but the sudden flash upon the eye of a group so employed, on such a spot, striking in with my previous meditations, made me feel strangely near to one who, probably, only a few streets further off, "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things that concerned the Lord Jesus Christ with all confidence, no man forbidding him" (Acts xxviii. 30, 31).

FATHER PAUL GRASSI.

The men before me might easily have passed for some of those whom he names in his affectionate greetings, and the next time the door opened it would hardly have surprised me to have seen Epaphroditus come in with feeble step after his illness, or, what would have made the great teacher leap to his feet, his "son Timothy," with the parchment in his hand, and the cloak over his arm, which he had done his "diligence" to "bring before winter." One of this company I may venture to name, as he is already an object of interest in England, the late Canon and Incumbent of Santa Maria Maggiore in this city, Paul Grassi. He seized my hand and pressed it to his heart with great emotion, as if he had caught hold of all his English brethren in one, expressing, through Mr. Wall, the peace which he had found in Christ after his long struggles with the powers of darkness, and his trust that he should be kept faithful unto death. He looks a little under fifty years of age, with a finely-formed head and countenance, indicative per-

haps of taste and gentleness, rather than of force. His secession, and especially his courage in obeying the citation of the Court of the Inquisition, after the Government had declined to guarantee his safety, have produced a deep impression among all classes, and not least amongst the clergy themselves. The confession which he witnessed before those formidable witnesses, though hastily prepared, was clear and manly, and went to the heart of the people, who bought it up at once when it came to be cried about the streets of Rome. The impassioned conclusion which I have seen in some English papers does not give a fair representation of the definite character of the whole—as, for instance, when he says, “I see that in the citation delivered to me I am designated an apostate from the Roman Apostolic Catholic Church. I tell you frankly that I am not; but that with the greatest grief I must consider you as apostates from that Church. For what is the meaning of Apostolicity? That the Church has no need of any other foundation but Christ and his Apostles; that there is no name needed but that of Christian; that there is no baptism but that of believers; that there are no laws but those in the Scriptures; that there is no Vicar of Christ but the Holy Ghost; and no priesthood but that of Christ Himself, and all the faithful.” To this distinct assertion of principles, he added—“I, who am a Roman, have desired to search and find out what was the true Church of my ancestors. The first Romans who accepted Christianity were those who, at the Pentecost, accepted Christ’s word; and though without masses and without a Pope, they were imbued with a faith so strong that it was known and published in all the world.”

From this point it was that he seemed to catch sight of the mass of perversion which he had abandoned for ever, and pouring upon it the fire of the uttermost moral indignation, he bowed to a court shorn of the power which once made short work of such witnesses, and walked forth to such service and suffering as his Divine Master might require of him.

THE CHANGE.

He takes the change in his condition with great artlessness, and, when some injudicious people have referred to it in rapturous terms, he has looked puzzled, as if he had not known that he had done anything but what was natural and inevitable. I confess that, when I have seen him sitting on the same benches with the humble brotherhood, listening to instruction, and have recalled the external splendour of the robed priest as he elevates the host in the jewelled *ostensorio* before the prostrate multitude in the great Basilica on the Esquiline Hill, I was sensible of a sort of sympathy which was hardly chased away even by calling to mind the moral dignity of his present position, which no man more appreciates than himself.

No greater disservice, I believe, could be done to him or to the cause which he has espoused than in any way to lionise him. If Mr. Wall is allowed to continue the judicious course he has hitherto pursued, all will be well; but if that which some seem anxious to adopt be taken, we shall not only make fools of ourselves, but, what would be a much greater pity, spoil a hopeful and good work. It might be imagined that the secession of a priest were like the dropping of the keystone of the Papal arch. But there have been many secessions, and yet

the Papacy, like the Cloaca Maxima of the early Roman King, looks as strong as it did on the day in which it was set up. It is well fitted to fill us with praise, that a man apparently so far removed from right influences should have been brought under the power of Sovereign Grace, and led to renounce all earthly advantages for Christ; but it is well to remember that our greatest help has not come from priests. Their education is not favourable to character. They have little training in the practical part of life. They are so much habituated to unreasoning submission on the part of the people, and so little used to deal religiously with others, except in the confessional, that

they rarely acquire moral power over a free body of men. Signor Grassi, with his simple and guileless nature, his prepossessing manners, his marked disinterestedness, and his great popularity with his countrymen, may be expected, through Divine Grace, to be useful as a preacher, and perhaps especially as a pastor—he longs to carry the Gospel to the homes of the people whom he has been “confessing” for years—but he must be allowed to carry out his own resolution to live for some time the quiet life of a student of Holy Scripture, under the guidance of the friend and teacher to whom he owes so much, and to whom he is cordially attached.

Missionary Notes.

CHITOURA, NORTHERN INDIA.—We learn from Mr. St. Dalmas, that he has just entered on missionary work at this old station of the Society. The Christians formerly resident here removed into Agra at the time of the mutiny. Since then, the native preacher Thakar Das and his family have been the sole Christian residents. Mr. St. Dalmas hopes to visit the numerous markets held in the neighbourhood during the cold season.

KANDY, CEYLON.—The Rev. C. Carter reports that the revision of his version of the Old Testament is nearly complete, and the printing has proceeded as far as the middle of Numbers. The members of the churches in Kandy, Matelle, Gampola, and elsewhere, are laying by their subscriptions for purchasing copies as soon as they are ready.

MORLAIX, BRITTANY.—The repairs needed in the chapel have been completed under the care of Mr. Jenkins. He mentions the decease of Margaret Barazer, “in the exercise of a living faith in Christ.” She is the third member of the church removed by death during the present year. Mr. Cadiou has been preaching in the country, though he meets with much opposition from some of his friends.

THROMSØE, NORWAY.—Our valued brother, Mr. Hanssen, has been called to mourn over the loss of his wife and a child, taken too early to their rest. Six persons have been baptized, and the chapel is often overcrowded with persons desirous of hearing the Gospel. The Sunday-school is also very encouraging.

Home Proceedings.

We intimated in last month's *HERALD* that we should notice this month some points of interest in connection with the meetings and services of which a list was given. We are happy to be able to state, in a general way, that the best possible feeling seems everywhere to prevail. Our friends throughout the country are earnest and prayerful, anxious to obtain all possible information as to the work done abroad, and trustful in the management of affairs by the Committee and the Executive at home. All this interest devolves much work upon our deputations, and we regret that in two or three cases the strength of our beloved brethren from foreign fields has been overtaxed. The following items of information from some of the districts will justify the pleasing estimate we have made.

The Rev. Robert Smith has visited the Banbury and East Gloucestershire districts. These comprise about a score of contributing churches. He reports favourably of them all—their spirit of zeal, prayerfulness and liberality. In every case, except one, there has been an increase in the contributions. Our brother's work has tried his physical strength very much, at times, but he speaks thankfully of the kind consideration which he has met everywhere.

The Rev. F. D. Waldock has visited many places, the principal of them being Liverpool, whither he went accompanied by Mr. Bailhache. Mr. Waldock's testimony is identical with that of Mr. Smith. At Liverpool, the best possible spirit prevailed. The Sunday-schools, specially, are devoting themselves heartily to missionary interests.

In Wales, the Rev. Thomas Evans has been working indefatigably, pleading the cause of missions in his own native tongue—a *special* attraction to Welshmen. He reports good feeling everywhere, and a considerable increase in funds in the districts he has visited.

Cornwall was one of the last districts our brother Pestonji visited before his departure for India. In several places the interest in our work had waned, but our brother's visit, accompanied as he was by the Rev. T. W. Medhurst, of Landport, has been the means of reviving it again. In several instances their visits were almost like ovations.

The Rev. A. McKenna and Dr. Brook visited Manchester, and, as might be expected, with good results.

Leeds was visited by the Rev. John Paga and Mr. Bailhache. The whole district is now exceedingly well organized, and almost everywhere the Juvenile auxiliaries are in good working order.

The Rev. I. Stubbins, whose very valuable help is often in requisition, testifies to the same facts mentioned above.

All this is encouraging. We feel it is as it should be, and we are grateful to the Giver of all good, the inspirer in our hearts of every holy influence. May He prosper us still, and soon bring about the time when all His churches shall rejoice in the utmost practical devotedness to their cherished convictions, their sense of duty, and their high hopes.

The work of the last month has been as follows :—

ELACRS.	DEPUTATIONS.
Braintree district	Rev. F. D. Waldoek.
Biggleswade	Revds. Hornsajji Pestonji and F. D. Waldoek.
Brixton	Dr. Underhill and Revds. J. Page, and F. D. Waldoek.
Camberwell	Revds. J. Page and C. Bailhache.
Canterbury	Revds. C. Bailhache and F. D. Waldoek.
Bromley	Rev. C. Bailhache.
Oranfield	Rev. B. Smith.
Great Grimsby	Rev. F. D. Waldoek.
Haverfordwest district	Rev. T. Evans.
Hemel Hempstead	Rev. C. Bailhache.
Reading district	Rev. T. Martin.
St. Albans	Revds. J. Page and C. Bailhache.
Shrewsbury	Rev. A. Smith.
Sevenoaks	Rev. B. Millard and Mr. O. B. Chapman.
Watford	Rev. J. Page.
West Bromwich	Rev. T. Martin.
Westbourne Grove	Rev. R. Smith.

DEDICATION OF MISSIONARIES.

On the 1st December a very large audience assembled in the Metropolitan Tabernacle, to commend to the Divine blessing, Mr. Charles Crisp Brown, about to proceed to the district of Backergunge, Bengal, in the service of Christ. The Rev. C. H. Spurgeon presided, and after stating that the deacons and elders of the church, with himself, had already held a deeply affecting service with Mr. Brown and Mr. B. Spurgeon, likewise about to proceed to India, several brethren, members of the Sunday-school and of the College, companions of the two missionaries in Christian work, offered prayer. Mr. Brown then gave a brief but interesting account of his conversion, of the way in which he had been led to offer himself for the service of Christ, and of the motives which urged him to devote his life to missionary work among the heathen. The Rev. James Spurgeon, after a few words expressing his gratification at Mr. Brown's consecration to a missionary life, then commended him to God. The meeting was next addressed by Dr. Underhill, on the progress of the mission in India, and the conditions under which the work was now carried on. The benediction closed a service of great interest.

On the evening of the 15th December, Mr. E. Spurgeon, of the Pastor's College, was commended to the grace of God for mission service in an interesting meeting held at the East End Tabernacle. The Rev. A. G. Brown, Mr. Spurgeon's pastor, occupied the chair. After some hearty words of congratulation and prayer by Mr. Brown, several friends engaged in prayer. Mr. Spurgeon then gave some account of his early years and of the way the Lord had led him. The infancy of his spiritual life had been spent in connection with the church at Hammersmith, where he was baptised by the Rev. P.

Bailhache. His day-school days were those passed in his relations with the Tabernacle in Stepney. His college days were spent at the Pastor's College, Newington, and now he was about to enter on the world and to take up the full work of a man in the service of Christ Jesus. He hoped, he said, by the simple preaching of Christ crucified to lead some of the heathen to the Saviour. Dr. Underhill then gave an address on the nature of the missionary's work in India, and referred to the motives by which a missionary must be animated to prosecute it with hope of success. The Rev. A. G. Brown closed the meeting by very earnestly commending Mr. Spurgeon to the care and blessing of God. The attendance was very large, entirely filling the spacious area of the chapel.

NEW MISSIONARIES.

Since our last issue the Committee have accepted the services of Mr. John Mintridge, a member of the church at Birmingham under the care of the Rev. Charles Vince. His designation service will be held in Birmingham early in the present month. The valedictory services connected with the departure of the Rev. R. Guyton for India will take place in Norwich, also early in the month. These two brethren, with the Rev. R. Spurgeon, are expected to sail for Calcutta about the 15th instant.

SAILING OF MISSIONARIES.

We have to record the departure of the Rev. Ellis Fray, with his daughters, for his station at Kettering in Jamaica; and the Rev. E. and Mrs. Millard, for the stations at Gurney's Mount and Mount Peto. They sailed in the mail steamer on the 18th November.

As anticipated in our last issue, the Rev. Hormazdji Pestonji, with his wife and two children, sailed for Bombay, in the *Good Hope* steamer, via the Suez Canal, on the 10th ult. They were detained a day or two in the River Thames by the fog which prevailed over London.

The Rev. C. C. Brown sailed for Calcutta in the mail steamer which left Southampton on the 4th December. On his arrival he will proceed to the district of Backergunge. We trust all these brethren will enjoy, through the Divine protection, a safe voyage to their destination.

THE QUARTERLY MEETING OF THE COMMITTEE.

The usual quarterly meeting of the Committee will be held on Wednesday, the 21st January.

THE ANNUAL MEETINGS.

It will be convenient to many of our friends to know that the Annual Services will (D.V.) commence with the usual introductory prayer meeting on Thursday, April 23rd. The Mission Sunday will be on the 26th April; the annual members' meeting on Tuesday, the 28th April; the annual sermons on Wednesday, April the 29th; and the public meeting at Exeter Hall, on Thursday evening, the 30th. We are happy to be able to say that good progress has been made in the arrangements for them. May these gatherings be the subject of much earnest prayer among the churches.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1874.

Oberglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

II.

"THE incident you mentioned last evening, Sir, about losing yourself, and not recognizing your own home, reminded me of a circumstance that occurred to myself a short time ago. I was returning from business one evening after dark, and, in crossing a field, I unwittingly left the path; probably I was not far from it; but the moment I discovered I was not in it I utterly lost all idea of where I was. I knew my home was not more than half a mile off; but whether it was behind or before, to right or left, I could not tell. I wandered about that field for nearly an hour before I found the path again, and then I had to walk to the end of it before I could determine whether I was in the right direction or not; and yet it was a path I had trodden almost daily for several years."

A sudden surprise can play strange tricks on a preoccupied mind. When a new question is abruptly thrust on the attention while the mental faculties are fully absorbed by a previous one, it is no easy thing to disengage them from the old and engage them on the new, in time to prevent a collision or a deadlock; if an instant decision is necessary, it will, probably, be a blunder. In your case no serious results followed, because no immediate decision was demanded of you; you were able to ramble about the field till you had rallied your powers to deal with the situation. I have seen two or three amusing instances of the same sort of thing, which I may tell the company some day; meantime, I will give them a curious case of coolness and confusion—of presence and absence of mind—which happened to myself some years ago while preaching. I was intending to quote, as the close of my argument, a particular text which, I remember, I thought "a clencher;" but the moment I reached the

point where it was wanted it slipped from me; for five minutes I had had it full in view, and had been leading up to it, but just as I was going to lay my hand on it, and with it crown my eloquence, like a startled rabbit it showed its heels for one bewildering instant round the corner, and was seen no more. Of course, the loss of my text brought me to a stand, which was all the more embarrassing as it occurred in the middle of a sentence. Fortunately, my habitual coolness did not entirely forsake me, though it did not save me from doing a very stupid thing—sitting in front of me, at the opposite end of the chapel, was an old minister who usually worshipped with us, so to him I appealed for help: "Brother Walton, what is the text I want to quote, and can't?" "I really don't know, Sir," he answered. "O yes, you do," I instantly rejoined; "I mean the first verse of the second chapter in the Epistle to the Ephesians." He gave me the opening words of the text; I thanked him, continued the quotation, and concluded my sermon without the slightest consciousness of the whole string of blunders into which I had fallen.

"After you had retired last evening, Sir, a few of us who remained behind for a smoke were remarking that you must have a store of memories which would greatly interest us all, if you would kindly permit us to hear them; and it was agreed to ask you to do so. No doubt you have seen, in your early years and your remote village, phases of life, and particularly of church life, to us wholly unfamiliar. We want you to tell us your story, Sir."

Tell you my story! But would not that be very like monopolising the conversation?

"O you will permit us, now and then, to interrupt you with any question or remark that we may have to offer."

Very good; on those conditions then, since you wish it, I will "tell you my story." But it is not much of a story, after all. The life of a country minister is not usually very lively, unless he happen to be located in the Sandwich Islands or Central Africa. I daresay the addition of lion-hunting to preaching, or the daily danger of being cooked and eaten by his congregation may give it a ripple of vitality; but when he has just stayed quietly at home, can neither handle a gun nor mount a horse, never saw a lion except in a cage, and only knows cannibalism from books; when his most stirring experiences are of annual tea-parties and warm church-meetings, I am afraid his history is likely to be a little dull. It is not entirely without interest, certainly; only for those, however, who can appreciate the beauty of a quiet life, and the luxury of doing good anonymously; very tame to such as enjoy only the dazzle and glare of romance.

Do not imagine that I have never been rebellious against the decree that has consigned me to an obscure life. I, too, have had my dreams of glory; but that is some time ago. Even yet, however, I sometimes feel a slight stirring of my youthful desire for distinction; but I know how to manage it now, and I subdue it with the sage reflection that all distinguished people are probably maniacs—certainly lunatics. I

remind myself that sane people are always dull, and live dull, hum-drum lives. "Genius" is only a fine name for madness, invented by mad people to conceal their infirmity. Men who leave a comfortable home to hunt buffaloes on the prairies, and tigers in Bengal; or win great battles, and get made peers of the realm; or go in search of the North-west Passage; or write successful novels; or do anything at all different from other people, are clearly insane. So, when the old dream of distinction threatens me with a visit now, I set my foot down firmly, and stoutly maintain that all sane people are dull, and that a life which rises, in any direction but the spiritual, above the commonplace, indicates that a screw is loose somewhere.

"Yours is a useful philosophy, Sir."

Is it philosophy, folly, or spleen? I don't know; but there is a great deal of sober truth in it. The difference between cleverness and insanity is not so very great. Genius shades off into madness, and I should think that not even Dr. Forbes Winslow himself could always tell where the genius ends and the madness begins. Just remember that in your prayers to-night, and don't forget to give thanks that you are dull, commonplace people, without the slightest chance of ever distinguishing yourselves.

Let it be distinctly understood that these remarks are not original. I have met with them somewhere—I wonder if it was in Carlyle; at all events, I only repeat and endorse them. They are sufficiently striking, I think, to prove their author a genius, and therefore, by his own logic, mad. I am never original, and always avoid saying anything clever.

I hope you don't suppose that dull people are always empty-headed. That would be a great mistake; they have often a good deal in them, only they do not make any great fuss about it. A cask of oil is not half so frisky as a bottle of champagne, but it's worth more. A country minister's life may seem very uninteresting to those who only look at the outside of things, but it is always worth looking *into*, providing he is not very clever or very popular; if he is either of these it is likely to be tame and tasteless enough from being opened up too much, until it resembles a bottle of soda-water with the cork left out.

I am afraid you are getting impatient, so I will proceed with my story. Only you must let me tell it in my own way, which is pretty sure to be a roundabout one; for I never could keep along the straight line of anything. I am always getting off the rails. I think it must be that there still clings to me a strong dash of my boyhood, when one regularly trebled the length of a journey by dashing over a fence here, or galloping across a field there, in chase of a butterfly or in quest of a flower. To this day, although I am getting a little stiff in the joints now, a butterfly, or a wild flower, or a bird's nest can draw me across fence and field at the imminent risk of a sprained ankle or a prosecution for trespass. I fancy my children have found out my weakness for wandering; for I hear them sometimes, when the

sermon has been more than usually digressive, slyly remark to each other that "father has been butterfly-catching this morning."

Eh? I thought I heard some one make a remark about "rambling preachers." I think it was the young lady opposite. What was it, Miss? Pray don't hesitate to speak out."

"I like a preacher to keep to his subject, Sir."

Meaning, I suppose, that you like him to get through it as soon as possible?

"I must protest, Sir, against your putting an unfair construction on my words."

I would not do it, Miss, I assure you, if I knew it. But most people who object to "rambling preachers" do so for no better reason than because they think the rambling delays the finish.

"I am not one of them, Sir."

Glad to hear it, Miss, and equally glad to give you credit for meaning no more than you said. But, you see, it might be rather ticklish work settling what keeping to the subject means in a sermon. Strictly, it ought to mean the exclusion of everything but what contributes directly to the completeness of the argument, and conducts, by the shortest cut, to a logical conclusion; but if the sermon was made on this principle, I am sure you would not care for it a bit, and would, probably, go to sleep under it. Instead of saying that a preacher should keep to his subject, I would prefer saying that he should make the best of it; in which case he will often drop the course of his argument for a time, in order to light it up with a passing illustration, or make a pertinent application, or elaborate a parenthetical thought. Such digressions give life and interest to a sermon, and are good both for preachers and hearers. No doubt it is proper that our journey, on the whole, should be prosecuted on the highway; but, surely, we may occasionally relieve its monotony, and refresh ourselves by a scamper through the heather—only taking care to keep our faces in the right direction.

There, now! I'll be bound I am getting prosy; actually preaching about preaching instead of going on with my story.

"Such digressions as yours are very pleasant, Sir; you always return from your excursions laden with costly spoil."

You are very kind to say so. I hope the rest of the company share your opinion. It is a great pleasure to speak to people of discernment. On the other hand, it is as disagreeable as being snubbed when you have gone out of your way to say a good thing, and then discover that you have been speaking to people incapable of understanding you. It is never wise to say clever things except to clever people.

I suppose I should tell you something of my early years; but my earliest recollections are not exactly pleasant to recall. I was poor—very poor, and I don't like to think of the pinching I endured. Good people, who know nothing about it, frequently imagine that, because wealth is a snare, poverty must be a blessing. I wish they would try

it. It is just as logical to reason that because intemperance is ruinous to the constitution, therefore starvation must be conducive to health. In truth, poverty is as often fatal to character as is wealth. A sudden accession of riches may blight a man—make him supercilious, selfish, and grasping; but sharp, biting poverty has its perils too. How often it embitters the feelings, sours the temper, makes a man uncharitable and unjust in his judgments, and betrays him into doubtful methods of improving his circumstances. It is more than probable that where wealth has slain its thousands, poverty has slain its tens of thousands. In truth, without the grace of God, either the one or the other may be a curse; with it, either may be a blessing; but a wise man will desire neither. "Give me neither poverty nor riches."

However, I suppose I must give you some idea of the circumstances in which I passed my childhood. I don't think you will understand the rest unless I do. Another's life, however public it has been, is always more or less an enigma to us if we do not know the influences that shaped its beginnings. There are sure to be occasional solecisms, and incongruities, and inconsistencies for which we are unable to account. A man often rises to a higher life than his youth gave promise of, but he seldom loses all trace of it. I think I may put it even more strongly, and say that, unless we become irreclaimably bad, we *never* get quite away from our boyhood. To the very end it clings to us, as the fragrance clings to the jar in which last year's rose-leaves were stored.

"That is a very pretty comparison, Sir."

I am glad to hear you say so. It is precisely my own opinion; indeed, I have a slight doubt whether it is not too pretty for the subject.

"I fear you are rather conceited, Sir."

I hope I am, Miss. Don't you know that self-conceit of a proper kind is a great sanatory power, conducive to health and longevity? It is only self-conceit of the vicious sort—that which runs into self-admiration—that is fatal. Mine is a healthy kind, such as keeps courage up amid difficulties.

"I never heard that, before, Sir."

I daresay not. I reckon it one of the evidences of original sin, that theologians and preachers seldom discriminate between vitiated virtues and original vices.

The Dawn of Life.

BY THE REV. W. WALTERS, OF BIRMINGHAM.

“What manner of child shall this be!”—LUKE i. 66.

THE dawn of life, as a matter of reminiscence, is invested with peculiar charms. Those of us who have reached years of maturity love to live over our childhood again. We may not have the power to analyse and sketch our early years with the masterly hand of a Wordsworth; yet memory enriches us with recollections of affection, adventure and gladness gone for ever. Niebuhr the traveller was in his old age blind. Often, as he sat leaning back in his arm-chair, his friends used to see his face covered with smiles. When asked what afforded him such delight, he said he was recalling the magnificent scenes he had visited in his earlier days; and that as he gazed in imagination on the mountain peaks and verdant valleys, the dark forests and flowing streams, the lofty cliffs and boundless seas, the ten thousand sights of beauty and grandeur which had charmed him in his wanderings, his heart thrilled with delight. So is it with some of us. We may be removed by place and time far from the home and pursuits of our young days; we may be immersed in the cares of the world; our legitimate callings may demand our constant attention; the claims of the present may be so numerous and pressing as to leave scant time for reflections on the past; yet moments of thoughtfulness will occur, in which we see again childhood's favourite chair, the scenes of our juvenile games, the lanes in which we gathered the primroses of Spring, the woods through which we wandered, and where we lingered listening to the songs of birds, the form on which we sat at school as we endeavoured to master the elements of learning, and the sanctuary, the floor of which the feet of our youth trod. We hear again the shout of gleeful companions, and that mother's voice sweeter than the melody of all music. The man whose childhood has quite faded from his memory, with whom the activities of the present have crowded out all the past, whose nature is so corroded that there is no reflection of his earlier days, who thinks it unmanly to remember them; that man has lost one of the most precious charms of life. I hope ever to remember my childhood,—

“From early days,
Beginning not long after that first time
In which, a babe, by intercourse of touch
I held mute dialogues with my mother's heart.”

To parents, guardians, and teachers of the young, the dawn of life presents many aspects. In placing children under our care, God has entrusted to us a great charge, out of which grow some of the most important duties of life. We have much to do in forming the character and fixing the destiny, not only of those directly under us,

but of numbers more on whom they may act hereafter. I desire, in this lecture, to increase our interest in this work, and deepen our sense of responsibility in relation to it.

I. *The dawn of life exhibits great diversities.* What diversities we see in the dawn of day! Sometimes as you look eastward in the morning your eye welcomes an unclouded sunrise; the heavens far above the horizon are bright as gold, the air is balmy, the dew-drops hang on the fine gossamer webs like strung pearls; all is peaceful, and pregnant with the promise of a glorious day. Another morning you see dense masses of dark clouds hanging over the mountains, through whose occasional rifts the angry sun shoots his red beams; the atmosphere is raw and cheerless; the wind sweeps noisily along, and there are all the signs of a continued storm. Such diversities are there in childhood. Here you see a child born and nursed amid the peacefulness and comfort of a happy home; it opens its eyes to a scene of plenty, and as it grows up finds all its needs anticipated with a superabundant supply. But there you see another born to poverty and distress. Here you find a group of clean, well-bred children, watched over by parental piety, and surrounded by all the restraining and elevating influences of affectionate counsel and holy example. But there you see another group under the influence of vicious training; growing old in crime while their years are young. It is the lot of most children to have the protection of their parents continued to them; they find shelter beneath a father's refuge, and bliss in a mother's love. But the opening life of others is blighted by early orphanhood. They hear their playmates speak of a father and of a mother, but the words to them are empty sounds.

There are diversities, not only in the circumstances of childhood, but also in childhood itself. Some children are weak and ailing from their birth; others are strong and full of health. What a sweet smile the face of one child wears? How soft and gentle its voice! How amiable and tractable and obedient its disposition! You cannot help loving it. But see the contrast that other child presents! Its face wears a sullen frown. It seems continually dissatisfied and distressed. Disobedience towards its parents, and rudeness to strangers, mark its whole behaviour. Richter somewhere says, "I love God, and every little child." The sentiment is fine: yet there are some children whom one finds it hard to love. What *mental* differences children present. One is quick to observe everything around it; takes in knowledge as fast as you can impart it; carries on its processes of reasoning, if not according to the approved rules and forms of logic, yet as correctly as the most able logician; and comes to its conclusions almost before you are aware it has obtained its data. Another is slow to notice the most striking and impressive objects, is dull of comprehension, makes little or no progress in learning, and is considered by all a dunce.

These diversities teach us how much wise discrimination is necessary in the training and teaching of children. While certain well-defined principles should ever guide us, it would be the height of folly

to attempt to subject all to the same rules. Every child is a separate study. A gardener prunes his trees and trains his plants according to their individual needs. So must we act with the children committed to our care.

II. *The dawn of life presents features of intense interest.* The beginning of things is always interesting. How pleasing to see the tender blade of corn appear above the soil, or the young plant put forth its first leaves! How one may speculate on the future destiny of the young sapling just springing from the acorn! The new year has attractions peculiarly its own. What anxieties and hopes and wishes gather around the enterprise in which you have only just embarked! A deeper interest centres in that little child which has come into your home, and is enshrined in your heart. Its birth has been one of the most important events of your life. What solicitude preceded its approach! What joy welcomed its arrival! What fountains of love it has unsealed! What new feelings it has awakened! What thought and care it concentrates on itself! How paramount are its claims! With what affectionate interest you watch its growth! How eagerly you look for its first smile of recognition! Its laugh delights and thrills you more than music. Its first attempt to walk alone are observed with tender care, and its success in them is the engrossing theme of conversation. How all this interest is deepened tenfold when you first hear its prattle, and it begins to call you by the endearing names it has been taught to use! What a blessed mission a little child often fulfils! How it allays rising wrath, and causes strife to cease, and diffuses its own love over the household!

“Children are God’s apostles, day by day
Sent forth to preach of love, and hope, and peace.”

The children are the most precious part of a man’s treasure. “I remember,” says Bishop Hall, “a great man coming into my house at Waltham, and seeing all my children standing in the order of their age and stature, he said, ‘These are they that make rich men poor.’ But he straight received this answer,—‘Nay, my lord, these are they that make a poor man rich, for there is not one of these whom we would part with for all your wealth.’”

What desires, anticipations, hopes, fears, the little child awakens in relation to the future! We are often ready to say, when gazing on a sleeping infant, as the friends of Zacharias said concerning the infant John, “What manner of child shall this be!” That baby-boy, now his father’s pride and the joy of his mother, may grow up to live a pure, useful, and blessed life; or, he may become vicious, debased and wretched. He may prove a source of wide and lasting blessing; his country may acknowledge him amongst its best friends and benefactors; he may carry knowledge and civilization and the Gospel of Christ to barbarous nations sitting in the shadow of death; or, he may become the pest of his neighbourhood, and exert a ruinous influence that shall extend to future generations. History may record his name and deeds with approval; or, if he find a place on its pages, it may be

a place of reprobation and shame. Men and women saved through his instrumentality, may be his crown of rejoicing in the skies; or, in perdition his name may be uttered with bitter curses by the souls he has destroyed. In the same manner we may speculate on the future of that infant girl. She may be cut off in childhood, or opening womanhood; or live to a good old age. She may become a vain, foolish woman; a useless, if not an injurious member of society; or, she may so live that her price may be far above rubies, and her works may praise her in the gates. We may ask a thousand questions concerning a child, to not one of which is it possible to give a reply. The uncertainty thus hanging about childhood invests it with reverence. It is said of the old German schoolmaster, John Trebonius, the instructor of Martin Luther, that he always appeared before his boys with uncovered head, "For," says he, "who can tell what may rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators, nay, princes of the empire." And there *was* among them, though at that time no man knew it, the brave, bold, lion-hearted Reformer, who in after days shook Europe to its foundations.

III. *The dawn of life is a season of great danger.* It is a season of *physical* danger. A large proportion of the human race—nearly one half—die in infancy and childhood. With few exceptions the words of the poet are true,—

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howso'er defended,
But has one vacant chair."

What strange sadness there is about the death of a little child! How many hopes are blighted! How many purposes changed! How many plans brought to nought! What a blank is caused in life! How the ties of earth are loosened! How, if you are a Christian, the attractions heavenward multiply and grow strong! With what new meaning and deeper personal interest you read the Saviour's words—"Of such is the kingdom of heaven!" When children live, what care they require! No other creature is so long dependent on its parents as the human creature. It cannot defend itself from harm, nor secure the necessities for sustenance for years after its birth. And who does not see divine wisdom and goodness in this? The prolonged connection between the parent and the child thus ensured; the protection which the child requires *from* its parent; and the dependence which leads it to cling *to* its parent, increase and strengthen the ligaments which bind together the members of the domestic constitution. So the whole framework of society is established. Communism is not the law of our race. The family is a divine institution; it is the foundation of all society; and the dangers and dependence of childhood call forth parental care and protection, the exercise of which awakens affection and trust in the child, consolidate the foundation, and render the structure safe.

Childhood is a season of *mental* danger and dependence. The intellectual faculties begin to unfold themselves, and have to be carefully watched. We must continually have our eye on the opening flowers, lest the frost nip them, or the wind bruise them, or the sun scorch them, or any rude foot trample them down. We must impart information to the young mind, seek to strengthen and cultivate its powers, inculcate correct principles; and all this must be done with care and much discrimination. Childhood, as I have remarked before, presents great variety of mental power and development. One child is long before it talks, it seems for years scarcely to think; suddenly, however, the mind is quickened—studies have a charm—knowledge is sought with greediness—lost opportunities are to a large extent redeemed, and, with the rapidity of lightning, the heretofore dull boy shoots past his early companions, and astonishes all who know him. On the other hand, it often happens that precocious children disappoint their parents. With a natural bent towards knowledge, they early display a love of learning, an acuteness of thought, a closeness of observation, which excite interest and pride. Instead of being restrained by proper checks, these powers are forced; the tension of thought is too great for the child to bear; the faculties snap or lose their elasticity, and the precocious child that awakened the astonishment of all its friends, sinks into a commonplace youth, scarcely recognised from the average youth of the neighbourhood. In dealing with children we need the highest wisdom, for it depends greatly on us whether they prove wise men or fools.

Childhood is a season of *moral* danger. Habits are formed, and principles of action adopted that influence the whole after-life. All children are born with a nature that tends rather to evil than to good. Born in sin and shapen in iniquity, they go astray from the womb. The bias to sin is early shown. Selfishness, rebellion, revenge, evasion soon appear. Foolish and improper words are quickly caught; remembered, and repeated. It soon becomes evident that, in some momentous though mysterious sense, the doctrine of original sin is a fact in human nature, and the necessity of the Holy Spirit to renew and purify that nature, a truth to be embraced with the fullest and most implicit faith. While, therefore, human hands may mould a child into evil courses, God alone can change the heart, and incline to holiness. Nevertheless, you may do much to give quality to a child's character and life. The angry look which darkens your countenance, throws its shadow over the bright and happy face of your child. That falsehood, or evasion, heard or perhaps only seen, may bring back to you one day a lie. Your harsh words may be re-echoed in boisterous oaths. On the other hand, though no parent or teacher can impart saving grace, yet the purity of your speech, the transparency of your conduct, your "light and sweetness," your care to pluck up the weeds which grow in the soil of a child's heart, and to sow the seeds of piety there, your example of goodness meeting the child at every step, your ceaseless prayers for early conversion may all be returned to you by a

childhood consecrated to Jesus Christ, and a life spent in His service. Parents and teachers! begin the religious training of your children early. "Be very vigilant," says old Philip Quarles, "over thy child in the April of his understanding, lest the frost of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him." Some persons think that we ought not to give religious instruction to children while they are very young. I hold otherwise. You cannot begin too soon. I quite agree with Archbishop Sharpe, who, when a lady told him that she would not communicate Divine truth to her children till they had attained years of discretion, said in reply,—"Madam, if you do not teach them, the devil will." We should guard well the child's entrance upon life. At the foot of Snowdon, guarding the pass of Llanberis, stands Dolbadarn Tower. Centuries ago it was erected to command the passage of the lakes and valley. Its importance for that purpose is obvious; the enemy resisted and turned aside there, the whole district was safe. Thus I would have you guard well the pass of childhood. True, you cannot ensure absolute safety for youth and riper years; but you will *contribute* to save them from danger, and to fortify them against the enemies that would seek their hurt.

God teaches us in nature the duty of this early watchfulness and care. See how He protects the early buds in Spring by a thick scale, which is thrown off when they burst! I have walked under an avenue of chesnut trees just after the young foliage has come out, and observed the ground covered with these cast-off coatings. I have seen the lesson there. I have read of a traveller, who on one occasion saw a bird, in evident fear and distress, fly backwards and forwards from its nest to a neighbouring tree, every time it approached the tree plucking a leaf, and then on its return depositing it carefully in its nest. After awhile she perched herself on a branch near at hand. Presently a large serpent, which the bird's watchful eye had seen, coiled itself around the tree, and slowly ascended till, with glistening eye and open mouth, its head was lifted above the edge of the nest. But as it came in contact with the leaves most offensive to the serpent tribe, with which the bird had covered her young, the reptile uncoiled itself and dropped from the tree to the ground, as if the ball of a rifle had passed through its head. The parent bird, by its wisdom and care, thus saved its young brood. You see the lesson there. And this lesson, indicated in nature, is taught in the plainest manner in God's Word. "Train up a child in the way he should go, and when he is old he will not depart from it." The Lord grant us wisdom and grace that we may learn and practise this lesson well!

IV. *The dawn of life is a time of permanent impression.* It is the time for acquiring knowledge. Lord Brougham says that the child learns more during the first seven years of life than it learns all its life afterwards. What puzzling questions it asks! How it plunges into the midst of the profoundest depths of philosophy, science, and

theology! It handles things seen and unseen, present and future. What impressions it receives as to distance, as to the effect of the objects it sees, as to the character and disposition of the people about it! What wonder fills its breast! What joy it has at times! Some of its waking moments are as full of innocent delight as they can contain; and even in its sleep, when, according to the Irish legend, the angels are whispering to it, its angelic face is one heavenly smile. As its powers of observation, memory, and reflection grow, its impressions multiply, it learns the lessons of experience, and follows the examples of its seniors. How many children are ruined by the evil counsel and example of their parents! How many are made paupers, drunkards, thieves, and become lost to all that is good! Fathers and mothers! you owe it to God, to society, to yourselves, and to your children, that you bring them up in the nurture and admonition of the Lord. Ye fathers! watch over them with pious care. Ye mothers! imitate the mother of Samuel and the mother of Timothy. My heart bleeds for scores of children I see from day to day, whose lives are embittered at their very source by the misconduct, unwisdom, or neglect of their parents. Some treat their children—their own flesh and blood—with the greatest cruelty. They punish them as if they hated them, and were glad of an opportunity to put them to pain. The chastisement they inflict is ten times more severe than it ought to be, and is the outburst of wrath and vindictiveness, not the discipline of love. How many spoil their children by over-indulgence! They either refuse to see any evil in them, or they have not the moral courage to chastise them for the evil they see. The result is that they lose all control over their family, and often, like Eli of old, they have to eat the bitter fruit of their folly. Many parents act unwisely in the unequal way in which they treat their children. One day they are most kind and fond; they grant them any request, no matter how foolish; nothing is too much to do for them; there is something almost maudlin in their fondness. The next day they are stern and morose, ready to fly like a beast of prey on all who come near them. And, alas! how many parents neglect their children altogether. It seems to them a matter of perfect indifference whether they have food and clothing or not; whether they grow up in ignorance and vice, and at last perish for ever, or become wise and good, and inherit eternal life. Blessed be God, there are Christian parents in the land, under whose pious care there is rising up a seed to serve Him, and a generation to fear His name! Thank God for our Sunday-school Teachers! England owes to them a debt of lasting gratitude. Much of the good order, social comfort, and piety of our age, is the result of their efforts and prayers.

Parents and teachers! relax not in your exertions. Now is the time for you to communicate sound instruction, and train up the next generation for God. You may bend the sapling—you cannot bend the oak. You may more easily turn a river at its source, than where

it bears fleets on its waters, and broadly flows into the sea. Near the top of one of the highest summits of the Rocky Mountains, more than ten thousand feet above the level of the ocean, there are two springs, close to each other, and almost on a level. Either streamlet might easily be turned into an opposite direction from that in which it flows. Follow one of them, you will find it turning towards the east, descending from valley to valley, receiving tributaries as it rolls on, gathering in volume and force, till it empties itself into the Gulf of Mexico. Retrace your steps, and follow the other; you will see it flowing westward, gradually descending, receiving auxiliary streams, and increasing in breadth and deepness, till it pours its mighty waters into the Pacific Ocean. Though as they approach the end of their course, thousands of miles apart from each other, it is impossible to arrest their progress, yet at the outset a small effort might turn the westerly stream eastward, and cause the easterly one to flow in a westerly course. As it is with these great rivers, so is it in large measure with the children entrusted to your care.

Parents! consider your responsibilities well. Awake to the discharge of your solemn duty. You know not how much depends on your conduct towards the children God has given you. Impart to them sound instruction, set before them a good example, seek to make them useful citizens, and pray God to make them true Christians. You may at times find your judgment at fault. Your patience may be sorely tried. You may suffer occasional disappointment. But the throne of grace still stands, and the God of grace waits to bless you. Here many a persevering father has renewed his strength, and many a weeping mother dried her tears. Wait upon God, and, sooner or later, He will reward your toil. Some of your children may be converted while you live, others after you are dead; your sons will be as plants grown up in their youth, your daughters as corner-stones polished after the similitude of a palace.

Sunday-school Teachers! be in earnest. Your work is more important than ever, and needs higher qualifications and more thorough consecration. You have difficulties with which to grapple, enemies to contend against, numberless and nameless discouragements. Let them not daunt you. It will not do for you in these days to be ignorant, idle, heartless, or craven. Popery, infidelity, practical irreligion are awake and busy; borrowing our modes of warfare, they are earnestly battling with us for the upgrowing population of these realms. Be true to yourselves, your work, your charge, and your Lord. Gather motive and impulse from the cross. Seek strength from above. With "the sword of the Spirit, which is the Word of God," fight your battles. Wield it valiantly; and, at no distant day, hymns of triumph shall fill the earth, and resound to the skies; and children again, as the children in the temple of old, shall shout, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord."—*Views of Life*. By W. WALTERS. London: Elliot Stock. Second edition.

The Sure Foundation.

“The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.”—
2 TIM. ii. 16—26 (chiefly verse 19).

The perplexing diversity of meanings attached to these words will be avoided, and the sense cleared, simply by the reader coming to a stop at the word seal—“The foundation of God standeth sure, having this seal.” Then, proceeding with the next member of the sentence, which is an inference or conclusion from the defection of the apostatizers—“The Lord knoweth, or will make known, them that are His, and let every one that nameth the name of Christ depart from iniquity.”

THERE is a complication in these words which must be studied in connection with the foregoing verses, in order to a proper understanding of their meaning and import. Two individuals had embraced deadly heresies. They had taught that there is *no* resurrection of dead bodies, but that the resurrection of souls out of a natural state of spiritual death and corruption is all that is meant by the term. The Apostle shows that such an opinion overthrows the very foundation of hope; consequently, that the faith of the Gospel itself was overturned, and Christianity, as a blessed system of truth and faith, destroyed by the tenet propagated by this heresy. Timothy is warned against the vain babblings of such teachers; and the Apostle indicates, if that error were allowed in the Church, it would do that in the spiritual body which cancerous sores do in the mortal body—namely, eat into the vitals, and, in time, would turn the spiritual body of Christ's Church into moral corruption and death. Starting from this idea, and carrying out the thought of builders and a building, and glancing at the structure not reared with hands and its imperishable nature, he contrasts the building of God, in its solidity and wear, with the ruined foundation on which these apostatizers were attempting to build. Nevertheless, saith the Apostle—*i.e.*, notwithstanding the defection of such men, and any number of such—their departure from the faith can in no wise affect “the *foundation* of God which *stands*.” But what is *that* foundation? Answer, Not the Apostles, not Popes and Ecclesiastical persons; but the *person, work, and Resurrection of Christ* we take to be it, as *upon* this, and *by* this, the whole doctrine of the Christian system stands sure. His incarnation is one great fact, His death as an atonement for our sins is another great fact, and His resurrection from the dead is the greatest fact of all, as it puts the seal of Almighty God upon the Great Redeemer's finished undertaking for human salvation. This, O this, unlike all the systems of religion and philosophy originated by man, is wholly independent

of the endless vacillations and changes of opinion. *This* rests not on the genius and learning of sages, nor on the number and importance of those who patronise it, but upon the well-established and immovable *truths of God's eternal laws* published from heaven, spoken by God manifest in the flesh, His veracity sealed with His blood, and attested further by His resurrection and ascension into heaven.

The Apostle's spirit that finds utterance upon the case of the defection of certain professors is really beautiful and confiding; no doubt his pity was stirred for these unhappy men, Hymenæus and Philetus—as who would not be, for souls falling into the snare of the enemy?—but he turns him instantly to fix his delighted gaze on the sure and imperishable structure of inviolable truth itself, which bids defiance to all the powers of earth and hell to unsettle!

A seal is affixed to deeds and documents of various descriptions to authenticate them. We take the deed in question before us to be the *Redemption by Christ, His Resurrection* the seal, and *that of all His people*; for that was the doctrine denied by Hymenæus and Philetus, but upon which heaven's seal, on the Christian doctrine, as an incontestible truth, is stamped in the *rising again of the glorious Redeemer*, the Father hereby declaring His acceptance of the suretyship and work of the Son. "Him hath God the Father sealed," which was spoken not only of the Divine attributes displayed in His benevolent life, but of His rising again from the dead as well. "I have laid in Zion a stone, a precious and sure foundation, and he who believeth shall not make haste." "Other foundation can no man lay than that which is laid, viz., Christ Jesus." "As a wise master-builder, I have laid the foundation, and another buildeth thereon." "Leaving the principles of the doctrine of Christ, let us go on to perfection." Now, these principles are not human speculations; they rise out of the grand facts to which we have alluded, and are inseparable from them. We may reason upon them, we may argue from them, we may expound and illustrate as we may; but there stand the facts constituting *this* foundation, having upon it God's own seal and signature, "*Declared to be the Son of God, with power, according to the Spirit of holiness, by His resurrection from the dead.*" Here, then, a man may build his towering hopes for eternity with, *not* apparent, but *absolute* safety and security. Here he may stand and gaze on the multitude of speculatists spread below, amusing themselves with profitless reveries, and fighting their theological battles with the weapons of logic and metaphysics, while he himself finds "no end in wandering mazes lost"? No; but with a satisfaction and high assurance, yet in a childlike reliance on the Word of Him who cannot lie. *God has said it*; the beginning and end of a creed which never grows old, is never obsolete, and to which "the pillared firmament is rottenness"!

The next two expressions seem to come out of the case disposed of. The one of them has received two renderings: "The Lord knoweth them who are His"; or "the Lord will *make known* them who are His." Both views do equally bring out the sentiment which appears

to be in the mind of the writer. 1st. "The Lord knoweth them who are His," has respect to the heretics. As if the Apostle had said, Be it that these professors have turned out so, they have but appeared in their *true* character; if they had been the Lord's own children, they had not drifted away from Him in this manner; His own "whom He loves He loves to the end." "His sheep cannot perish, neither can any pluck them out of His hand." He has a certain foreknowledge and predestination of them, and His covenant with them in Christ cannot be broken. "Height nor depth, things to come nor things present, nor evil angels, can separate them from the love of God which is in Christ Jesus the Lord." "The Lord keepeth the feet of His saints; the wicked shall be silent in darkness." And thus do we conclude concerning all such as apostatize; men who, like Simeon the sorcerer, for a time seemed to believe, yea, and was baptized, but who, by and bye, stood revealed as one "whose heart was not right in the sight of God, but who was in the gall of bitterness and bond of iniquity." Be not greatly astonished, then, when such characters turn up, we are warned to expect such painfully-trying events. "There must also be heresies among you, that they who are approved may be made manifest among you." Whoever goes, or comes, matters not to faithful souls; "the foundation of God standeth sure," and cannot be moved. 2nd. Or look at the passage in its other rendering: "The Lord will *make known* them who are His." And how? How does He make known them who are *His*, in contradistinction to such as are either nominal professors or mere men of the world? We reply, because the Scripture and experience reply, By their *constancy in the faith*, and their contending earnestly for it; if not by eloquent speech, yet by consistency, steadiness and perseverance in the ways of God, despite of inward corruptions and outward afflictions for the Gospel's sake—such who cheerfully bear the cross, and neither shirk the duties which are of the nature of self-denial, nor are they ashamed of Christ, His people, and commandments. "Knowing, brethren beloved, your election of God for our Gospel came not to you in word only but in power." The Lord makes known them who are His, in the first instance, by teaching them to make a bold stand for Him in separation from the world; but not by that only, but by "holding fast the beginning of their confidence," by continuing in "the work of faith and labour of love," and patience of hope, even to the last.

This "making of them known," therefore, you perceive is, in process of time, evidence or *proof* of their standing before God, which gathers strength and lustre and beauty as their course runs out. So Peter has it: "Give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall: for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Or you may take it as in the next expression: "And let every one who nameth the name of Christ depart from iniquity." This may be taken as a brief reply to the inquiry, *How does the Lord make known His own?* Answer, By their departing

from iniquity—*i.e.*, by a course of holy living. Or, again, you may take these words as an exhortation. Now, then, as the summing up and improvement of this whole matter, let us all who have taken on us the sacred profession of Christ see to it that there is a clear separation from all old habits and courses of sinning against God; let this practical proof of our sincerity stand forth in the eyes of all, and let nothing less satisfy our own minds and consciences that we are in *a right state of mind* and in a right course of walking, such as must certainly bear us onward to the city of God and procure for us a gracious admission. “Blessed are they who do His commandments, they shall have right to the tree of life, and enter through the gates into the city.”

Now, the connection of all this with the subsequent verses does not, at first sight, appear very clear; but, studying these words, the connection comes out thus: a man might say to himself, Well, if I can just so believe and live that I may eventually be saved, it is enough. No, saith the Apostle, it is not enough; there be some mean-spirited Christian professors who dream only of getting to heaven *any way*, as securing their safety from condemnation. But that is far from being enough. Here he follows up all he has taught to Timothy by presenting a matter of *holy emulation* in running the Christian race. “In a great house there are not only vessels of gold and silver, but also of wood and earth, and some to honour and some to dishonour.” Almost every *figure* of spiritual things fails somewhere, so here there can be no vessels to dishonour in the Father’s house above; all are “the vessels of mercy afore prepared to glory;” but *these* are not all of *equal* capacity nor of equal brilliancy. The Apostle, therefore, here makes it evident that there are *degrees* of glory yonder, and that eminent virtue here will meet with eminence yonder too. The same is taught in another place: “As one star differeth from another, so is the resurrection of the dead”; and in another, “The wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.” Wherefore, “if a man purge himself from these”—that is, if he shall labour after *not* being saved any way, but after *eminence* in holiness, diligently, perseveringly, separating himself from all that is unworthy of the Christian name and character—“he shall be a vessel unto honour”—*i.e.*, of distinguished honour, and “meet for the Master’s use,” put into *elevated* position, possessed of *exalted* enjoyment, and employed in the *high service* of the King of Glory!

Thus you see that, while salvation is wholly of grace, and can in no sense be the reward of our works, believers are not, on that account, left to live an indolent and fruitless life; there is ample room left for a burning zeal and a divine enthusiasm—the love of Christ and of His highest commendation, presenting to a sacred, aspiring spirit the noblest possible object of ambition by a self-surrender and self-dedication to the present service of the Master. The same doctrine brought out here runs through the whole Scriptures, as in the parable

of the talents and of the sower: "He who soweth sparingly, and he who soweth bountifully, every man shall receive his own reward according to his own labour." "God is not unrighteous, therefore not unfaithful to forget your work and labour of love which ye have showed to His name; and we desire that every one of you do show the same diligence to the full assurance of hope to the end."

There are two ways of coming short of the end of faith, consequently of missing eternal life—the one, by imbibing *erroneous doctrines*, which strike at the root; the other, by sliding into an *immoral course of action*. It is a great means of preservation from the *first*, to guard against a speculative turn of mind which loves and runs after every new thing. The man who ardently loves and habitually studies the grand cardinal truths of the Gospel, and who finds unceasing satisfaction in them, is little disposed to go after the Athenian curiosity of "seeing or hearing some new thing." He lives at home with the well-known and well-established doctrines of revealed religion. He goes out after the footsteps of the flock, and is a follower of them "who through faith and patience inherit the promises." He has here, in the word of the truth of the Gospel, depths of wisdom which he has never explored, mines of spiritual wealth which he shall never exhaust,—wherefore, he is at no loss for mental occupation—has neither time nor stomach for religious novelties which carry away into airy regions of wild conjecture. Happy they now are who hear not the cry, "Lo! here, and lo! there, for the kingdom of God is within them"—"the kingdom of righteousness and peace and joy in the Holy Ghost"; or, in the words of the olden wisdom, "The good man is satisfied from himself," or, in Christ's own words, "has *in him* a well of water springing up unto eternal life." The *second* of these evil courses, that of falling into the slough of sensuality in one form or another, can best be avoided by *unceasing watchfulness and prayer*—avoiding "the appearance of evil" by cultivating the love of purity, the abhorrence of a mere fleshly gratification embraced and vested in a strict regard to the laws of temperance, and not in meats and drinks only, but in everything lawful in a *degree*, but unlawful and criminal *in excess*.

Thus we find the whole journey of human life beset, on all hands, by snares; some most beautiful and alluring; some veiled over, and requiring a keen look-out and a sharp penetration to detect; and some which border so close upon Apollyon's grounds as to demand the exercise of a wise discrimination to avoid.

Thrice happy they who, aware of their danger, are every day walking warily, and ever putting themselves in the keeping of Israel's Shepherd, who never slumbers nor sleeps. To Him, after all has been said by Jude as a faithful monitor, he commends the Christians he addressed, and we commend you in *his* words: "Now to Him who is able to *keep* you from falling, and to present you faultless before this presence of His glory with exceeding joy"; or, in Paul's style, "Now the Lord of peace Himself give you peace, always, by all means. The Lord be with you all." Amen.

Or, if you would turn prayer into praise, or combine both into one, say or sing :

“Abide with me! Fast falls the eventide;
The darkness thickens : Lord with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

“I need *Thy* presence every passing hour;
What but *Thy* grace can foil the tempter’s power?
Who, like *Thyself*, my *Guide* and *Stay* can be?
Through cloud and sunshine, O abide with me!”

All young Christians may learn from this : 1st. That they may *boast*, if they will, with highest confidence in the solidity of the foundation-truth of Christianity—the wisdom, and grace, and glory of the structure; but this appreciation of what is truly great and incomparably excellent, IN WORDS, can do nothing for any man whose habits of life are not in keeping with its sacredness. The caution thrown out in these emphatic terms falls with a blighting scourge on all mere talkers, empty professors, and unholy livers. “Let every one who nameth the name of Christ depart from iniquity.” To build on a creed, however sound; to praise a well-compacted or eloquent exhibition of the great truths of the Gospel; even to expend means and substance in its maintenance and propagation, yet secretly rolling sin as a sweet morsel under the tongue, must be the deadliest delusion that ever enters the valley and shadow of death. Let every inquirer after the way of life consider it—yea, let advanced Christians themselves not imagine that they may treat the solemn warning with indifference. O, no! let us have assurance doubly sure, if you will; but see that it walks side by side with holiness, for without it no man shall see the Lord.

2nd. Let them take counsel with experienced and exercised believers, for they have much to learn after they have found the way of life; but, above all things, let them devoutly study the holy Scriptures—the repository of Divine wisdom and knowledge; and not for an hour, a day, or a week, but all the days, weeks, and years of their lives; for in this lies the secret of their strength and constancy even to the end.

ALIIQUIS.

Glaciers.

I.

THE word Glacier is derived originally from the Latin *Glacius*, ice. Foreign equivalents of our word Glacier are—for French, Glacier, or Glacière; German, Gletscher; Tyrol, Firner; Italian, Monté di Ghiaccio.

Glaciers, then, as the name implies, are composed of ice; and, from the form which they take, we may call them ice-rivers. These glaciers, or ice-rivers, are found in mountainous countries, such as Switzerland, Norway, Iceland, New Zealand, and India (in the Himalayas); also in the Polar Regions.

Glaciers have been divided into three parts—the *terminal*, the middle, and the upper. The terminal part is found in Switzerland, as much as from 4,000 to 5,000 feet below the snow-line. The upper part, being always above the snow-line, lies in, and forms part of the region of perpetual snow. These glaciers always lie in valleys; the terminal part presenting an abrupt front of many feet in height. This ice-cliff is very irregular, and has numerous hollows and caverns in its face. The middle portion is an irregular wavy mass of ice, of great depth. The upper part is what we may call ice in a transition state—rough, snowy, and less compact than the lower parts.

Glaciers are in constant motion; and, from observations made by scientific men, are found to descend at the rate of from 300 to 600 feet yearly. The Mer de Glace moves 20 to 30 inches per day in summer, and 10 to 15 inches in winter. The upper part, therefore, is the source or feeder of the glacier; whilst the terminal part is constantly being melted by the greater heat in the lower part of the mountain slope. The quantity of snow which falls annually above the snow-line, in a mountainous district, will, therefore, indicate to a certain extent the size of the glaciers in that district. The snow-line varies in height, and we may conceive of it as a curve, whose extremities are at the sea-level in Polar regions, and whose other parts are at a varying height above sea-level (passing a little above our own highest mountains); attaining in Switzerland a height of about 8,000 feet—or 8,000 feet on the northern side, and 8,800 feet on the southern side of the mountains, above sea-level. This line is the boundary between two portions of the annual snowfall, viz., that portion in which the fall is greater than the melting, and that portion in which the melting is greater than the fall. It is not, therefore, a line above which snow never melts, this excess of snow melted below the snow-line being due to avalanches. The geographical situation of the district will affect the snowfall, and this because snow is a crystalline form of moisture.

We may now ask, From whence do we derive such stores of

moisture, and how are they conveyed to the higher parts of the mountains?

To the sun's heat we owe these supplies. The powerful vertical rays of the sun in tropical regions, acting upon the water surfaces there, impart sufficient heat to the layers of water exposed to their action, as to cause part of the water to be changed into vapour, which, being specifically lighter than the surrounding air, rises into the upper regions of the atmosphere, and now, being caught by air-currents, also set in motion by the solar heat (such as the upper currents of the trade winds), is carried to other and cooler regions of the globe, there to be condensed, and to appear as rain; or, if the cooling influence be below freezing-point, to be transformed into the snow-flake. Snow crystals are very beautiful, and are generally of a six-rayed form. The precipitation of this moisture into rain or snow takes place largely in mountainous districts; and this because these districts, from their elevation, are in the region of the moisture-laden air-currents, and, by the cooling influence of their surfaces, condensation of the moisture is effected—first, into the visible form of cloud; second, in that of liquid, as rain; and third, in the solid state, as snow.

Moisture-laden currents of air, when at a lower elevation than the mountain top, may be deflected upwards, and, by the consequent expansion of the air on reaching a higher elevation, or one of less pressure, the air of these currents will fall in temperature, and precipitation of the suspended moisture will ensue.

We have thus seen the ultimate source of the glacier. We have now to follow the frozen moisture, or snow, through its various stages, until it takes the form of ice.

The snow, as it falls, is a dry, powdery substance, and has no coherence. In order to bring this powdery substance into a more compact state, it must be either completely liquified and then frozen, thus becoming ice; or it might be brought to near its melting-point, viz., 32 degrees (that is the freezing-point of water), and then, by pressure and subsequent freezing, made to assume a hard, compact structure. The formation of glacial ice appears to be through a combination of both processes. Through the action of the sun's heat, the upper parts of the snow-fields are melted; the water so produced will then trickle through the mass below. As the sun's rays lose their power, and night sets in, the upper layers which were melted will freeze, and a layer of ice will be formed; the under layers, also, which have been permeated by the descending water, will also freeze; and thus, by a repetition of these processes, aided by the settlement of the entire mass, and the consequent pressure exerted, the whole mass of snow will gradually acquire coherence, and ultimately take the form of ice. Tyndall says: "The deeper layers of the Névé have to bear the weight of all above them, and are thereby converted into more or less perfect ice."

It must be remembered, however, that during the time in which

this action is going on, the entire mass of gradually-forming ice will be moving downwards. This motion, which is due to its own gravity, will be greater when the side of the mountain on which it rests has a highly-inclined surface.

The smaller valleys, high up on the mountain, contain thin glaciers which move towards the larger valleys, from which the former branch off, and thus the large glacier, or ice-sea, is formed, which ultimately terminates in the pastoral valleys, far below the mountain-top, and, as already stated, several thousand feet below the snow-line.

The appearance presented by the glacier, from its origin to its termination, will, necessarily, be very varied. The upper part, or Névé (Italian for snow), as it is called, is the source or reservoir from whence the icy river below draws its supplies. This part lies above the snow-line. The lower parts, which follow the course of the valleys, are broad sheets of ice of irregular outline, and, under certain circumstances, much broken up into wedge-like masses, with corresponding hollows, and seamed across their length by great cracks or crevasses. The formation of the wedges or waves of ice is due to irregularities in the bed of rock on which the glacier rests, whereby the ice is thrown into vertical movements. The crevasses are due to unequal motion—part of the ice advancing at a greater rate than another—and thus, as the ice is practically inexhaustible, the parts are separated, and a fissure formed. This fissure runs at right angles to the direction of the stress exerted. During the day, the sun's rays melt the upper layers of ice—probably as much as two or three inches per day during summer; and this water, flowing downwards over the surface, finds its way, by means of the crevasses, to the under part of the ice, and in time appears at the terminal portion of the glacier, from which it emerges by a cavern in the ice-walls.

The colour of the ice in these crevasses and caverns, as seen by the transmitted light, is very beautiful; generally it is of a blue, or greenish-blue colours. Some of these crevasses are of great depth, and, from measurement, are found in some glaciers to be from 160 to 350 feet deep. This blue colour appears to be inherent in pure water and air: the deeper parts of the ocean being blue; nearer the shore it is green or greenish. Tennyson, in his "Idylls of the King," remarks this; in one passage he says:—

"Where, like a shoaling sea, the lovely blue played into green."

The whitish colour of snow, and of some parts of glacier ice, is due to the presence of air-bubbles. The surface of the glacier is also diversified by stones and masses of earth and gravel, which, during the course of the glacier, have fallen from the sides of the mountains which border it, and are thus carried forward, to be finally deposited in mounds at its termination. The mounds so deposited are termed lateral or *terminal moraines*. When two glaciers unite, the masses of stones, earth, &c., which would have formed a lateral moraine for each, unite

and pass onwards as one long stream of rubbish resting on the middle of the united glacier; and thus they have been termed *central moraines*.

Large stones are seen at times resting on short pillars of ice, and in this fashion, and presenting the appearance of gigantic mushrooms, they move onwards as the glacier advances. The elevated position of these stones is due to their shielding the part of the ice upon which they rest from the sun's rays, and thus, as the ice around sinks in level by daily melting, they retain their original elevation, and, by comparison, actually appear to rise above the surface. In order to bring about this, the stones must be large enough to resist the heating action of the sun, so that the lower part may remain cool. Stones also fall to the bottom of the glacier through the crevasses, and in that position are carried forward; and, by the great pressure of the superincumbent mass of ice, are converted into grinding surfaces, which rapidly cause wear of the rocky bed, and, by reaction, of themselves; and thus, by degrees, all over the bed of the glacier large deposits of mud, due to the fine powder of the ground rock, is formed, and is ultimately carried off by the stream issuing from the terminal portion of the glacier.

The quantity of rocky material thus ground down and carried away by the streams flowing from the foot of the glaciers is very considerable; and the first view of a glacier stream, as it foams along, laden with these fine particles of matter, which give it a somewhat leaden colour, is one which causes some surprise, especially after having sailed on the Swiss lakes, and watched the magnificent play of blue and emerald colours that break from the waves which ripple across the surface.

The colour of the Lake of Geneva is a magnificent indigo-blue, and the River Rhone, as it issues from the lake, has the same colour. After a short distance, the muddy waters of the Arve, from the glaciers of Mont Blanc, join it; and, for a considerable distance, the two streams may be distinctly noted flowing side by side—ultimately, however, to mix and flow onwards, as a brownish-coloured stream, like the Rhine and Moselle at Coblenz. This blue colour is also seen in the little lake, or Märgelin See, which lies beside the Great Aletsch Glacier, and is supplied by the melting of the ice around. The fine mud thus carried down from the mountains is finally deposited where the streams join the lakes, and thus new tracts of rich and fertile soil are formed. It is believed that the highly fertile soil along the course of the Rhine is the remains of these mud deposits due to ancient glaciers.

W. J. M.

Dr. Guthrie.*

IT seems but yesterday that he was amongst us, loved and honoured throughout the land, his name a household word, and his presence courted in the palace of the sovereign as cordially as in the mansions of her nobles, and the dwellings of her humbler subjects. To very few men has there been allotted such powers of usefulness and extensive popularity, or such a sunny, happy life as he enjoyed. Dr. Guthrie was a great man, because he was a good man, whose career was marked by favourable providential surroundings, which his sanctified common sense diligently employed to practical issues. He was neither profound as a divine nor extensive in erudition, but possessed of an extraordinary vivacity of disposition, and endowed with a large share of all the social virtues. He attained to an eminence which men of larger originating force have failed to reach. The accent of conviction strongly marked all his deliverances, and fidelity to simple evangelical belief gave them a tone which his native energy raised into a great power over the minds of men. A severe criticism might pronounce the somewhat excessive ornamentation of his oratorical style to be better adapted for occasional, rather than for the regular and systematic efforts of the preacher; but there can be no doubt of the deep impressions it made on the minds of his hearers, nor of the effectual protest which it entered against that element of dulness in the pulpit which has been too often a stumbling-block in the path of the Christian minister. Dr. Guthrie was favoured by a commanding *physique*, and this is no small accession to the public teacher. It was not, however, in the eloquence of the rostrum that the richest memories which cluster about his name were earned, nor even in that untiring perseverance with which he aided on the foundation of the Free Church of Scotland, but in the devoted self-negation with which he wrought for the moral reformation of the Cowgate and the wynds of the Old Town of Edinburgh. The honours of the philanthropist excel those of the forum, and the fame of the popular preacher of Free St. John's is insured far more by his oft-repeated labours in the pestilential atmosphere of the courts, teeming with the most repulsive human objects and nauseous surroundings, that lie between Holyrood and the Castle-hill, and in the persistent efforts for the elevation of these most degraded beings, by means of schools and mission halls, than in any editorial publicity or even the royal favours he attained.

The Messrs. Guthrie are fortunate in the fact that their honoured father bequeathed to their care almost the whole of this volume in the

* "Autobiography of Thomas Guthrie, D.D., and Memoir by his Sons." Vol. I. Isbister & Co., 56, Ludgate-hill.

form of an autobiography. The Christian public will thank them that it has been published so soon after the decease of their excellent father.

When he had closed his pastoral labours in 1866, Dr. Guthrie purposed writing his own memoirs: the work was not, however, actually commenced until 1868, and it was still incomplete when he was gathered to his fathers last year.

The autobiography begins, as the sermons of its author were wont to do, with a story or two, the subjects being, in this instance, remarkable cases of longevity and quaint traditions of his *forebears*. The youngest but one of thirteen children, Thomas Guthrie was born in the town of Brechin, in Forfar, on the 12th of July, 1803, his father being "engaged in many departments of business—a banker, grocer, seed-merchant, shipowner—occasionally speculating in corn, oil, manufactured goods and stocks, and conducting all his affairs with skill and success." After enjoying the educational advantages afforded by his native town, when he was but twelve years old, young Guthrie was despatched to the University of Edinburgh. His curriculum extended through eight years—four of them at the literary and philosophical classes, and four as a student of theology. With great *naïveté*, he says, "No prizes inflated me with vanity, making me, as they have done not a few whom I have known, fancy myself a genius who might rest on his laurels, and dispense with the hard work that alone insures ultimate eminence and success." Sundry manifestations of pugilistic skill, and an encomium on the "Brechin tactics," which consisted in pouring in a shower of blows, all directed to the face, indicate the tendencies of the youthful student who tells us, "Beyond the departments of fun and fighting, I was no way distinguished at college."

Early in the year 1825, Thomas Guthrie was appointed a licentiate by the Presbytery of Brechin, and thus became eligible for a "call" by any particular congregation. The call, however, was not forthcoming, and after a winter spent in Paris, the incidents of which are most graphically described, he occupied the place vacated by the death of his elder brother at the head of the Bank in Brechin.

"During the time I was in the bank, I preached three or four times a-year, and by this, as was my wish, the public knew I had not abandoned my original profession; nor did I find any inconvenience in this, unless when, as sometimes happened, I saw a man sitting before me to whom I had but the day before, perhaps, refused to discount a bill—grant him 'accommodation' as it was called. Then, I felt I was not addressing an unprejudiced hearer, or one disposed to receive the truth from my lips."

At length, in May, 1830, through the patronage of the Hon. W. Maule, a presentation was obtained to the living of Arbirlot, a village near Arbroath, and on the 13th of May in that year Mr. Guthrie was ordained its minister. The seven years spent in this quiet Forfar village yield many recollections, which are recorded in their author's best style.

In 1837 Dr. Guthrie's ministry in Edinburgh commenced. So far

as pulpit labour was concerned, it does not appear to have proved excessive. "While I was colleague to Mr. Sym—a period of about three years—I fortunately had only one discourse to prepare in the week, and I also had my Arbirlot sermons to draw upon. In the view of going to Edinburgh, I had resolved to adhere to the same style of preaching which seemed to make me popular and acceptable at Arbirlot, concluding that as God had fashioned all men's hearts alike, human nature was the same in the town as in the country—in ladies and gentlemen as in lads and lasses." The autobiography closes with an unfinished account of the part taken by its author in the Disruption (the very awkward word by which our northern brethren define the secession which originated the Free Kirk), and its closing pages are dated exactly a year ago. It is rich with anecdote, and leaves the impression that the "fun and fighting" were not restricted to Dr. Guthrie's early days, *e.g.* :—

"Short of a moral crime, nothing is more offensive in a minister than vulgarity; unless, indeed, it be when they swing over to the other side, and we have vulgar gentility and a pompous affectation of high breeding. With my own ears I heard an Independent minister in England—a very fine gentleman, with his ring and well-arranged hair—deeming *meal* a very vulgar term, speak of the widow's barrel of '*flour*,' when referring to her who had the cruse of oil and barrel of meal; and to my old country neighbourhood there came a seceder youth, affecting such refinement that, while some of his predecessors would have called children *bairns*, he spoke of them as 'those sweet and interesting bipeds that call man father.'"

We think the unknown Independent minister suffers some injustice through Dr. Guthrie's failure to note that "meal" and "flour" are synonyms, the former more frequently used in the north, the latter in the south; but, except in Dr. Johnson's crabbed mind, no odium or inferiority attaches to either meal or oatmeal. The days are happily past when the phraseology of the pulpit was artificial and stilted. We knew a very popular minister, conspicuous for his "ring and well-arranged hair," who, preaching upon the Atonement, and designing thereby to set forth that which divines have called the difficulties in the way of man's salvation, gave, as the first head of his sermon, "*The delicacy of the Predicament.*"

"Fun and fighting" are prominent in the following account of his experience of London life :—

"I usually dined at an eating-house in the City, in company with an old school-fellow, who was then a clerk in a mercantile house. We bought rump-steak at a butcher's stall, carried it away with us in our pockets wrapped in paper, got it cooked, with potatoes, and had probably some beer or porter, and I remember the dinner cost in all, but one shilling, and we had rare fun to make us relish it. The place was a favourite resort of English lads, clerks like my friend Allardice, and how we used to play on their ignorance and credulity! It was then I first saw the narrow limits and defects of the ordinary education of English schools. These lads were, I doubt not, thorough masters of their own particular departments of business; but beyond the small hole they filled—like certain shell-fish in the sea rocks—they were amazingly ignorant of everything outside."

We are not quite sure that the molluscs are ignorant of "everything outside," and we stand in equal doubt of the contracted intelligences of London clerks. The young man from Brechin may possibly have exaggerated his "own particular department of business," to the disparagement of theirs.

So utterly void is the Autobiography of all reference to the spiritual life of its subject, that we are not surprised at the apology which the editors present in the following words:—

"To some readers of his Autobiography, it may be matter of surprise, and to others of regret, that Dr. Guthrie has given no account there of the origin of his spiritual life, nor indicated the feelings with which he regarded the holy ministry. The peculiar circumstances in which the Autobiography was written—making it necessarily fragmentary and incomplete—must be kept in view; but in so far as it is destitute of subjective matter, this was entirely characteristic of the writer. His faith was so buoyant, his whole mental tone so healthful, that he seemed to be freed from many of those doubts and despondencies which make up a large part of some men's religious experience. In consequence of this, he was not given to mental or spiritual analysis; nor, indeed, till his last illness, did he ever speak much of his own spiritual history. It is true, the conversation of few men was more thoroughly seasoned with religion than his; every subject he touched upon was looked at from a religious point of view; yet he seldom originated what is ordinarily called religious conversation, and still less was he given to open his mind to others—to tell of the ebbs and flows of his inner life."

We are thankful to the editors for the faithful manner in which they have discharged their office. There is an ugly solecism often repeated by Dr. Guthrie—"I remember of being"; "I remember of walking"; "I remember of an unexpected meeting." To the majority of the inhabitants of the British isles, the work, in future editions, would be greatly improved by the excision of the superfluous preposition. This is intended as friendly suggestion, and not in disparagement of one of the most charming volumes it has been our privilege to review. We shall look with expectant feelings for the second and final volume. Dr. Guthrie was nowhere so great or so useful as in the Cowgate.

"It was during these early years of his ministry, and while visiting a district filled with the city's sins and sorrows, that, under the guidance of God's Spirit, Mr. Guthrie was trained for that career of Christian philanthropy which made him so beloved through life, and for which, perhaps, more than for all his other distinctions, his memory will continue to be fragrant. To a sensitive nature, it was a sharp training at the time—literally a sowing in tears; but the seed on varied fields of benevolence he afterwards reaped in joy."

We might have filled our pages with many sparkling extracts, but with one exception, we forbear. Our readers will, we are sure, obtain the book for themselves. We are thankful to God for the full rich life-work of this noble son of noble sires. Speaking of his famous ancestry, he says:—

"A good name is rather to be chosen than great riches. Such a name is mine. It is an ancient one; the name of a very old family in Forfarshire. Greater honour still: in these words—

‘FAMOUS GUTHRIE’S HEAD —

it stands on the Martyrs’ Monument in the Greyfriars churchyard of Edinburgh ; being, with the exception of Argyll’s and Benwick’s, the only name of the 18,000 that perished in the days of the Covenant that has the honour of standing on that famous and sacred stone. James Guthrie was described by Oliver Cromwell as ‘ the short man that would not bow,’ and his fate forecast by his cousin, William Guthrie, who said, on one occasion, ‘ Ah, James ! you will have the advantage of me ; for you will die honourably, before many witnesses, with a rope about your neck ; and I will die, whining, upon a little straw.’ This famous martyr was of the family of Guthrie of Guthrie ; while William, who was banished from his charge and home for the cause of the Covenant, was also, like most of the leading Covenanters, a well-born man. He died in his bed, and lies within the old Cathedral Church of Brechin, my native place, below the seat belonging to Pitforthie, his ancestral estate, a mile from the town. He was the author of that precious book, ‘ The Trial of a Saving Interest in Christ,’ of which it is related that the great Dr. Owen said, on one occasion, taking a ‘ little gilt copy ’ of it out of his pocket—‘ It is my *vade mecum*, and I carry it and the Sedan New Testament still about me. I have wrote several folios, but there is more divinity in it than them all.’”

Short Notes.

MADAGASCAR AND ITS BISHOPRIC.—The friends of missions will be glad to read the following testimony from Sir Bartle Frere of the success of the missionary efforts of the London Society in the island of Madagascar :—Soon after returning from Zanzibar, Sir Bartle Frere called at the office of the London Missionary Society, and made the following statement. When sailing along the northern coast of Madagascar on a Sunday morning, and as they were not far from the shore, he saw a native town. He went on shore in a boat, feeling an anxiety to see what a native Malagasy town was like. He took with him a native interpreter. They found all the streets deserted. Sir Bartle Frere inquired of the interpreter the reason for this, and was told, “The people are praying, Sir.” He was then conducted to a large shed, where 2,000 people were devoutly attending the worship of God. He listened attentively, and never saw nor heard a service conducted with such devotedness and propriety. At the close of the service some went away, the others remaining. Through the agency of the interpreter, he was told that the people were next about to hold a Communion service. Sir Bartle Frere sat down with them at the Table of Our Lord, when the worshippers produced a beautiful silver Communion service, all wrought by native silversmiths. “Never in all Christendom,” added Sir Bartle Frere, “had I seen a Communion service conducted with such propriety.” This station to which Sir Bartle Frere referred was fully 300 miles away from the nearest European missionary station ; and when it was asked how

the people there came to the possession of the truth, he was told that it had been conveyed thither, in 1846, by two native slaves who were sold at the capital, and who had previously been under missionary influence. Wherever their missionaries had penetrated they had formed small bodies of believers; and to those men who came home from distant climes, and sometimes said they had never seen a native Christian, all he could say was, "More shame for them."

The Gospel Propagation Society has long been labouring to plant a bishopric in the island, and has importuned the Ministry to grant the sanction of the Crown to the appointment of one; but they have steadily refused the application. The papers now inform us that the Archbishop of Canterbury has applied to the Primus of Scotland to consecrate the Rev. Mr. Cornish to this office, with the assertion that the urgent necessity of the presence of a bishop in the present circumstances of the Church of Madagascar rendered it imperative that no time should be lost in the matter. The urgent necessity is less apparent to others than to the Gospel Propagation Society and to his Grace. There are other countries, with millions of Hindoos, Mahomedans, and Buddhists, without a single messenger of Christian truth, where we might suppose that the labours of a bishop would be more necessary than in an island where a large Missionary Society has been employed for many years, and under great discouragements, in sowing the seeds of Christian knowledge with eminent success, as described by Sir Bartle, and is now making extraordinary efforts to occupy the field more amply. The object of this interference with the labours of other missionary bodies is more denominational than evangelistic. No one will deny that the truths inculcated by the agents of the London Society are those of a pure and simple Gospel, and that they have been effectual in the conversion of the heathen; but it appears to be considered by the Archbishop a dereliction of Christian duty that they should be left without the blessing of the Apostolical succession, and the doctrine of baptismal regeneration, and the catechism of the Established Church of England, and the Athanasian Creed. The public journals state that the Bishop designate is a High Churchman, and his first duty will be to depreciate the ministrations of the missionaries of a schismatic sect, and to inculcate on these half-fledged converts the belief that the ordinances administered by them are invalid, and endeavour to draw them into the episcopal fold, thus sowing the seeds of discord in this Christian community. Such has invariably been the result of the intrusion of this Society into other fields of missionary labour. In Otaheite, where the American missionaries had almost extinguished idolatry, the Gospel Propagation Society planted a bishop, who was necessarily invested, in the eyes of the simple-minded converts, with all the consideration inseparable from his appointment by the highest dignity in England, and discord and heartburnings were at once introduced into the island, and Queen Emma was brought over to England, as a proselyte of the English Episcopal Church, and paraded

by a bishop on platforms, while the hat went round. Again, the missionaries of the Berlin Society established a mission among the aborigines in Chota Nagpore, and, after a few years of assiduous labour, succeeded in obtaining many thousand converts. At length, however, differences arose between the elder and younger missionaries, and the Bishop stepped in, and drew no small portion of the Christian community into connection with the Gospel Propagation Society, which is thus enabled to boast of a most flourishing mission—which was made ready to its hand. Moreover, one of the most successful of modern missions in the East was that among the Karens, among whom the American missionaries had been employed for more than a quarter of a century, and who numbered their converts by thousands. There, also, a feeling of disunion arose among the missionaries, which was widened by the interference of the Bishop, who, according to the latest advices, had succeeded in establishing an episcopal mission, and a feeling of unchristian strife has taken the place of evangelical harmony. How greatly is it to be regretted that those who claim pre-eminently to be considered the successors of the Apostles should so entirely repudiate the practice of the Apostle of the Gentiles—"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundation."

REFORMED EPISCOPAL CHURCH IN AMERICA.—It is a common notion that the haughty exclusiveness which marks the Episcopal clergy in England is to be traced to their connection with the State, and to the position they enjoy as the Church established by law; but recent events in the United States go far to correct this impression, and to demonstrate that it originates in the dogma of Apostolic succession. The reader will not have forgotten the outcry which was raised some time back, when the Dean of Westminster invited the Dissenters who were associated with Churchmen in the revision of the translation of the Bible, to commune with them in the Abbey. A similar act of liberality which was last year exhibited in America, where there is no established church, has roused the same feelings. Dr. Payne Smith, the Dean of Canterbury, crossed the Atlantic to take part in the meeting of the Evangelical Alliance, in company with the eminent Nonconformists who had been invited to attend it; and the high Episcopal clergy in America took great umbrage at his appearance in such company. But when he proceeded farther to participate in the Communion service in a Presbyterian church, their indignation was kindled, and a Dr. Frayer, an ex-missionary bishop, who happened to be in New York at the time, was selected to protest against this anomalous proceeding to the bishop in that city, and to send a formal complaint to the Archbishop of Canterbury. This circumstance, combined with the spread of Ritualism in the Church in America, has led to a secession, and to the organisation of a "Reformed Episcopal Church," headed by Bishop Cummins. We have not been able to obtain a detailed statement of the principles on which it is founded, but we

glean from notices in the papers that the seceders entirely repudiate the doctrine of apostolical succession; they reject the modern system of episcopacy, and are anxious "to restore the old paths," and to bring back episcopacy to the simplicity of the second century. They renounce sacerdotalism and baptismal regeneration. They have revised the Liturgy and the Prayer-book, and are prepared to fraternise with their Christian brethren of other denominations.

On the 14th December, the Rev. Edward Cheney was consecrated a bishop of the American Reformed Episcopal Church, at Chicago, in the presence of an immense audience. The congregation united with the choir in singing "All hail the power of Jesus' name," and then came prayers and readings from the revised Liturgy and Prayer-book. Bishop Cummins then preached a sermon, in which he represented the views of the Reformed Church which had been formed, and proceeded to the consecration of Mr. Cheney. A cordial and affectionate invitation was also extended to all Christians, without distinction, to remain and commune with the congregation at the table of their common Lord, and more than two thousand partook of the Sacrament administered by the newly-consecrated bishop. The contribution for the sustentation fund exceeded £400. The report of the progress of this movement is as yet imperfect, but we hope soon to be able to record its complete consolidation, more especially as it appears to have awakened the same feelings of animosity in the High Church party in the United States, which the movements of the Old Catholics in Europe have created among the Ultramontanes.

STROUD ELECTION.—Sir Henry Havelock has stood for Stroud, on the vacancy occasioned by the death of Mr. Winterbotham, and although his friends were sanguine to the last moment—an act of grave imprudence since the ballot—he has lost his election by an adverse majority of nearly four hundred. He entered on the contest under the most favourable circumstances. The son of the great Puritan general, whose memory is revered in England; recommended to the Nonconformists, who are strong in the borough, and who gave him the most cordial support, as the grandson of Dr. Marshman, and a member of their own community; and himself a soldier, who had been in a dozen engagements, a more acceptable, and likely Liberal candidate it would not have been easy to find. He was defeated by a "local man," who had been unsuccessful in two previous contests, and on the last occasion polled seven hundred fewer votes than his opponent; but he has been nursing the borough for six years with great assiduity. The result of the election surprised the Conservatives scarcely less than it did the Liberals. There can be little doubt that it was, to a considerable extent, owing to the energetic efforts of the publicans, now in close alliance with the Conservatives, and whose influence is becoming predominant. Another cause of the defeat was unquestionably the complete and admirable organisation of the Conservative party, and the lamentable want of it among the Liberals, who seem to ignore the

truth that it gives strength to the weak, and renders the strong irresistible. But the result of this and other elections since the close of the last session, does unquestionably prove the existence of a strong feeling of reaction among the constituencies, which, at the coming general election, may possibly transfer the sceptre of power to the Conservatives. We do not for a moment believe that this signifies a national reaction in favour of Conservatism as opposed to Liberalism. It is simply a reaction against the present ministry, who, though they have given the country great and valuable reforms, have played out their rôle, and been apparently courting unpopularity till they have scarcely a friend left. We have no apprehension of the decay of Liberalism. The tide of Toryism, which set in with the enactment of the Test and Corporation Acts in 1661, ran its course for a hundred and sixty-seven years, and turned, in 1828, with the repeal of those vindictive enactments. Since that period, the tide of Liberalism has, with occasional fluctuations, been steady and irresistible in its progress. The spirit of the age in England is one of progression, and not of stagnation, still less of retrogression. To the Conservatives, moreover, the country is indebted for the repeal of Catholic disabilities, and of the corn-laws, and for free trade, and household suffrage; and if they come into power, though they may oppose some of the propositions of their predecessors which they consider extreme, and the country may regard as premature, the measures they bring forward *must* be of a Liberal cast. As Nonconformists, we have no reason to expect any concessions from them. The hostility to Dissent among the Church laity, and more especially among the clergy, appears to become more intense with time. But the Dissenters have assuredly not experienced any such feeling of conciliation, or even consideration, from the present Liberal Ministry, as to be expected to feel much regret at their exclusion from Downing-street. They cannot be worse off under a Government headed by Mr. Disraeli and Lord Derby than they have been under a Government in which they are repulsed by the intense Churchism of Mr. Gladstone, and the still more fervent repugnance of Mr. Forster to all Dissent.

THE POPE AND THE GERMAN EMPIRE.—The struggle which has been going on for some time between the German Empire and the Pope and the Ultramontanes, becomes daily more bitter and stern, and is rapidly approaching a crisis. The Vatican commenced it. The German Cabinet was anxious to live at peace with the Pope and Cardinals, but the Sovereign Pontiff could not brook the rise of a Protestant power to paramount authority in Europe upon the demolition of a Catholic power regarded as the eldest Son of the Church, and every engine was set in motion to disturb the peace of the empire. Intrigues were multiplied in every quarter to break up its unity and to embarrass the Government; and the great statesman who had achieved the consolidation of the empire, was required to come forward and defend it, and he entered upon the duty with his usual energy, by promoting

the expulsion of the Jesuits and the enactment of laws to curtail the authority of the ecclesiastics. The Papacy has never abated a jot of its claim to the exercise of supreme authority in Roman Catholic countries, as the divinely-appointed arbiter in all questions, social, moral, and domestic. It claims to define the extent of its own jurisdiction, and to be omnipotent within its sphere, inasmuch as the State exists for the Church and not the Church for the State. Its pretensions have been enlarged since the Holy Father, after having promulgated the Syllabus which denounced all progress and all improvement, convoked an Ecumenical Council, which invested him with the divine attribute of infallibility. A new and portentous power was thus established in Christendom, which demanded implicit obedience from all its spiritual subjects, without any reservation of the allegiance they owed to the laws of the country. In these circumstances, it was inevitable, considering the growing liberality of the age, that the Church should, sooner or later, come into violent collision with the State. The collision is most severe in Germany, where Prince Bismarck was determined to render the Church subordinate to the State, and has induced the Parliament to pass the most stringent enactments, ordaining civil marriages, and the civil registration of births; prescribing the course of education for the priests supported by the Government, prohibiting the induction of ecclesiastics without legal authority, and imposing an oath on priests and prelates that they would cease from all intrigues against the State, and yield obedience to the laws. The Pope has forbidden them to take the oath, or to obey these laws, or to regard any summons for disobeying them. In the face of Europe, he has bid defiance to the German Empire, and thrown down the gauntlet, and the Government must either vindicate its authority, or suffer the disgrace of defeat, and forfeit its position in the European commonwealth. Consequently, "in Germany every other question is swallowed up in that which regards the relations of the State with the Roman Church. It is no longer a controversy; it is a war. Whoever may be responsible for the character which the struggle has now assumed, it is certain that the priestly order in Germany, and a great number of its followers, are hostile to the political organisation of their country."

The campaign is about to open in the Assembly which has just been elected, and in which the Ultramontanes have succeeded in obtaining thirty additional seats, and increasing their strength to 100 votes; but the National party, which is bitterly opposed to them, numbers 220, and Prince Bismarck is reported to have said that he was prepared to carry on the war to the knife against the Jesuits who pull the wires of the Vatican. He has the advantage of being enthusiastically supported by the voice of the country, the Ultramontanes excepted. In fact, the arrogant tone of the Vatican and of the bishops in Germany, who have set the law at defiance, has served to unite parties hitherto discordant in a unanimous and vigorous opposition to Ultramontanism. It is to be sincerely hoped that Prince

Bismarck will not carry any measure to such an extent as invest the refractory priests or prelates with the sanctity of martyrdom, and attract public sympathy towards them. The clerical papers in Rome, of the 13th of last month, speculated on the possibility "that Satan," as they designate Prince Bismarck, "may be summoned to his last account before the Pope." It may, however, be in the order of Providence that both of them should be spared till the great work of liberating the German Empire from the yoke of spiritual despotism is consummated. The next Pope may be of a more conciliatory disposition, and patch up a compromise. No one imagines that the present "august Pontiff" will yield an inch; but he has outlived the age of all his predecessors, and his life may yet be prolonged till the victory of the civil over the ecclesiastical power is completed.

After these remarks were in the hands of the printer, we received the letter sent to the Press by Earl Russell, in which he places the momentous controversy in so clear a light, that we cannot do better than present it to our readers, *in extenso* :—

Pembroke-lodge, Richmond-park, January 19, 1874.

DEAR SIR JOHN MURRAY,—I have already informed you of the cause which will prevent me from presiding at the meeting of the 27th January. Let us now consider what is the object of the meeting. Archbishop Manning states his doctrine very clearly and very boldly thus :—"The Church is separate and supreme. Let us, then, ascertain somewhat further what is the meaning of supreme. Any power which is independent, and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, *ipso facto*, supreme. But the Church of Jesus Christ, within the sphere of revelation of faith and morals, is all this, or is nothing; or, worse than nothing, an imposture and a usurpation—that is, it is Christ or antichrist." Archbishop Manning goes on to say : "If it be antichrist, every Caesar, from Nero to this day, is justified." So we may say, on the other side, if the Church of Rome be Christ, every Pope, from Rodrigo Borgia to this day, is justified, and must be accounted Christ. For my own part, many years of my career in Parliament were devoted to the promotion of religious liberty. From 1813 to 1829, I constantly voted for the admission of Roman Catholics to Parliament and to office. In 1828, I took the foremost part in relieving Protestant Dissenters from the disabilities of the Corporation and Test Acts. For many years afterwards I laboured for the liberation of the Jews. But neither for Roman Catholics, for Protestant Dissenters, nor for Jews, did I ask for more than equal privileges and equal laws. Archbishop Manning says of the Church, "If it be Christ, it is the supreme power among men; that is to say—1. It holds its commission and authority from God; 2. It holds in custody the faith and the law of Jesus Christ; 3. It is the sole interpretation of that faith, and the sole expositor of that law; it has within the sphere of that commission a power to legislate with authority—to bind the consciences of all men born again in the baptism of Jesus Christ." This is not liberty, civil or religious. It is to bow the knee to a despotic and fallible priesthood. The very same principles which bound me to ask for equal freedom for the Roman Catholic, the Protestant Dissenter, and the Jew, bind me to protest against a conspiracy which aims at confining the German Empire in chains never, it is hoped, to be shaken off. I hasten to declare, with all friends of freedom, and, I trust, with the great majority of the English nation, that I could no longer call myself a lover of civil and religious liberty were I not to proclaim my sympathy with the Emperor of Germany in the noble struggle in which he is engaged. We

have nothing to do with the details of the German laws; they may be just, they may be harsh; we can only leave it to the German people to decide for themselves, as we have decided for ourselves. At all events, we are able to see that the cause of the German Emperor is the cause of liberty, and the cause of the Pope is the cause of slavery.—I remain, dear Sir John Murray, yours very truly,
 RUSSELL.

The Attractive Power of the Cross.

THE spirit of the age, brethren, is to do, if possible, without the Cross. It is a foolish dream, men suppose, to expect saving power to be exercised through it. Out of the life of Christ, they tell us, not out of the death, do the elements of influence come; the death was a part of the programme which could exercise no saving efficacy. And so it comes to pass that the efficacy of the Cross is despised, is ignored, is overlooked, and "the offence of the Cross" has not yet "ceased." Theologies are constructed without the Cross, schools of thought contend against the doctrine of the Atonement, and hostile factions are as demonstrative around the Cross as chief priest or elder was at Calvary. Of these and of this spirit, oh, dear brethren, we must all beware; for if we fail to see in Christ crucified the attractive because self-sacrificing Saviour, who would draw all men to Himself; if we look upon the crucifixion as a miserable mistake; if we view it with hostile feelings; then are we "the enemies of the Cross of Christ," and our doom will be disastrous if we do not turn!

Christ crucified is still attracting the attention of the curious.

In every age there is a multitude of curious persons who are anxiously waiting for some new attraction. It has been often a matter of wonder where all the people come from that in a few minutes, at any hour of the day or night, are sure to gather round a street fire or noisy row. Curiosity has more devotees in the world than any other goddess; and the sacrifices men and women will make to satisfy their curiosity would, if only properly directed, constitute them memorable martyrs!

Now I have already intimated that the curious as well as hostile gathered round Christ's Cross. Many a soul who, in Jerusalem upon that momentous day, had no strong feelings upon either side, went out to Golgotha to satisfy his curious cravings at the Cross. Many a one watched long through the gloom simply to see how the tragedy was completed, and the great Teacher died. And such would pass away to the routine of Judaism, and think no more of this greatest of all deaths. Curiosity, even when satisfied, leaves a terrible blank behind it.

And am I mistaken in believing that there are many still attracted to the Cross of Christ by nothing more than curiosity? There is a religious *dilettanteism* as well as a secular, an itching ear in the house of God as well as in the schools of the world, a craving for the new thing as strong as the Athenians ever possessed. "Christ crucified" is to many a curious mind no more than an interesting historic problem, affording ground for speculation and inquiry, but not a moral power in the soul. And are not such *curious inquirers* found in all our churches, whose ears must be regaled with fresh chimes from the bells of truth, whose taste must be regaled with spiced and savoury meat from the king's table, who must have the wine of enthusiasm and earnestness, simply because it is interesting to see a preacher in a passion? And if Christ crucified be presented vividly before such souls, if the preacher can paint the crucifixion with some measure of truth, the very freshness of the work, more than its value, has its effect upon them.

Now I am not here to denounce curiosity, for I know it serves great and important ends in the economy of God. I am not here to denounce the desire for freshness and vigour that characterises so many at this hour. But I would warn the merely curious against supposing that the satisfaction of your curiosity through matters pertaining to the doctrine of Christ is the salvation of your soul. The Lord Himself told the disciples how possible it is for men to hear the word with joy, and yet a little persecution or trouble may obliterate completely the impression. (Matt. xiii. 21.) And you may hear the Cross preached in such a fashion as to interest and instruct you; you may have here and there in the arguments a joyful surprise, as new light passes over the mind of the preacher and on to you; and yet you may pass away, as many a soul did from Christ's Cross, to mingle with the world once more, and do the first works, and be no better in heart and life for all that you have seen and heard!

Christ crucified is still attracting loving subjects to His sway.

The Jews had been longing for King Messiah, but they failed to realise His sovereignty as He hung upon the Cross. There was, however, one man in the mighty multitude who pierced the veil of appearances and recognised the real sovereign behind it, and he was the robber crucified at Christ's side. For a time he had joined his companion in reviling the dying Jesus, but additional meditation had translated him from among Christ's foes to be his friend and choicest witness on that dark day. He comes to the conclusion that there is a sovereignty in suffering innocence, that self-sacrifice is more majestic than self-seeking, and, placing himself as a willing subject under the suffering Messiah, he exclaims, "Lord, remember me when Thou comest into Thy kingdom." And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with Me in paradise." (Luke xxiii. 42, 43.)

Now, that it is the attractive power of a sovereign which is referred

to in the text will appear, if you consider the context. Certain Grecians had come to see Jesus, and in connection with their visit He had said, "The hour is come that the Son of Man should be glorified," and then He proceeded, in a strain of commingled apprehension and exultation, to speak of His approaching death. The point of the passage, as the study of it will show you, is that His death upon the Cross is the beginning of His glory.* This is what the Father indicates from heaven: "I have both glorified (Thy name) and will glorify it again." In this strain of exultation and of triumph, therefore, Jesus proceeds to say, "Now (in my crucifixion) is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." That is to say, "The attitude taken up by the world toward me upon the Cross will constitute its condemnation, while from that Cross I shall expel my great rival from his dominion." Christ crucified is consequently set before us as the rival of Satan for the empire among men, and as supplanting him completely through His Cross.

Hence it is that we are bound to recognise in the suffering Saviour a conquering King, who gathers round His Cross a universal empire, and expels Satan from its bounds. And regarding this victory over Satan, allow me, in passing, just to say that it is very significant how little attention is now paid to "the prince of this world." He is very largely *ignored* by thinking men; some go the length of denying his existence; others, while believing in that existence, give little heed to it; so that, while I dare not deny his power for evil in the world still, it is unquestionable that his popularity as a sovereign and rival of Jesus is waning steadily every year.

On the other hand, the sovereignty of self-sacrifice and of submission is being more generally recognised. We have seen how the dying robber realised Christ's kingship during the crucifixion. And is he not the type of multitudes of suffering men who, in the misfortunes and agonies of life, look steadily into the face of the dying Saviour and recognise His sovereignty and reign? Yes, beloved, there is a time in the history of some souls when they pierce through the veil of mere appearances, and recognise a sovereignty in Christ crucified of which the outside world never dreams.

Now consider for an instant how submission secures sovereignty all through the world. Submit to law, and you become a free sovereign in a certain sphere. Submit to the laws of health, and you rule over the infirmities of your nature; submit to the laws of the winds and waves, and you can voyage like a sea-king to the most distant shores; submit to the laws that regulate wealth, and you can be a king in the markets of the world; submit to all laws that are wise and good, and you become kings in all these spheres. Let this principle be applied to the case of Christ. He was a most submissive man—so submissive, in fact, that to every law that was wise and good He was

* cf. Reuss' "Théologie Chrétienne," vol. ii., pp. 412, 456.

obedient. He quarrelled only with sin and wrong. He obeyed all the requirements of the law of God. He was "obedient even unto death." He laid down His life in obedience to the commandment of the Father (John x. 18); and in consequence He became the sovereign in all the spheres.

True souls, therefore, never fail to submit to a personal influence like this. Such entire self-sacrificing devotion to the Divine will commands the homage of all sincere hearts. By an irresistible attraction they crowd round the Cross, and own the crucified One as their King. It is only one unselfish, pure, devoted, that a human heart can, in sane moods, long acknowledge as sovereign; towards Christ crucified do the true souls instinctively gravitate!

If, then, I have made myself intelligible about this personal and sovereign influence which Christ crucified, when appreciated, must exercise among men, we are in a position to advance to the *universality* of that influence. From His high Cross He will not draw some men merely, but *all* men; that is to say, He came to be sovereign, not in a mere Jewish kingdom, but in a universal empire; He came not to reign over a chosen people in Palestine, but over universal humanity; He came not to be a petty sovereign struggling with carnal weapons among His peers, but to be "King of kings" and "Lord of lords," through the power of His Cross.

And nothing is more remarkable than the fitness of the Cross to be the rallying-point of the nations. To the union effected by the Cross we shall have occasion to return at a subsequent stage of our study; but it may be well to notice it in passing. Nothing is more certain than that there is none of the "party-cries" heard in the different nations, round which all men could rally. How could any national policy be so expounded to other nations as to unite them? It is by no national movement that the unity of men can be brought about. But Christ crucified presents the missing link, the self-sacrifice which He embodies is a principle that men of every class and every clime can understand. Every kindred and nation and tongue and people can appreciate the appeal that comes out clear and strong from the self-sacrifice of the Son of God. No narrow nationality can limit it, but it goes forth like the sun to illumine and warm the universal world!

History tells us of the Crusades that were organised to win from the Saracens the holy sepulchre. From the different kingdoms of Europe brave men came forth to fight for the possession of the Holy Land. The cross was their ensign; it was embroidered in red upon each knight's shoulder, and the dangerous enthusiasm of a continent found vent in these bloody wars. The rallying-point was the sepulchre—meet symbol of the dead policy they carried out; and though they marched under the shadow of the Cross, we know that barbarous atrocities characterised these holy wars, and many a brave knight fell in carrying out the poor purpose of gaining possession of an empty tomb.*

* cf. *Alger*, *ut supra*, pp. 68, 69.

A holier war, however, and mightier mission claim the attention of Christian men. To the Cross of Christ as a rallying-point, we are all invited, that we may come under the sway of the crucified Jesus. Under the shadow of His Cross we acknowledge the sovereign power of self-sacrificing and obedient love. We enlist in the army of this King, we feel humbled and inspired as we contemplate His fate, and we resolve to wage war with evil in our hearts and in our world, and to kill it through His Cross. With the weapon of the Cross we feel we can slay any hydra that may confront us, even should it have a hundred heads!

But not only do we recognise in Christ's Cross the rallying-point for the great crusade against evil, we see in it the *power of unity* for universal man. In Christ, under Christ, through His atonement, are men made *one*. This is the tangent that touches all the curves of human need, and makes the redeemed souls one. It is only upon the basis of the Cross, it is only under Christ crucified, that the union for which all true men work and pray can be brought about.

Let me, then, in conclusion, ask you, my brethren, if your souls have really come under the mighty spell of the Cross. Have you discerned in the dying Saviour the Sovereign of your soul? Do you feel subject to His sway? Do you sympathise with His spirit of self-sacrifice? Do you at the Cross feel that through self-sacrifice the prince of this world is cast out and its people judged? and have you rejoiced in the Cross as the rallying-point, the centre, the union of humanity? For all these things are embraced in the attractive power of Christ crucified. May the good Lord, who died to atone for and redeem the world, bring all our hearts under His mild sway, that we may be won from all evil and fitted for all good, and made self-sacrificing soldiers in the army of the Cross!—*The Philosophy of the Cross*. By R. MCHEYNE EDGAR, M.A., Dublin. London: Hodder & Stoughton.

Reviews.

LECTURES ON PREACHING. By HENRY WARD BEECHER. Second Series. London: T. Nelson & Sons, Paternoster-row.

THE lectures contained in this volume were delivered before the Theological Department of Yale College, Newhaven, Conn., in the regular course of the Lyman Beecher Lectureship on Preaching, which we suppose to be an endowment in commemoration of the excellent divine whose gifted children have attained a celebrity rarely acquired by more than one in a family. Mr. Beecher's subjects are:—Choosing the Field—Prayer—The Prayer Meeting—Relations of Music to Worship—Development of Social Virtues—Bible Classes—Mission Schools—Lay Work—The Philosophy of Revivals—Bringing Men to Christ. This is a wide range, and the able lecturer traverses it with all the originality and practical tendency which are characteristic of the man. From the lofty heights in which he discusses the secret of success in proclaiming the everlasting Gospel, down to

such minutiae as the closing Voluntary by the organ; and even to picnics as a means of making "the church non-harmonious and homogeneous," nothing comes amiss to his versatile genius. A few extracts will convey to our readers the most faithful representation of the contents of this volume:—

"CHOOSING THE FIELD.

"THE SECRET OF SUCCESS.

"I think that the question of the first field for his preaching is the transcendent question of a young minister's life. And why? Because I believe that on that, very largely, turns his disposition; and that on his moral disposition turns his success as a preacher. If you go into the field with self-seeking and more or less under the influence of vanity or ambition, you vitiate the power of your preaching in its very source.

"It is not by wisdom or philosophy, it is not by rhetoric, though these may incidentally contribute to a man's success; it is by that secret, subtle, invisible, and almost incredible power which a man derives from the Holy Ghost, that he succeeds. And that power works in man with what is most generous, most disinterested, most sincere, most self-sacrificing, in him.

"Now, in the determination of your life, you turn the rudder when you select your field. If you say to yourself—however much you may veil it or cover it—'I will go where much prosperity shall attend my life,' you make one of those great, generic choices that mark out the future, and insidiously, but all your life through, it will be a hindrance to you and a limitation of your power.

"If you go into your work with heroism; if you sacrifice yourself for it, without knowing that it is a sacrifice; if you give your soul and body to the work of God among His poorest and neediest, so that you are thrown upon the necessity of living by faith,—you will find in it ample reward, you will thrive by it, and rejoice in it. Thus you will start your ministerial character upon a plane out of which will come all the influences that you need, the mightiest influences that are known in this world. Not by might will you become a mighty labourer, not by power, not by genius, but by that disposition in you and in your sermons that likens you to the Lord Jesus Christ,—that royalty of self-sacrifice, that glory of pitying love, that intense and entire sympathy with other men rather than with yourself, that spirit of personal plasticity by which you may wrap yourself around circumstances, and glorify base things, and seek out low and little things to give them all your power, and be to men what Christ is to you,—wisdom, sanctification, justification, all!

"This, then, I say, is the reason why the determination which a man makes in respect to his sphere is likely to have a life-long influence upon his disposition, and so upon that which is more potent in the matter of preaching than any other thing. For I still insist that, however needful and appropriate are intellectual equipment and all the accessories of personal bearing, culture, and refinement, the prime condition of right preaching is heart and soul; and that to make these right is to keep them in accord always with the bounteous, loving, all-sacrificing, self-denying spirit that was manifested in the Lord Jesus Christ.

"EXALTATION IN PRAYER.

"So much for the attempt to teach your people, and to inspire them with the spirit of prayer. The other point, and the only other one that I shall deal with this afternoon, is your own praying among your people. It is very difficult to speak on this subject, because it is so much a matter of constitution; so much in the way men are organized, so much in temperament, so much in education. I think I may say that no part of ministerial preparation is more neglected than that of singing and praying. We are indoctrinated very thoroughly, we are taught in the history of the Church, we are drilled in the order and discipline; but how much instruction do we need on the subject of prayer? I do not know that I can give you any instruction about it except this, that I think the most sacred function of the Christian ministry is praying. I can bear this

witness, that never in the study, in the most absorbed moments; never on the street, in those chance inspirations that everybody is subject to, when I am lifted up highest; never in any company, where friends are the sweetest and dearest,—never in any circumstances in life, is there anything that is to me so touching as when I stand, in ordinary good health, before my great congregation to pray for them. Hundreds and hundreds of times, as I rose to pray and glanced at the congregation, I could not keep back the tears. There came to my mind such a sense of their wants, there were so many hidden sorrows, there were so many weights and burdens, there were so many doubts, there were so many states of weakness, there were so many dangers, so many perils, there were such histories—not world histories, but eternal-world histories—I had such a sense of compassion for them, my soul so longed for them, that it seemed to me as if I could scarcely open my mouth to speak for them. And when I take my people and carry them before God to plead for them, I never plead for myself as I do for them—I never could. Indeed, I sometimes, as I have said, hardly feel as if I had anything to ask; but oh, when I know what is going on in the heart of my people, and I am permitted to stand to lead them, to inspire their thought and feeling, and go into the presence of God, there is no time that Jesus is so crowned with glory as then! There is no time that I ever get so far into heaven. I can see my mother there; I see again my little children; I walk again, arm in arm, with those who have been my companions and co-workers. I forget the body, I live in the spirit; and it seems as if God permitted me to lay my hand on the very Tree of Life, and to shake down from it both leaves and fruit for the healing of my people! And it is better than a sermon, it is better than any exhortation. He that knows how to pray for his people, I had almost said, need not trouble himself to preach for them or to them; though that is an exaggeration, of course.

"SABBATH-SCHOOL MUSIC.

"I would discard a good deal of church music. Some hymn tunes have crept into our books lately, which a man might sing to all eternity, and then, if he waited one minute, he would forget what they were, so thin and so miserable are they! A great many Sunday-school tunes are like the Sunday-school hymns—they are sentimentalism gone drunk. I feel a righteous indignation when I think of the stalwart stanzas of old Watts, and of John and Charles Wesley, and of Doddridge, of Montgomery's hymns, of Barton's hymns, and of many others of modern date—noble recitations of the history of Christ and of the Gospel, most magnificent delineations of the other life and of all the experiences of a Christian—and see our children brought up on such miserable trash and garbage as they too often are in our Sunday-schools! It is a sin and a shame to bring them up in that way. I know that children are old enough at the age of five years to feel the grandeur of some of those old hymns. And they are being cheated out of them.

"Now, I do not say that all the Sunday-school hymns are to be rejected; but we are over-run with them, and there ought to be a winnowing that should separate the vast amount of chaff from the handful of wheat. A good deal of other music is subject, I think, to the same criticism. There is much that it will be well to preserve, but much more that ought to be burned."

"LAY-PREACHING.

"I am satisfied, gentlemen, that you are never going to have professional ministers enough to convert the world—never. You have got to have the whole Church preach, or you will never cover the ground. The population increases a great deal faster than ministers do, especially in the outlying territories. Just think of the idea of attempting to closely follow up that rush of emigration, and the opening of those vast intermediary and far-away states and territories, with schools and churches and professional ministers. You never can do it. In this intelligent age of the world, I do not understand why a layman has not just as much right to be a public teacher as a minister has. He knows as

much; he averages as well. He does not undertake to conduct an organisation in all its details, and to be a leader; but, in his sphere, he is prepared to preach the Gospel. There are many men in the law, in medicine, in mercantile business, many teachers in schools, many men retired from active business life, who are competent to take this, that, or the other neighbourhood, and maintain service from Sabbath to Sabbath. Able lecturers they are upon education; able lecturers they may be upon temperance; and they may just as well preach also sermons that have in them the root of the Gospel. There was a time when it was feared that they might err from ignorance. But we have learned to trust men. At least, the democratic idea has been introduced into the church; and we have learned to have great trust and confidence in men. It is said that laymen, by their rash speaking, endanger the truth. As though there never was any rash speaking among ministers, and never any endangering of the truth among them! It is said that they will run wide of common sense. As if all ministers were always in the line of common sense! 'Oh, but,' it is said, 'ministers are rectified; the class spirit brings them up, and they are watched over.' Just as though public sentiment would not bring the others up, and as though they could not be rectified! The very work that a man is engaged in has the element of rectification in it. Let men not be persecuted, let them not be questioned, let them not be nettled and irritated; for getting mad, if not the father, is the grandfather, of all the heresy in the world! Men think differently from you, and then you hit them, and then they say, 'Now I will stand to it.' And they fight for their opinion; so that the anger that is excited by opposition is the cause of the permanency of many and many an aberration that has taken place in the church. If you had let men alone, if you had left them at liberty, they would have exhaled much that was obnoxious; it would have cured itself. Men need the work; the field needs them. They are not only to be trusted, but I think that, being trusted, they will average as well as the great multitude of ministers in the kind of work to which they turn their hand.

"THE PRAYER-MEETING: ITS METHODS AND BENEFITS.

"I suppose there is hardly any other part of church service that is regarded with so little estimation in the community at large as the prayer-meeting. And I think facts will bear me out in saying that this feeling is participated in by the church, on the part of the greatest number of its members, nine out of ten of whom look upon it as perhaps a duty, but almost never a pleasure. It is a 'means of grace;' and they feel about it as I did when I was a boy about being washed in the morning and having my hair combed. It was better than going indecent; but it was an exercise that I never enjoyed, and I was heartily glad when it was over. In most churches I think that is the feeling in regard to the prayer-meeting: that it is dull; that it is for the most part without edification; that in some mysterious way it may be blessed to the soul's good,—but how, they do not know. Persons resort to it when they cannot very well help it. Now and then the meeting blazes up; there is a revival; there is some novelty; something has transpired that excites a momentary interest; but perhaps ten months in the year, on an average, the prayer-meeting is eschewed by the great body of the church, and by the community wholly.

"There is another bad side to it,—children do not like it; and anything that children dislike in religious service, habitually and universally, has reason to suspect itself. There is an element in true religion that follows the example of Christ,—the children wanted to come, and the Saviour called them and put His arms around them, took them upon His knee, and laid His hands on them and blessed them. And from that day to this, I think that where service is delivered in the true Christ-spirit it will be found that, in one place or another, there is something for children; and the children will find it out. Where the minister does not interest the children, where the meetings of the church have nothing for the children, something ought to be changed or added. Revision is needed."

AN ACCOUNT OF THE REMARKABLE MUSICAL TALENTS OF THE WESLEY FAMILY. By W. WINTERS. London: F. Davis, 1, Chapter House-court. Price One Shilling.

THE MSS. from which this little book is compiled were written by the celebrated composer and organist, Samuel Wesley, son of the Rev. Charles Wesley, not long previous to his death. They were purchased by the trustees of the British Museum at Messrs. Puttick's sale, in March, 1867, and carefully arranged in one volume of 178 folios. About 30 folios of them do not, however, refer to the family in particular, although written by the same masterly hand, but form a separate work, consisting of a critical biography of most of the leading musicians of the last century. These I have not taken up, although equally interesting, with the rest of the papers, and which may have been printed. The volume is now preserved in the great National Repository of learned curiosities, under *press mark* 27,593, Add. Col. MSS.

Mr. Winters, who is an enthusiast in all that relates to hymnology, has done good service by this publication. We pluck from it the following:—"John Wesley's Directions for Congregational Singing are worthy of notice. They are divided into five sections or parts, *i.e.*—I. Sing *all*; II. Sing *lustily*; III. Sing *modestly*; IV. Sing *in time*; V. Sing *spiritually*. The latter part appears the most difficult of all and the least practicable—that is, according to the directions therein given. Singing without the inwrought power and moving impulse of the Spirit of God is but mere mechanical drudgery, and therefore cannot be acceptable to God. He will be worshipped 'in spirit and in truth,' and this qualification is His own to impart. This fifth direction is as follows:—'Above all sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to this attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when He cometh in the clouds of heaven.' One more word, as nothing is said how this order of things is to be attained in the above 'direction,' the supposition is that these necessary qualifications are resident in the breast, and within the power of every singer; if so, then it is by the operation of the Holy Ghost, or it is '*will worship*,' and not '*spiritual*.' The second is certainly worthy of example. 'Sing *lustily*, and with a good courage.' Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard than when you sung the songs of Satan."

IN THE HOLY LAND. By the Rev. A. THOMSON, D.D. London: T. Nelson and Sons, Paternoster-row.

BOOKS on Palestine are so plentiful that any addition to their number need be marked by some speciality in order to ensure public attention. Dr. Thomson's work bears not only the marks of a cultivated, observant and devout mind, but it enters far more minutely into topics of great practical worth than most volumes of this class. The account which he gives of the recent explorations in Jerusalem is particularly valuable. The author possessed special advantages in having as the companion of his travels the late learned and lamented Dr. Deutsch, of the British Museum.

THE WISE MEN: WHO THEY WERE, AND HOW THEY CAME TO JERUSALEM. By F. W. UPHAM, LL.D. London: Hodder, & Stoughton, 27, Paternoster-row.

DR. UPHAM's treatise is written to prove that the Magi who brought their offerings to the infant Saviour were Persians. His book teems with learning, and will thoroughly repay the careful reader.

PLYMOUTH BRETHRENISM : Its Ecclesiastical and Doctrinal Teachings, with a Sketch of its History. London : Hodder & Stoughton, 27, Paternoster-row. Price Sixpence.

If any of our readers are personally or relatively troubled by the solicitations of this fraternity, we commend to their perusal this temperate but convincing refutation of their views, which appeared in the *British Quarterly Review* of October last. Every congregation in the land should be supplied with a store of copies, so that the religion whose essential element is dislike of others, should be, by universal consent and conviction, stamped out. "It was the saying of Andrew Fuller, eighty years ago, that 'a system of religion which, instead of arising from a love of the truth, had its origin in dislike or opposition, even though it be of error, will come to nothing ;' and the definite life of Plymouthism has consisted so much in opposition to other churches, in points of difference and in whimsical crotchets, that his observation is likely to be speedily realized."

IVAN PAPOFF, THE RUSSIAN PEASANT. A Tale founded on Facts. Edinburgh : W. Oliphant & Co.

WE may reasonably expect that now the royal families of Britain and Russia are so intimately allied, public attention will be largely directed to the country of the Czar. Russian stories will, no doubt, come into fashion ; here is one the children will rejoice in.

THE BARDS OF THE BIBLE. By GEORGE GILPILLAN. . Sixth Edition. London : Hamilton, Adams, & Co. 1874.

A GENERATION has passed away since the first appearance of this book, which speedily attained unusual popularity. We hope that its reappearance now will help to counteract the too prevailing neglect of the sacred Scriptures. To those of our readers who may be unacquainted with Mr. Gilpillian's style, we would say that the perusal of a page of his writing will infallibly lead to the completion of the book.

FAMILY PRAYERS. By MAXWELL NICHOLSON, D.D., of St. Stephen's Church, Edinburgh. Edinburgh : Oliver & Boyd, Tweeddale-court.

VERY good and useful, if they do not supplant the practice of free prayer.

THE CHRISTIAN FAMILY. 1873. London : Hodder & Stoughton, 27, Paternoster-row.

Is an excellent periodical, conducted with great spirit and much care ; its contents are various in character, but always sprightly and profitable.

DOCTOR DUNBAR ; ELSIE'S TRIAL ; and BELL MAITLAND. By M. G. HOGG. Edinburgh : W. Oliphant & Co.

THE juveniles will rejoice in these tales, which are not only suitable and safe for them, but fraught with the best influences, and clad in attractive style.

VIEWS OF LIFE. Being Nine Lectures, by WILLIAM WALTERS. Second Edition. London : Elliot Stock, Paternoster-row.

WE congratulate our friend on the appearance of the second edition of these valuable addresses. They are very practical, but abounding with illustration, and never tiresome. As we have included one of them in this number of the *MAGAZINE*, we will leave our readers to form their own opinion, heartily wishing for the author a long continuance and increase of his usefulness by means both of the pulpit and the press.

Intelligence.

LONDON BAPTIST ASSOCIATION.—The annual meeting of the London Baptist Association was held on January 13th, at the Metropolitan Tabernacle. There was a large attendance of ministers in the morning, when the retiring President, the Rev. J. A. Spurgeon, took the chair. Prayers were offered by the Chairman; Revs. W. Cuff, D. Gracey, W. Howieson, Dr. Oulross, C. H. Spurgeon, A. Sturge, and Messrs. Jeffreys and Higgins, students of the Pastors' College. A letter was read from the Rev. Dr. Brock, regretting his unavoidable absence. The Rev. H. Crassweller, B.A., read a paper on "The Scriptural Idea of the Gift of the Holy Spirit, viewed specially in relation to prayer for His outpouring." An animated discussion followed, in which the Revs. O. Stovel, C. H. Spurgeon, Dr. Brewer, R. Wallace, H. Varley, D. Jones, and Dr. Landels took part, and a vote of thanks was presented to Mr. Crassweller for his able paper. Dinner was provided in the lecture-hall at two o'clock, through the liberality of the friends at the Metropolitan Tabernacle. In the afternoon the President for this year, the Rev. D. Jones, B.A., of Brixton, was introduced to the chair by the Rev. J. A. Spurgeon. Mr. Jones gave an opening address, in which he referred to the past work of the association, and the general advance of the denomination in the metropolis within his recollection. The annual business of the association was then transacted. The church at New Barnet, of which the Rev. J. Dunlop is pastor, was voted into the association; and as, by a mere technicality, it was found that the Rev. S. H. Booth, of Roehampton, was not a member of the association, for the interests of which as secretary he has laboured hard, it was unanimously agreed to suspend the standing orders, and to elect Mr. Booth as an honorary member, which was done with acclamation. The Rev. W. Howieson was chosen vice-president for the year; the treasurer, J. Harvey, Esq., was reappointed; the Rev. J. Clifford, M.A., was re-elected honorary secretary, and the committee and auditors were also elected. The Annual Report was read by Mr. Clifford. It stated that the number of churches in the association is 127. Four had been received since the last annual meeting, and three—viz., Rotherhithe, West Ham, Plaistow, and Norland Chapel, Nottingham, had passed from the list. The following changes have taken place in the pastorates:—J. Upton Davis has removed from Onslow Chapel, Brompton, to Otago, New Zealand; G. T. Edgley had removed from Chalk Farm to Swindon; J. Harcourt from Borough-road to Berkhamstead; J. Henson from Harlington to Chesham; R. Kerr, from Barnes to Avening, in Gloucestershire; Edward Leach from Addlestone to Chalk Farm; J. Manning from Enfield Highway to Harlington; G. W. M'Cree from Moor-street, St. Giles', to Borough-road; J. G. Pike from Commercial-road to mission work in Orissa, India. The following ministers have resigned their churches:—T. Bennett at Mayfield-street, J. Bigwood at Harrow, T. W. Cave at Shacklewell, W. B. Collins at Alfred's-place, Camberwell, W. Frith at New Bexley, J. Schieth, at the German Church, St. George's-street. The following brethren have been removed by death since the last annual assembly:—W. A. Thomas, of Peniel Tabernacle, Chalk Farm; D. Jennings, of Devonport-street, Commercial-road; I. M. Soule, of Battersea; and one of our elected members, the Hon. Baptist W. Noel. Mr. Soule's long, loving, successful labours in Battersea are his best monument, and will abide for many days a public witness to his fidelity to the Lord whom he served. Mr. Noel, respected everywhere, was loved amongst us. His invincible strength of will, blended with such winning grace of manner and tenderness of heart, his deep spirituality and heroic self-denial, the ready sympathy he had for the wronged and the oppressed, and his keen pursuit of truth, gave him a place in our affections from which he will never be dislodged. We rejoice in the memory of his manifold excellence, and glorify God for the grace that shone so conspicuously in His servant. Scarce was this year born when we lost another of our leaders, who from the beginning bore a true and trusted blade into the fight. Amongst the non-ministerial workers for the association, Robert Waters

must ever take rank amongst "the first three." A warmer friend, a more generous hand, a more enthusiastic support, this organization has not had. The report then referred to the settlements of the year, to the resignation of Mr. Booth as secretary, and to the quarterly meetings of the past year. It was stated that the Balham Chapel would be opened on the 21st of the present month, and that the Surbiton Chapel was progressing satisfactorily, and it will be ready for opening in the spring. When the latter chapel is completed, the association will have reared, in its brief career, no less than nine buildings, providing 6,560 sittings, and the seven churches gathered in them return a membership of 1,059 members. Besides establishing the usual agencies for Christian activity, such as Sunday-schools and the like, one of these churches has built a workman's hall and mission-room, another has opened a preaching station, and a third a mission school, and four of them contributed to the various objects for which this association works £87 10s. 4d. during the past year, or about one-fifteenth of the whole sum raised. By incorporating the principle of the Baptist Income Augmentation Society with their Pastors' Aid Fund, they had been enabled to add £20 to the stipends of the ministers of six churches, by contributing in each case £10. The 127 churches, including the four new churches, show a membership of 29,125, as against 27,225 of last year; an increase of 1,900 in the whole association. Six churches have failed to send returns, but the nett increase on the 121 churches, whose accounts are in hand, is 911, or $7\frac{1}{2}$ per church—a slight gain on last year, when the nett gain was $7\frac{1}{2}$ per church. Mission-rooms or preaching stations have been opened by the friends at Arthur-street, Gray's-inn-road; Esher; New Barnet; Mare-street; and Shacklewell. Schoolrooms or classrooms in connection with these have been built at Camden-road, Park Chapel, Brentford, and Wandsworth. The church at Barnes has completely removed its debt, and those at Battersea, Brockley-road, Park Chapel, Victoria-park, have reduced theirs. Chapels have been renovated, enlarged, or properly improved at Highgate, Lausanne-road, Shacklewell, Penge (by purchase of freehold), and Wandsworth. Sutton has erected a lecture-hall, preparatory to building a chapel, and West Croydon has opened its new chapel, seating 1,050 persons. But there are "better things than these." Signs exist amongst the churches of a deepening yearning for an intenser spiritual life, a fuller baptism of the Holy Ghost. There is an urgency in prayer, and a fervour of desire, themselves the gift of that God who giveth to all liberally and upbraideth not. Prayer meetings abound, special services for preaching the Gospel to the unsaved masses of this city are frequent; and everywhere the need of the quickening energy of the Holy Spirit is being painfully felt. Surely the set time to favour Zion is now come. It only needs that as Christian men we should be willing to hear and accept His counsel who says to us, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret shall reward thee openly." From these scenes of personal, individual, and secret communion with the Fulness of Life we shall go forth, strong and yet tender, impassioned and yet restful and calm, to the great and successful work to which he has called us.

SPAIN.—No much greater calamity could have befallen the young Protestant Church of Spain than that which has in the mysterious providence of God been permitted to overtake it, in the death of Pastor Antonio Carrasco, of Madrid, by the awful collision of the "Ville du Havre" and the "Lochearn." The correspondent of *Evangelical Christendom* writes:—"We are yet as those that dream. Oh, it is hard to realize the terrible blow! Can it be that we shall never more see that beautiful face, and hear the silvery accents of that voice that so often held us enchained with its eloquence? Details have at length reached us of the disaster, which leave us no hope, and, with bitter anguish, we are forced to confess that he whom we loved so much will never return to us. The Protestant cause throughout Spain, but especially in Madrid, has, in the death of Carrasco, received a terrible blow. It is not too much to say that we have lost our principal representative in Spain. There are others of

great value, but, undoubtedly, in the matter of standing before the public and being the mouthpiece of Protestantism, Carrasco stood alone. None like he had that marvellous command of language and that felicity of expression that carry away an audience. I would almost venture to say that, allowing for the difference of age and experience, Carrasco was very little, if at all, inferior to Castelar in the magic of his oratory. This is not the time to criticise Carrasco's life and work. Able hands and loving hearts will undertake this task *con amore*. Let it be permitted us at present only to drop a tear over his untimely removal. As workers in the Gospel Mission, we have had slight differences of opinion; but, as a man and a Christian, to know him was to love him, and this affection ever went on deepening, in spite of little differences about the carrying out of work. His noble Christian heart never harboured the shadow of an *arrière pensée*. His opposition, when he felt himself obliged to make it, was ever made with the most perfect openness, and, instead of embittering our intercourse, only seemed to make him the dearer from his noble frankness. Well, he has gone from us; he has entered into the rest that remaineth for the people of God; and our anxious question is, Who will take his place? We look round, and see no one in all respects worthy to follow him. We look up and say, 'The Lord will provide.' Surely this afflictive dispensation will lead friends at home to sympathize more with us, and do more for us."

AFRICA.—It is hoped that the present war with the Ashantees will have, as one of its effects, the liberation of three missionaries who have been in captivity among that people for the last four years, Mr. and Mrs. Ramseyer, and Mr. Kühne, of the Basle Missionary Society. This society has laboured among the tribes on the Gold Coast for more than thirty years under British protection. In 1864 they formed a station beyond the borders of the British Protectorate, and had lived there in peace and friendship with the people for five years, when a quarrel among neighbouring tribes led to the interference of the Ashantees, who captured the mission party, and have ever since subjected them to much indignity and suffering. God grant that this deeply to be deplored war may be the means of their deliverance! The report that they were set at liberty was incorrect.—*Illustrated Missionary News*.

Notes of the Churches.

INVITATIONS ACCEPTED.

Almy, Rev. J. T. (Met. Coll.), Hucknall Torkard.
 Keen, Rev. C. T. (Lambeth), Rayleigh.
 Roger, Rev. J. C. (Met. Coll.), Sunderland.
 Skerry, Rev. W. R. (Newcastle-on-Tyne), Counterslip, Bristol.
 Stuart, Rev. J. (Wolverhampton), Stretford, Manchester.
 Swindell, Rev. T. G. (Windsor), Worcester.
 Thomas, Rev. J. W. (Met. Coll.), Boxmoor.
 Vasey, Rev. W. B. (Sunderland), Gorton.
 Wood, J. R. (Bristol), Holloway.

RECOGNITION SERVICES.

Dudley, Rev. G. McMichael, December 18th.
 Hartlepool, Rev. F. H. Newton, December 25th.
 King Stanley, Rev. W. Coombs, January 2nd.
 Shipston-on-Stour, Rev. J. Hutchinson, January 2nd.

RESIGNATIONS.

Clark, Rev. J., Bye, Suffolk.
 Jackson, Rev. J., Sevenoaks.
 Jones, Rev. J. A., Gosberton, Lincolnshire.
 Leach, Rev. W., Swavesey, Cambridgeshire.
 Milner, Rev. S., Keppel Street, London.

Texts and Thoughts.

“So that we may boldly say, The Lord is my helper.”—HEBREWS xiii. 6.

“Oh the happy peace and serenity that a believer enjoys, in every estate and condition which befalls him, that can rest and stay himself upon the promise and power of God! No *valley* of trouble will be to him without a *door* of hope, no barren wilderness without *manna*, no dry rock without *water*, no *dungeon* without light, no fiery *trial* without *comfort* because he hath the same Word and the same God to trust to, whose power opened the *sea* as a *door* to be a passage from Egypt to Canaan; who fed Israel in the desert with *bread* from heaven, and *water* from the *rock*; who filled Peter's *prison* with a *shining light*; who made the three children to walk to and fro amidst the *fiery furnace* with *joy* and *safety*.”
SPURSTOWE.

“Thou wilt cast all their sins into the depths of the sea.”—MICAH vii. 19.

“The sea, by reason of his vastness, can drown as well mountains as mole-hills; the boundless ocean of God's mercy can swallow up our mightiest sins muchmore. It is His merciful power to ‘blot out sins as a cloud.’ Now the strength of the summer's sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God's free Love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the desperate work of darkness, and most horrible sin, far more easily. But this mystery of mercy and miracle of God's free love is a jewel only for truly humbled souls. Let not a *stranger* to the *life of godliness* meddle with it. Let no swine trample it under their feet.”
BOLTON.

“For we are not ignorant of his devices.”—2 CORINTHIANS ii. 11.

“An enemy before he besiegeth a city, surroundeth it at a distance to see where the wall is weakest, best to be battered, lowest, easiest to be scaled, ditch narrowest to be bridged, shallowest to be waded over, what place if not regularly fortified where he may approach with the least danger, and assault with most advantage; so Satan walketh about, surveying all the powers of our souls, where he may most probably lay his temptations, as whether our understandings are easier corrupted with error, or our fancies with levity, or our wills with frowardness, or our affections with excess.”
SPENCER.

“Mark the perfect man, and behold the upright: for the end of that man is peace.”
PSALM xxxvii. 37.

“Death comes at Christ's command to call the believer to Himself, and grim and ghastly though be the look of the messenger, surely that may well be welcome in the sweetness of the message he brings. Death comes to set the spirit free; and rude though be the hand that knocks off the fetters, and painful though be the process of liberation, what need the prisoner care for that, when it is to freedom, life, home, he is about to be emancipated? Death strikes the hour of the soul's everlasting espousals, and though the sound may be harsh, what matters that? To common ears it may seem a death-knell, to the ear of faith it is a bridal peal.”
DR. CAIRD.

“And when he came to himself, he said, I will arise and go to my Father.”
LUKE xv. 17, 18.

“The silent influence of a pious home is illustrated by the ‘Prodigal Son.’ Had that home been repulsive to him, or had his father been a stern, forbidding man, that recovering thought about home would not have visited him. Take courage, parents of prodigals, if you were faithful with God and your family altars. Persevere, parents, in family religion. It may be like the fabulous song of the sea in the shell, to the ear of a child, when far from home and from God.”
CAMERON.

[FEBRUARY, 1874.]

THE MISSIONARY HERALD.

The Church and her Duty to her Lord.

BY THE LATE REV. J. H. HINTON, M.A.*

I RISE with pleasure to second the motion. I trust, however, that you and the meeting will allow me to do so without dwelling further on its contents. I desire rather to recall the attention of the meeting, ere we separate, to the great missionary work which is before us. We have had our field-day, and we must now return to the battle. At this late period of the proceedings the meeting will doubtless be somewhat choice as to the matter to which they will listen. And I have not found it very easy to determine what I should say. I had thought, by way of diversity, if not of absolute novelty, of preaching a sermon. However, I am not going to preach a sermon. On the contrary, I am going to tell a dream. Yes, Sir, I have had a dream; and it is sufficiently pertinent to the matter before us to induce me to tell it here. At all events, I will whisper it into your ear, and take your opinion whether I shall relate it to the meeting. I saw in my dream the Mount Zion, the holy mount, and that there the King of saints was sitting in his glory and his beauty. I saw also that there was around him a vast gathering of the saints of every name, who, animated by a common eagerness, had come to present to him some important request. Their spokesman upon this occasion was Mr. Love-of-ease, and he spoke in substance as follows:—He said that they had, at the King's command, made many attempts to evangelise the world; that they had spent upon this project, in the course of a few years, several millions of money; that they had sacrificed not a few of their sons and their daughters, and had now among them, as the consequence of their exertions, a large number of widows and orphans; that although their efforts had not been totally inefficient, the object was very far from being attained; that even to sustain what was in progress demanded a

* A Speech delivered at Exeter Hall on Wednesday, April 30, 1851.

system of perpetual and somewhat irksome contribution, while some parties had fallen considerably into debt—(here he particularised one society, whose debts amounted to between five and six thousand pounds)—and, finally, that at the rate of time and expense at which the scheme was advancing, to all appearance it would never be accomplished, and certainly the money never could be found for it. Mr. Love-of-ease concluded by expressing the universal desire that the King would take the premises into his consideration, and kindly relieve the saints of this burden, either wholly, by doing the work himself, or by employing angelic ministry, or at all events partially, by accelerating the progress of the work, and by requiring a less laborious and costly instrumentality.

When this gentleman had done speaking, I saw in my dream, that the King, although he did not look particularly gratified by the address, was pleased to make a gracious answer, and to assure the assembly that, in consideration of their desire, he would relieve them, not only in part, but entirely, of the labours of which they complained, by taking the evangelisation of the world altogether into his own hands, and effectuating it by a different machinery. I saw in my dream that this announcement gave general satisfaction. The vast assemblage immediately exchanged with one another looks of congratulation, and began to disperse in various groups, among which I overheard such whispers as these: Now we shall be free from our difficulties, and, these incessant missionary contributions being at an end, we shall do easily whatever else may be required.

Now I saw in my dream, that not very long after the first gathering, there was a second assemblage of the same persons at the same place, and in the midst of them the same glorious personage, to whom they had now come to present a second request. On this occasion, not Mr. Love-of-ease, but Mr. Broken-heart, was their spokesman. He began by saying that they were all very sorry for their former petition, and that they were indeed filled with shame at the recollection of ever having made it. They felt that they had been very ungrateful in manifesting any unwillingness to labour or to suffer for Him whose labours and sufferings for them had been so unspeakable. He acknowledged, also, that they had been greatly disappointed in the working of the new system. They had conceived that repose would have made them happy; but they had found that, without excitement, their spiritual affections had become dormant. They had been confident that their contributions for other objects would have been overflowing, but even this had not come to pass: on the contrary, the refusal of one appeal had checked their liberality towards every other, and now every fund they had was in alarming arrear. The mischief was

already great, and it threatened to become rapidly so much greater, that they had resolved to petition for a restoration of the obligations from which the King had formerly relieved them. I saw in my dream that Mr. Broken-heart made this appeal, which was touching in itself, still more touching by frequent sobs, in which many throughout the assembly united. The King, however, did not frown, but (as I saw when I looked at his glorious countenance) smiled most graciously, and replied (as near as I can recollect) in the following terms:—"Since you desire it, the work of evangelising the world shall be placed in your hands. Go into all the world and preach the Gospel to every creature. Lo, I am with you alway. Only remember that, since this is at your own request, I have now double reason to reckon on your constancy. It is for your own happiness that I put it to the test; and, believe me, it shall not be unrewarded. Be ye faithful unto death, and I will give you a crown of life. He that overcometh shall sit with me on my throne, even as I also overcame, and am set down with my Father on His throne." I saw in my dream that, at the conclusion of this address, the people bowed their heads and worshipped. They then burst into a song, and said, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever." After this, they went every man his way, and I saw them no more.

The late Rev. John Howard Hinton, M.A.

IN the departure of the Rev. J. H. Hinton to his rest, the Society has lost one of the few men left among us who connect the present with the past. Born on the 24th March, 1791, eighteen months before the formation of the Society, he may be said to have grown with its growth. At an early period—in June, 1822—soon after his settlement at Reading, he was elected a member of the Executive Committee, and, until his retirement from London, a few years ago, he continued to take a most active part in all its proceedings. The earliest record we have been able to find of his appearance as an advocate of the Society took place at Hammersmith, on the 5th April, 1822, at the formation of an Auxiliary for the western part of Middlesex. He then preached from the text, Matthew xxv. 40. It is recorded, that his "interesting sermon was followed by an animated and pathetic appeal, on behalf of the Mission,

by the Rev. James Hinton, of Oxford, who closed the service with prayer." It was the father inducting the son into the service of the Mission, for whose unity of spirit and action he had assiduously laboured during the years of his co-operation with the founders of the Institution. The following year, Mr. James Hinton was called to the Master's presence above. The spirit in which the son took up the task committed to his hands, can best be expressed in his own words. The following passage occurs in Mr. Hinton's first speech on the Society's platform, at the Annual Meeting of 1823, in Great Queen-street Chapel. The resolution which he supported had reference chiefly to the decease of several missionaries:—

"But," he said, "not only are missionaries removed. The fathers of this Society, where are they? Fuller and Sutcliffe are gone to their rest; and Ryland is on the verge of eternity. And as these founders of the Society have retired, and are fast retiring, from their useful stations, so those who now conduct its affairs will, ere long, be gathered to their fathers. Then let us, who are now their juniors in the connexion, prepare to occupy their places. And for myself, with the example of a revered father before me, I am ready to give my own pledge, and, as on the high altar this day, to vow attachment to the Society, and active devotion to its service as long as I live."

The pledge so solemnly given was fully redeemed. Through many long years Mr. Hinton steadfastly fulfilled that vow. In the difficulties that arose with the honoured men of Serampore, in the conflicts and sufferings which sprung up in the progress of the work in Jamaica, in the arrangements for the final separation and independence of the churches in that island, in the perplexities and trials which befel the working of the Society at home, Mr. Hinton took his full share; and, by his ardour, his judgment, and the sagacity of his views, largely contributed to their successful issue and termination.

Mr. Hinton's first missionary sermon was preached in Surrey Chapel, June 16th, 1830. On that occasion his text was Isaiah lii. 1, and was directed to show the comparative feebleness of the exertions hitherto made to convert the heathen world, and to rouse into exercise the energies which God has given to His Church.

It is not possible, in the brief notice to which we are confined, to give in detail the numerous services rendered to the Society by Mr. Hinton. On several occasions he advocated its claims at its annual meetings, and from the pulpit urged Christians to fulfil the obligations under which the salvation they enjoy has placed them. The last of his sermons on behalf

of the Society will be remembered as emphatically affirming the important principle that every convert to Christ should be a preacher, should in some form or other endeavour to promote the glory of the Saviour who has redeemed him. In another part of this number we give the last speech of our beloved friend at Exeter Hall.

Mr. Hinton died on Wednesday, the 17th December, 1873, and was interred in Arno's Vale Cemetery, close to the spot where lie the remains of the Rev. Robert Hall. He passed away full of years, and in simple reliance on the grace of the Saviour he had so often preached. For some days he felt that he was "walking through the Valley of the Shadow of Death," and sent to a few friends to entreat their prayers on his behalf and their Christian sympathy. He wished his last words to be, "Lord Jesus receive my spirit." He bore patiently his increasing weakness and the difficulty of respiration. At length he gently ceased to breathe. He fell asleep in Jesus.

In the following resolution, passed at the Quarterly Meeting, on the 21st January, the Committee have recorded their sense of the loss which the Society has sustained.

RESOLUTION ON DECEASE OF REV. J. H. HINTON.

"The Committee of the Baptist Missionary Society have learnt with feelings of deep sorrow the decease of their highly-valued and esteemed colleague, the Rev. J. H. Hinton. For fifty years, first as a member of the Executive Committee, and then as an honorary member of it, Mr. Hinton was closely identified with the progress of the Society, and took a most influential part in its proceedings. He deeply sympathised with the trials which befel the missionaries from the ravages of disease, or when exposed to misrepresentation. He was among the foremost to assist them in their struggles with the monstrous evil of slavery and to do justice to their devotedness in the cause of their Lord and Master. His clear judgment and wisdom in counsel were invaluable in times of difficulty, and he will ever be regarded as not the least eminent of the many great and noble men who have watched over and guided the Society's affairs.

"In conclusion the Committee beg to tender with the deepest respect their sincere sympathy with the family of their departed friend, and especially with his aged widow, who through long years of domestic happiness has been his solace and his joy. In due time may she with all the members of their scattered family be reunited with one so deserving of their admiration and love."

Missionary Discussions.

IN the progress of their work, the missionaries are often met by objections and inquiries on the part of their hearers, which issue in prolonged discussions on the subject in hand. It may aid our readers to a full and true conception of the methods in which our brethren endeavour to convince those whom they meet of the truth of the Gospel, if we give them one or two specimens of these discussions. The following are forwarded to us by the Rev. D. P. Broadway, of Patna. The first took place with a Mohammedan, and the second with a Hindu faquir or devotee :—

"1. *A Mohammedan*, with considerable pretensions as to his theological attainments, challenged us to explain how Divinity could be blended with humanity in the person of the Lord Jesus Christ. He asserted that it was an impossibility, which reason could in no wise admit.

"It was urged that the union of the human and Divine nature was a mystery; but that the fact of such union in the person of Christ rested upon the clearest proof.

"This answer was not accepted as satisfactory, and the challenge was repeated, with a look and tone of triumph. The result was the following dialogue.

"*Missionary*.—What do you think of your own natural existence?

"*Mohammedan*.—It is of the irrational or animal kind, and is subject to the like wants, and finally to death.

"*Missionary*.—Then you are no better than the brute beasts around you.

"*Mohammedan*.—Not so. I am greatly superior to the lower animals.

"*Missionary*.—In what does this superiority consist?

"*Mohammedan*.—In my being endowed with a rational soul.

"*Missionary*.—That is mere assertion. I must have proof.

"*Mohammedan*.—I am able to discriminate between right and wrong—

to understand the value, quality, and use of the things which I see. This surely is sufficient proof.

"*Missionary*.—Well, let us suppose that you have a soul. That means, that you have two natures: one material, the other spiritual.

"*Mohammedan*.—Yes; the material nature is visible to the eye. The spiritual nature is invisible, but I feel it within me—prompting, guiding, controlling.

"*Missionary*.—The spiritual nature, then, is within you. Does it exist within you, apart from the body?

"*Mohammedan*.—No. The two natures are so united that they cannot be separated except by death.

"*Missionary*.—Explain the nature of this union.

"*Mohammedan*.—I have proved that there are two natures, and I feel that they are united, but I cannot explain the nature of the union.

"*Missionary*.—In like manner I can prove, from His Godlike character and works, that the Lord Jesus Christ was Divine as well as human; but can no more solve the mystery of the union of Christ's Divine nature with His human nature than you can solve the mystery of the union of the spiritual nature with the material nature which together form man.

A DISCUSSION WITH A HINDU.

"2. *A Devotee*, holding the doctrine of the Vedas, accosted us thus :—I have heard you declare to the people, that Jesus Christ was God manifest in the flesh. I do not see the force of such a doctrine as applied to a single individual, since it is a doctrine applicable to mankind in general, and not only to mankind but to all other creatures. All life is from God. Particles emanate from the Deity and from the life of others. Life begins when they are imparted, and continues so long as they remain. Death is the result of their being withdrawn; and when they are withdrawn they return to the source from whence they came, and are absorbed in the Divine nature.

"*Missionary*.—You mean to affirm that all living creatures are endowed with the nature and being of God, and that God Himself dwells in them.

"*Devotee*.—Yes; it amounts to that.

"*Missionary*.—God's creatures may be divided into many distinct classes; but for the purposes of this argument let us separate man, who is endowed with reason and intelligence, from the lower animals. If God dwells in all His creatures, how is the difference between man and beast to be accounted for? Why does the wisdom of the Deity, when enshrined in a beast, manifest itself in instinct rather than in the higher qualities, reason and intelligence? Again, if God dwells in man, so that, according to your doctrine, man may be said to be God manifest in the flesh, how is it that he is so impure? God is the perfection of purity. Can His nature be different from itself when enshrined in the body of a man? Again, if man is God manifest in the flesh, man is not responsible for his actions: and it is idle to speak of God as watching the actions

of men, in order that He may be just in His rewards and punishments.

"*Devotee*.—The doctrine I have propounded may seem to be opposed to reason, but it is not really so. God is the source of all life, and without Him there can be no life.

"*Missionary*.—I agree that God is the Creator and Preserver. He said, 'Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.' He also 'formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul.' And He is the preserver of life, so that without His sustaining power life would cease to be. With Him it is but to speak the word and it is done. Life is given or taken away by the act of His will: but when it is once given it is separate and distinct from every other form of life. It is not essentially or literally God Himself. To divide Himself among His creatures, by giving a portion to each, would be to diffuse Himself and destroy His personality.

A SIMILE.

"*Devotee*.—Let me explain what I mean, by a simile. Take a pot, or any number of pots, fill them with water and place them in the sun. The image of the sun will be seen in each of the pots; but by-and-bye it will disappear—that is, it will be absorbed in the sun. It is thus with the Deity and His creatures.

"*Missionary*.—The pots to which you have referred, being composed of an opaque substance, and the water in them being a lucid substance, the result is the formation of a number of speculums, which will reflect not only the sun but any other object. The object reflected is not actually there.

Its seeming to be there is a delusion. The water, though it reflects the image of the sun, is not the sun itself; so life, though it may and does show forth the power of God, who is the author of it, is not God Himself. Again, the image reflected is the same in every vessel—and it is unmistakably the image of the sun. Can it be said that every form of life is identically the same, and that it shows forth not only the power of God as the Creator, but reflects His very image? Again, the image of the water was lost by a change in the position of the earth in relation to the sun. It did not return to the sun or become absorbed in it. So life, though the gift of God, is no part of His being, which is complete in itself, and does not require, in order to its completeness, that the life given to His creatures should finally return to Him and be absorbed in His being.

ANOTHER SIMILE.

“Devotee.”—The simile of the pots should, perhaps, have been differently stated. The potter had first conceived the design; then the clay was prepared, moulded, and the wheel was put in motion. The result was a pot corresponding to the design of the potter. The conception of the pot was in the mind of the potter before the necessary means were used to give effect to it. That conception was in no way dependent upon the pot. It was distinct from it, and will probably continue in the mind of the potter long after the destruction of the pot.

“Missionary.”—The simile of the pot, as now stated, does not improve your position. The comparison between a pot and a living creature fails in this respect—that whereas a living creature has life, the pot is without life. If it is intended to compare the conception in the mind of the potter to

the life in the body of a creature, it is for your purpose an unhappy comparison. The conception continues in the mind of the potter as a part of himself. It is not, either in its entire or as to any part of it, detached from him and united to the pot, subject to its returning to the mind of the potter, and being absorbed in it on the destruction of the pot. If the simile of the pot shows anything, it shows that as no part of the conception which was in the mind of the potter left his mind to return to it again on the destruction of the pot, so no part of the being of God is parted with by Him in the act of creation to return to Him again on the death of His creatures.

“Our friend, the Devotee,” was free to admit that the simile used by him had failed, and also that he had failed to prove his position.

“We then preached to him the Lord Jesus Christ. We told him that God had made us pure but free, and we had used our freedom in departing from His ways and following after evil. We had become polluted by sin, so that God, the pure and holy, could no longer hold communion with us. This was our condition when the Lord Jesus Christ came into the world. He was God manifest in the flesh, and His purpose in thus manifesting Himself was to provide an atonement for sin, that we might be cleansed, and to set an example of love and mercy, of purity and holiness, and of the highest developments of every grace and virtue, that we might follow in His footsteps and be thus made meet to be restored to the communion and fellowship of God. That Christ was God manifest in the flesh, we have abundant proof. We have the testimony of those who were with Him constantly, and observed Him in private as well as in public life, and who were thus con-

vinced of His Divine character, and believed in Him to the saving of their souls. We have also the testimony of those who, though they rejected and crucified Him, were yet forced to admit that never man spake like this man, or performed the mighty works which He did. But, above all, we have the testimony of His own life—a life so immaculate, that He could say to His enemies, ‘Which of you convicteth Me of sin?’ Of His death on the cross—a death so striking in its various incidents, that the centurion who beheld the scene was heard to exclaim, ‘Truly

this man was the Son of God :’ of His resurrection on the third day, to the dismay of the soldiers who watched His grave, and especially of His murderers: of His ascension into heaven, in the presence of His disciples, who while they ‘looked steadfastly into heaven as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you, shall so come in like manner as ye have seen Him go into heaven,’ to judge the world.”

News from Delhi.

THROUGH the kindness of a friend, we are permitted to copy the following passages from a private letter addressed to him by the Rev. James Smith. Mr. and Mrs. Smith have long been ailing in health; but until now the Committee have been unable to render the help Mr. Smith has required. The Rev. R. and Mrs. Guyton, have been appointed to this sphere of labour, and will arrive in Delhi in time to allow Mr. Smith and his family a change to the hills, which they so much require, in the coming hot season. But although the health of our brother constrains these changes, yet the work of God goes on. If the sower is weary and worn, yet is he permitted to gather many sheaves into the garner of the Lord.

“I write in poor spirits, for we are all on the sick-list. Miss Fryer, for the present, has apparently finished her work in Delhi; she cannot get rid of the fever, although she has the splendid climate of Mussoori to help her. My wife is slowly recovering from an attack of fever, and I am suffering from my old complaint so much that there is danger of chronic heart-disease if I do not get rest and change. In the midst of all this affliction, God appears to be blessing

our labours marvellously. I have baptized six natives and two Europeans this month, and a number of others are apparently coming forward. I made a week’s journey along the Muttra road, and was very much encouraged. At Furredabad, for two nights, the Chumars assembled to the number of three hundred, and remained listening until late. Ten have applied for baptism, and there is every hope that next month we shall have another little church. At Bullubgurh,

they kept me late preaching and talking to them; five here also want baptism. At Pulwul we have twelve members, chiefly connected with the Custom's establishment, and some inquirers. During this journey the people came to me all day long for conversation, and almost wore me out with talking. Oh that I had my old strength! it appears to me that I should soon see Delhi surrounded by little churches. I went out in true apostolic style—neither knife, fork, or spoon, and no tent or servant. Chunni, Shruma, and myself lived with the people, and hence had uninterrupted intercourse wherever we went. I met several of our old inquirers and people, some of whom had kept their books, and also retained their interest in Christianity. One very interesting relic of dear old Mahar Das I met with at Bullubgurh, in the shape of a long manuscript book, decorated outside with red ruling around the contents, containing prayers of his own composing, and passages of Scripture. These books he used to write with his own hand, and I find them widely scattered and much prized. Another thing that begins to be apparent is, that although our people have been poor, and weak, and despised, yet they have spread abroad the Gospel to a large extent in our district. I scarcely go to a village without finding relations or friends of our members, who have heard more or less about Christianity from them. Like a light room in a dark night, the glare bursts out through every chink in door or wall, so the truth has been finding its way out of Delhi when we little expected it.

AN INTERESTING CASE.

"I had a very interesting case of a private of the 109th and a native

woman whom he had kept and beaten for about eighteen years. After being let out of confinement, where he had been for bad behaviour some months ago, he began to attend the services regularly, and at last spoke to me about this woman, who, he said, had begged him to get her instructed in the truths of Christianity. I took her to good Mrs. Fernandez, and put her in the way of hearing about the Saviour, both privately and at our weekly meetings. I have reason to believe that both are converts to the truth. I baptized them together last week. I have also since married them. Their joy appears great, and especially hers. What a blessing Christianity confers! How true it is that it has the promise of both this life and the life to come.

CONTINUED PROGRESS.

"At Subzi Mundi I think we have about fourteen members; they are looking out for a place to answer both for school and chapel, and I think they have sixty rupees on hand to buy with. I have extended our little schools a good deal, and if some good brother would send me fifty pounds I should do still more; the fact is, the calls are coming in from all sides for instruction, and I am doing all I can to meet them. Benjamin is working remarkably well as a sort of inspector; he has ripened into a solid and rather bright Christian, with a good deal of his father's character. The whole family of poor Walayat Ali are gathering more about us again. I still persevere in pushing the native converts into employment; I think there are at least half-a-dozen in the police. The work is widening; and, so far as I can judge, there is everything to encourage us."

A New Translation of the Old Testament in Hindi.

AT the request of his brethren, the Rev. J. D. Bate, of Allahabad, is about to enter on the important work of preparing a new version of the Old Testament Scriptures in Hindi. We already possess a very valuable and acceptable version of the New Testament by the late Rev. John Parsons; but it is many years since the Old Testament has received attention. The Old Testament was originally prepared by a missionary of the Church Missionary Society from the English version, and therefore may be supposed to need the labour it is proposed to expend on a new translation from the original Hebrew. Mr. Bate will receive the pecuniary assistance he will require from the funds of the Bible Translation Society. It is in a letter to the Rev. G. H. Rouse he thus speaks of the work before him:—

“I have been engaged for some time past in the revision of the present Hindi translation of the Old Testament, by the late Dr. Owen, of the American Presbyterian Mission. I will say no more of that translation, than that, as a translation from the Hebrew original, it is very far from being what accurate care would wish it to be, and that the style of language into which it is rendered is largely corrupted with the influence of the manner and idiom of the Urduo.

“So far is this true, that I have never yet met with anyone, European or native, who has been able to speak well of the translation; and I have never had occasion to take down the book, in conversation with any well-informed Hindu, without a feeling of apprehension and dismay lest the passage when turned up should be so imperfectly rendered as to fail of the purpose in view.

“If the Lord grant me life and health to complete the translation, I cannot venture to hope that it will be done in less than, say, fifteen or twenty years. My intention is to do it slowly

and to make a really good work of it; and I feel that my work in connection with the Dictionary has fitted me, in a way in which no ordinary course of study could have done, for this kind of work.

“I wanted to ask you whether you think it probable that the Bible Translation Society would render me any aid in this labour,—I refer more particularly to an allowance for a pundit. I have already told you of a pundit who, some four years ago, first heard the Gospel at our tent, at the Allahabad annual fair. A year after that, he fully embraced Christ, as revealed to him in the New Testament. For nearly three years past he has been studying Christian truth, and about five months ago he came to my house, after a walk of some two hundred and fifty miles, in order to become identified with the Lord's professing people. He has been of great service to me, both in my own studies and also in that part of the translation of the Old Testament which I have so far done; and I should feel exceedingly thankful if the Committee of the Translation

Society would sanction his being employed as my assistant in this work.

"I feel I need say nothing as to the great importance of having as our assistants in the work of translating, men who are in *sympathy* with spiritual things, if such men can be found. This pundit knows Sanskrit thoroughly well, and speaks it more fluently even than he speaks the vernacular. He has great natural ability, and a keen sense of the relative value of words and of their shades of meaning. I have sometimes felt inclined to hope that his

coming over to the Lord's side and joining himself to His people just at this juncture, may be taken as an indication that the Lord would have us use this man for the special work which I have felt it my duty to take in hand.

"As an evidence of the great importance of having a really good translation of the Scriptures in Hindi, I would mention that this language is the mother-tongue of about eighty millions of people in Northern and Central India."

Missionary Work in Ceylon.

BY THE REV. H. R. PIGOTT, OF COLOMBO.

IT will be seen from the following interesting narrative, that missionary work in Ceylon possesses features which mark it off very distinctly from that proceeding in India. Buddhism is the prevailing religion of the people, and their worship is given to the figured and carved representations of Buddha alone. Practically, it is a system of atheism, and its adherents, on attaining *nirvana*, are supposed to become extinct:—

"I must now give you some account of Mr. Juan Silva's itinerant work in the Rygama, Pasdun, and Wallalawitta Korles. These districts are situated towards the southern portion of the Western Province, at a distance ranging from sixteen to fifty miles from Colombo, and contain a population of some 72,000 persons, almost all of whom are rigid Buddhists.

"We have opened two schools in connection with Mr. Silva's work, and very many Buddhists hear the Gospel regularly preached, and already Mr. Silva's labours are beginning to bear fruit.

"On the 23rd of June I visited the Rygama Korle for the first time. We were hospitably entertained by the

head man of the place (Rygama): this friend, although a strong Buddhist, listens attentively to the preaching of the Gospel, and has rendered considerable aid in the erection of a school-house for our use.

"Mr. Silva found a Christian family in an adjoining village (Wisi-dagama); the whole family have asked for baptism. The father is a Government schoolmaster, and the two sons are teachers of our mission-schools at Hanwella and Rygama; they are to be baptized in due time. The father and mother were Christians before Juan Silva met them; but the sons attribute their conversion to Mr. Silva's preaching.

"The inhabitants of this place are a harmless, but ignorant people. I

was surprised to find that one or two of our school-boys had never seen a horse. Great was the wonder of some of the little ones to see my animal; and one little fellow would have it that it was not a horse, but a bullock.

"Towards the evening of the day of our arrival, while we were conversing with the candidates for baptism, we saw a light in the distance amongst the cocoa-nut trees, and thought at first that it was a light carried by some of the villagers coming to pay us a visit; but as the bearer of it approached, Mr. Silva recognised him as a man—a resident in a distant village—whom he had discovered some time before, and whose religious history is a very remarkable one.

THE SEEKER AFTER TRUTH.

"As he entered the verandah where we were sitting, I observed that he was an elderly man, and clothed in the costume of a man of rank. After the customary salutations, he informed me that he had come from his home, thirty miles away, on purpose to meet me, and to converse with me on the subject of baptism. His name is 'Don Cornelius Jayaneetie.' He was originally a rigid Buddhist, well versed in the doctrines and precepts of that religion, and had attained to the rank of '*Upāsaka*,' or 'lay devotee,' and spent much of his time in studying the tenets of his faith, and in meditation. While engaged in this course he gradually came to understand that some of the best of the commands of Buddha had been borrowed by that sage from 'Brahmanism,' and so considered that it was highly probable that Brahmanism was better than Buddhism; and being in search of truth, he made up his mind to start forth in search of a

Brahmin teacher or priest. Journeying from place to place, with this object in view, he at last met a friend to whom he made known his mind. This friend was a Roman Catholic, and, being zealous for his church, of course told our friend that he was altogether on the wrong track—that Brahmanism and Buddhism were both alike false, and that all truth was possessed by the Romanists. Our friend said he would be glad to see a teacher of the new doctrine, and he was accordingly conducted to the residence of the nearest Roman Catholic priest. Here he was received with much kindness; and, after some conversation with him on the object of his visit, the 'padre' said he was delighted to see him, and offered, without further delay, to make a Christian of him at once by baptism. Our friend was shrewd enough to know that this was very like beginning at the wrong end of the case, and told the priest so; he said he was in search of truth, and that, if the priest would give him some book or books on the subject of religion, he would gladly read them, but that he could not enter any church with his eyes closed. The priest accordingly gave him two books—a controversial work against Buddhism, and a Roman Catholic prayer-book. Taking these, he returned to his home, and, setting aside the prayer-book for future study and use, he proceeded to read the other book. He soon discovered that the writer of that book knew little or nothing of the religion which he attempted to overturn. On finding this to be so, our friend put the book aside, and shortly after returned both it and the prayer-book to the priest, saying, that he could not trust a teacher for guidance who appeared to be so

ignorant of the subject upon which he attempted to write, and refused to have anything more to say to the Romanists. Having incidentally heard that there were others besides the Roman Catholics who professed the Christian religion, he determined to find out, and to hear words from, a teacher of the 'Reformed' religion. Unfortunately, the Protestant minister whom he then visited did not treat him with the respect due to his social rank, &c. (treated him, in fact, as low caste men are treated when in the house of a man of a higher caste). On receiving a like reception on the occasion of his second visit, our friend resolved to visit that teacher no more. But he wisely concluded that, notwithstanding the failures of its professors, Christianity might, nevertheless, be the true religion, and determined to procure a copy of the Christian's book, so that he might judge for himself; he accordingly set off to Galle (which is forty-six miles from his home), and bought a Bible from a Wesleyan missionary there. On reaching his village once more, he commenced to study the 'Scriptures,' and very soon that Word, the 'entrance of which' giveth 'light,' enlightened him, and led him to believe in Jehovah as the 'Creator' and preserver of men. He then began to pray, and soon, very soon, he cast aside, as useless, his old religion, and became a sincere, but ignorant, disciple of the new; and, as far as he had light, began to serve Him whose very existence he, as a Buddhist, denied.

BECOMES A CHRISTIAN.

"Having been informed that a new minister had come to labour in a town some fifteen or twenty miles from his home, he made several journeys to see him, and profited by the instruction

received. At last Juan Silva commenced his itinerant work, and in due time met our friend in his distant home; he was received by him gladly, and was requested to visit the places as often as possible that he might preach the Gospel to our friend's Buddhist relatives and neighbours. He states that, from the time he met Mr. Silva, he made great progress in wisdom and grace, and, as is natural to one reading the Bible for himself, he soon discovered that all true disciples of Christ must be baptized, and at once requested Mr. Silva to baptize him; and, as I have already stated, on the occasion of my visit to Rygama, came thirty miles to have an interview with me on the subject. Having satisfied myself that he was a fit subject for the ordinance, we arranged to baptize him on the 24th July at his own village, so that he might be able to make a public profession of his faith in Christ in the presence of his Buddhist relatives and friends. It was also arranged that three or four of our preachers should, if possible, be present with us on the occasion. Accordingly, on the day appointed, Messrs. James Silva, Juan Silva, J. G. Ratnayeka, Migel Perera, and I proceeded to the place.

HIS BAPTISM.

"The village is called Lewandua, and is situated in the Wallalawitta Korla, and is about forty-six miles from Colombo. We were entertained by our friend, who had invited a number of people to meet us: some of these told us that, being Buddhists, they knew nothing whatever of our religion, but that they had come to hear what we had to say on the subject; accordingly, we spent the greater part of the forenoon in conversation with them, and great was their surprise at some of the things we told them. At the

service held in the house (at which Mr. Ratnapaka preached), they listened most attentively. At about one o'clock we (accompanied by all who had assembled at the house) proceeded to the river (which was about a mile and a half off), where our friend and our Rygama schoolmaster were to be baptized. On reaching the place we found about a hundred people waiting for us—amongst whom we noticed about ten or twelve Moor Men (Mohammedans)—and while the addresses were being delivered three or four yellow-robed Buddhist priests passed the place—they walked slowly past—but did not stop. After Juan Silva had baptized the two candidates, we adjourned to a building close at hand where we—a party of seven—partook of the 'Lord's Supper.' A large number of spectators were present at

this service also; and I trust that the words then spoken, both to the brethren just baptized and to the Buddhist and other spectators, may not have been spoken in vain. Thus already our brother Juan Silva has gathered the 'firstfruits' of what I trust may be an abundant harvest, in his new field of labour.

"I may just add, that many of our preachers, encouraged by Mr. Juan Silva's example and success, are anxious to devote themselves more and more to Evangelistic work; and it may be that, in many cases, we shall allow the churches already established to carry on their *own* work themselves, and the present pastors will be sent forth (retaining the *oversight* to a *slight extent*) to labour chiefly in the 'regions beyond.'"

Home Proceedings.

An interesting meeting, for the purpose of taking leave of Mr. Mintridge, was held by the Young Men's Missionary Auxiliary, at Graham-street Chapel, Birmingham, on Thursday evening the 8th January. The chair was taken by the Rev. Charles Vince. An address was delivered by Dr. Underhill on the new missionary's field of labour, with special respect to the evangelical truth it would be his duty to preach,—the preaching of Christ crucified being both the theme of his ministry and the method by which the souls of men can alone be saved. Mr. Mintridge then gave a brief account of the "impulses and motives" that have led him to consecrate his life to the service of Christ in India, chiefly dwelling on the fact that the heathen are perishing and that he is able to give them the bread of everlasting life. The Rev. J. J. Brown offered prayer that God would protect the life of His servant, vouchsafe to him all needful aids, and grant him much success in his missionary life. In an earnest and forcible address, the Rev. W. Walters urged on the young people present the duty of consecrating themselves to the service of Christ, and of an early surrender of their affections to Him. Mr. Player, the Treasurer of the Auxiliary, then presented to Mr. Mintridge a valuable set of books, as a testimony of the esteem in which he is held by the teachers and scholars of the Sunday-school, with which he has been identified as a scholar or teacher for nineteen years. The closing address was given by Mr. Grenfell, now a missionary student in Bristol

College, but formerly a fellow-member with Mr. Mintridge of the Missionary Association. The very crowded audience was dismissed with prayer and the benediction by Mr. Vince. The service was a gratifying one; nearly all the ministers of the denomination in Birmingham were present, and expressions of pleasure were frequent that at least one of the five missionaries sent out this year by the Committee, had come from a town so long identified with the parent Society.

On the 12th, a very interesting service was held in St. Mary's Chapel, Norwich, for the purpose of solemnly commending to God our brother Guyton, who has recently relinquished his pastoral charge at Chepstow in order to devote himself to mission work in India. The attendance at this service was very large, and a deep interest was manifest throughout the whole, strengthened, no doubt, by the fact that Mr. Guyton is a Norwich man, and that he was brought up under the religious influences of the church over which Mr. Gould presides, from which church, moreover, he went to Bristol College. Several neighbouring ministers had been invited, and, among those who attended, the following took part in the service: The Rev. W. Freeman, of East Dereham, the Rev. W. Scriven, of Stalham, and the Rev. Samuel Vincent, of Yarmouth. The Rev. Clement Bailhache described at some length the field of labour to which Mr. Guyton goes, involving a sketch of mission work in Delhi: no *new* field, since it is just sixty years since Mr. Chamberlain first visited it. Mr. Guyton, with much wisdom and much tenderness of feeling, gave an account of the reasons by which he had been led to offer himself for mission work in India. The Rev. T. Wheeler then offered prayer, taking all hearts with him in his comprehensive and fervent supplications to God for our brother. This was followed by an earnest, wise and affectionate charge from Mr. Gould, to his "son in the faith." The whole engagement was felt to be both happy and profitable.

From the Rev. Geo. Pearce we learn that the *Woosung* arrived safely at Colombo on the 15th December. The ship, having damaged her screw, has been somewhat delayed, but otherwise the voyage has been favourable. The missionaries and passengers have been allowed by the captain the use of the saloon for divine worship. The *Good Hope*, in which Mr. Hormazdji Pestonji and family sailed, safely reached Ma'ta on 26th December, Port Said on the 31st, and Bombay on the 19th January.

Owing to a delay in the sailing of the ship, the brethren Messrs. Guyton, R. Spurgeon, and J. Mintridge did not leave for their destinations in India till the 31st ult. The name of the ship is the *Eldorado*, and she may be expected to arrive in Calcutta early in March.

At the Quarterly Meeting, held on the 21st ult., it was announced that at the ensuing Annual Services the Rev. J. Aldis, of Plymouth, will preside at the introductory prayer meeting, and that the annual sermons will be preached by the Rev. Joshua Harrison, of Camden Town, London, and the Rev. Alexander McLaren, of Manchester.

The Treasurer will preside at the public meeting in Exeter Hall, and the speakers already engaged are the Rev. W. Best, of Leeds, and the Rev. T. Handford, of Bloomsbury Chapel, London. It is expected that two missionary brethren will also take part in the meeting.

THE BAPTIST MAGAZINE.

MARCH, 1874.

Overglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

III.

I WAS born and brought up in the country; among the lofty, rolling, heather-clad hills of the North. My natal home is a small village, nestling between the eastern spurs of a mountain—a mountain which lifts its head to the sky, as if to guard the little hamlet that has crept into its arms for shelter, or to protect the baby river that is born there, and goes babbling, dancing, laughing down the vale, coquetting, like other children, with the birds and flowers, until it becomes a sober, steady, full-grown river, doing its work as a river ought to do, and moving with dignity to the sea.

I daresay you would not greatly care for it, and would vote it “slow,” and behind the times; but to its native inhabitants, Overglen was the undoubted centre of the earth. I should like to show it to you, if you could see it with my eyes, and as I remember it fifty years ago. But, alas! that is impossible: the march of modern civilisation has reached it, and its glory is departed. It has become ashamed of its old rural simplicity, and put on the airs of town. It has a nicely-flagged side-walk now; in my time it had only stepping-stones, which cultivated circumspection, since inattention to his feet was sure to get the pedestrian over his ankles in a mud-puddle; though I do not remember that a liberal spattering of mud on our boots gave us any very serious concern. There is a railway through the village now, and the railway has introduced a “Board of Health,” “Dolly Varden” hats, the *Times* newspaper, and *The Bristol Tune Book*. Some of the old inhabitants, who find it hard to fall in with the new order of things, complain that the “liberty of the subject” has been seriously abridged; for they are no longer permitted, as in “the good old times,” to make their premises a public nuisance. Nobody

now dares have a pigstye under his front windows in the main street. Children are never taken now, as they used to be, to the nearest stable-yard, and carried nine times round a fresh manure-heap, to cure them of whooping-cough; nor does anyone ever nail a horse-shoe on the door, to keep witches off. In fact, I doubt if anyone believes in witches at all now. Those delightful days of freedom, and simplicity, and credulity, and ignorance, and dirt are gone for ever; and Overglen has become as stupidly respectable, under the reign of law, as any fashionable watering-place.

The little Baptist church, too, with which my earliest recollections are associated, has changed with the changing habits of the surrounding population. A severer taste rules it; and if there is not more godliness there is more *grace*. I remember how, at the annual treat of the Sunday-school, we youngsters, after marching in procession through the village, were brought to the schoolroom, and regaled with spice buns and *mugs of beer*; now they go off for an excursion by railway, have tea, and finish up with games on the green sward.

But it is in the Sabbath worship that the most marked change has been wrought. You young people, who have been brought up under the refined influences of modern life, can form no idea of the rugged, uncouth, and boisterous earnestness that used to distinguish our worship on Sundays. How we did sing! There were no "Tonic Sol-Fa" classes in those days. Most of us knew nothing whatever of "modulation," "expression," "rhythm," and "accent;" and those who did, regarded them rather as ornamental additions to the science of music than as necessary features, and never dreamed of applying them to congregational psalmody. We believed in "volume," however; and in that, I think, we decidedly excelled. We sang our loudest; and, in spite of all that musical critics say, I am not sure but we were right. If singing should simply express emotion, we certainly were. I am told, however, that in singing, the music and the manner of its execution should interpret the words employed. This may be a sound law for a company of musicians who sing for the entertainment or edification of a number of listeners; but it was not the rule we followed in our service of song at Overglen. You should just have heard us sing "Grace, 'tis a charming sound," to "Cranbrook;" "Sons we are, through God's election," to "Calcutta;" or "Blow ye the trumpet, blow," to "Jubilee New." You would never have forgotten it; especially if the chapel was full, and the brethren were having "a good time." It was like the Apocalyptic sound as of many waters. The loudness of our song expressed the intensity of our enjoyment.

To assist the voices, give the pitch, and throw in "a bit o' bass," we had two violoncellos and a bassoon. Occasionally we had also a fiddle or two, a flute, a clarionet, and a trombone; but these were high days, and only our very best tunes were put up, such as "Lydia," "Cranbrook," "Twyford," and "Bolton," with, perhaps, "Denmark," "Cheshunt," or "Vital spark," to close the service with. I do not

know, however, that we were ever guilty of such a barbarism as I witnessed a few years ago in a village chapel in Oxfordshire. It was the anniversary of the Sunday-school; the choir was in unusual force, and the orchestra was strong in both string and wind instruments. The Sunday-school children had been specially drilled to sing their loudest. Five sturdy female teachers, with very red faces, sang the alto *an octave too high*; while five others sang the tenor, also, of course, an octave too high! I should imagine that such a hullabaloo was hardly ever heard. As most of the tunes were fugal, it seemed most of all like a romping game of hide-and-seek. By a timely prearrangement of the order of service, the bills might, with perfect truthfulness, have announced a sermon, "to be followed by a screaming farce."

No; we never were so bad as that at Overglen; and yet I fear you will form but a low opinion of our civilisation and enlightenment. Well; I daresay if I was a few years younger I might be ashamed of it all myself, and ashamed to have it known that I had passed my youth in the midst of such gross barbarity; but, you see, I have lived long enough to know that refinement is not always free from rottenness, and that uncouth manners are not, of necessity, godless. There are wolves in sheep's clothing, and honest men in bears' skin. Vice can rig itself out in the garb of gentility, so as not to offend the taste; and men easily persuade themselves that it has ceased to be deadly, because it is no longer disgusting. There is a fashion in public morals and social manners as much as in dress. The superiority of the present to the past, though certainly real, is not so great as it seems. There is more polish to-day; but I do not see that the advance in solid goodness has kept pace with the growth of appearances. I suspect the show is getting to be a little in excess of the substance—the cloth too large for the pudding. Despite all our improvements, I think a respectable devil, or a wealthy devil, who had the entrance of the fashionable circles, would find himself better received among us—provided he did not make a needless display of hoofs and horns—than an angel of the Lord, who was despised and rejected of the upper ten thousand. The fact is, that our fathers worshipped gods of wood and stone, graven by art and man's device—not generally well-executed;—we get ours done in bronze and in the highest style of art. The difference, no doubt, is considerable; but it is not thought much of in any world but this.

"Surely, Sir, you would not counsel a return to the uncouth manners of those old times?"

Dear me, no. Nor would I like us to be vain of an advancement; nor confound its accidental phases with its essential and abiding characteristics; nor inflate ourselves with the notion that there was nothing good till our time; nor exalt mere public opinion into a moral law; nor make virtue a variable quality, changing from age to age. However, making allowance for a good deal of sham, I decidedly think we have changed for the better in the last forty years; but I

do not quite understand all I hear said about it. For instance, I cannot for the life of me imagine why a box of whistles, under the name of an organ, should be a more godly instrument than a fiddle, and why it should be more becoming to sing Zion's songs to syllabic tunes, without a particle of character about them, than to rolling melodies which excite emotion as well as express it, passes my comprehension.

"Your feelings are very natural, Sir, considering that you have passed your life in the country. A few years in town would have modified them greatly."

Very likely. But should I have been better for it? I am not one to tamely acquiesce in the opinion that town life is superior to country life, notwithstanding the patronising airs that our city friends often assume when visiting us. I hold that every man capable of properly appreciating a country life has all the natural faculties for writing an epic. That is a point on which I allow myself to be dogmatical, and permit no controversy. A genuine countryman, if he is not a bad man, is always a poet, although he seldom suspects the glorious fact. Constant communion with nature gives him depth and fulness and harmony of being which can come from nothing else. Londoners call him dull because he is not brilliant; but he has plenitude of life, which is better than fluency of speech.

Of town-bred people, not one in a hundred is capable of enjoying a country life for six consecutive weeks. Before half the probation is over, they are sighing for the beautiful scenery of Leadenhall Street, the refreshing breezes of St. Paul's Churchyard, and the stirring gossip of the coteries. The music of the woods and hills is dissonance to natures so tuned. To me, I confess, the great drawback of life in town is its monotony. There is a painful want of freshness, variety, and naturalness about it. It has too much friction. It takes more out of a man than it puts into him. It makes him afraid to be natural, until he is at last unable to be anything but conventional. When it has rubbed all individuality out of him, its work is complete. A great city can make smart men, brilliant men, clever men; but a *complete* man is always a country growth.

Do I expect town-people to believe all that? Perhaps not; but their unbelief won't alter the facts. The town is always asking, with ill-concealed contempt, "Can there any good thing come out of Nazareth?" Meanwhile, all the Nazareths in the land are constantly pouring good things into it. Cast your eye over the best-known pulpits of London to-day, and count up how many of them are filled by *bond fide* Londoners. The men who command attention are from the country. London has done nothing for them but given them a platform.

But I will return to my story.

I remember how, on one occasion, when a young minister—now deservedly esteemed as one of the great lights of English Nonconformity—came to preach for us, he ventured, after the morning

service, to express his strong abhorrence of instrumental music in Christian worship, and especially his antipathy to the bassoon. I fancy the "old hands" were rather dropped upon. Our instrumental band was in extra force that day, and the obnoxious bassoon in particular had been "done up" for the occasion. Of course, a certain deference was due to the opinion of the great minister from a large town. He could not be told, like a child, that children should be seen and not heard, nor summarily ordered to meddle with his own business, nor even disputed with. On the other hand, we were rather proud of that bassoon; its dark colour and deep tones were supposed to make it peculiarly appropriate to the worship of God. It was an institution, and we could not give it up. The situation was awkward, and the silence uncomfortable. At last, however, the bassoon player, who was a bit of a genius, and was nettled besides, got us out of the difficulty with a rush; he boldly declared that the bassoon was "a Scriptural instrument," and, on meeting a look of inquiring surprise on the face of the preacher, he hastened to prove his point by reminding him that the Bible says, "Let all things that have breath praise the Lord." After that, of course, nothing more could be said; and in the afternoon the bassoon lifted up its voice with extra effect, in triumph over its vanquished foe.

Poor bassoon! It continued to flourish for a time, but its doom had gone forth. The march of refinement was against it, and at last fairly stopped its breath. Now it sleeps with its fathers, and a real organ reigns in its stead.

Glaciers.

II.

THE Glaciers of the Alps do not now descend to such a low level as in former years. The Glaciers of Norway and Greenland are also retreating, and we can thus observe the results of their action on the rocky bed over which they formerly passed. Here we find the rock completely smoothed and polished, and marked with numerous striae, or fine grooves; these indications point out the powerful wearing action due to the motion of the glaciers.

This retreating motion of the glaciers may be caused by a higher temperature in the valleys, due to cultivation, or to less moisture-laden clouds passing over the district, or to both causes. The Great Mer de Glace of Greenland is said to be larger than the whole of the Swiss glaciers.

These markings, or ice-sculpture as they have been termed, are very interesting, as they form a link in the chain of geological evidence

whereby we are enabled to determine what events were happening in our world in bye-gone ages, and thus, by studying the physical geography of the present, we may learn much of the physical condition of the past. On the shores of our Western Lochs, on the islands which lie in their green waters, on mountain and hill-side, and in valley, may be traced, where the soil has been removed, and the underlying rock laid bare, long grooves or ruts, lying parallel, or nearly so, and trending generally in the same direction. Our geologists were puzzled by those markings, and for a time no satisfactory solution could be arrived at. At length a Swiss naturalist—visiting this country now upwards of thirty years ago—on seeing these rock-sculpturings, at once gave the explanation. Accustomed as he was to the glacial actions in Switzerland, he pronounced the markings observed in this country to be due to glacial action. This view is now generally adopted by geologists, and is well borne out by facts obtained by observation, especially in Norway, where Professor Geikie traced the striations on the smoothed rock surfaces from outlying islet and rocky shore, along the deep withdrawing fiord and up the valley side, until the glacier itself was reached, holding in its icy grasp the rocky fragments which were slowly but surely engraving an imperishable record of the reign of the Ice-King.

But we have still another witness to the past conditions of our own and other countries. Scattered over hill and valley may be noticed, in certain districts, large blocks of stone; these are known by the terms "*erratic blocks*," boulders, or "foundlings" (as they are termed in Switzerland). These blocks are often rounded, polished, and grooved or striated, and are generally found resting in a district the nature of whose rock is different from that of themselves. They are found in Scotland and Ireland, and in the northern part of England. On the plains of Northern Germany they are found in large numbers, also in Switzerland.

Now, as these masses of rock indicate, from their nature and appearance, that they have not always lain in the same position, but have evidently been transported from districts in which similar rock occurs, we have to ask by what means was this change effected. We have seen that large blocks of stone are carried forward on the surfaces of the glaciers. This fact itself affords part of the explanation; but we have still another fact to consider, and that is, that masses of rock are being constantly borne away from their original habitat by *floating* land-ice, or icebergs. Where glaciers descend to the sea-level, as in Greenland (one exists in Northern Europe, in Norway), large masses of ice break off and float away, bearing with them the various *debris* with which they were laden while passing down the valleys.

Carried southwards by currents, these icebergs are brought within the influence of a higher temperature, and by degrees become melted, the cargoes of rock and stones with which they were laden being precipitated to the bottom of the ocean. Here, then, we see another powerful means of transport.

The conclusions which have been drawn from all these observations are that, at one period, this country, among others, was partly covered with ice, and in much the same condition as some parts of Greenland. Our Western loch-basins were filled with glaciers, which sent forth their fleets of icebergs. The glaciers, as they moved towards the sea, were slowly sculpturing their memorials on the solid rocks, and leaving, besides, large deposits of clay, from the grinding action of the rock surfaces. In this boulder-clay, and high above the present sea-level, we find shells of a species not now existing on our shores, but which are still to be found on the northern coast of Norway. This shows us that the land was then much more sunk below the sea than now. Many of the icebergs which set out from that ancient coast-line would drop their cargoes on the sea bottom, which, by subsequent elevation, has now become dry land, dotted here and there by the foundered rocks, now known as boulders.

We have independent evidence of the altered position of our coast-line in the scenery around our shores, where, if we note the appearance presented by the cliffs, which in some places rise considerably back from the water's edge, we may observe water-worn markings and hollows which appear to have been scooped out by the action of the sea-waves. Solitary masses of rock pillars also may be seen standing back from the shore-line, and giving indication that they had been hewn out by the ocean, as the reefs and detached masses of rock are at present. Between those cliffs and the sea lies a terrace composed of sand, gravel, and clay, and containing sea-shells. The surface of this terrace affords a convenient position for road-making, as we may see in the islands in the Firth of Clyde and in the vicinity of Oban. The coast of Norway appears, from observations, to be rising.

Various theories have been brought forward to account for the peculiarities observed in the motion and the structure of glaciers, one of the principal difficulties being to harmonise the brittle and unextensible nature of the ice with its river-like motion, whereby it accommodates itself to the irregularities of its banks and bed. The principal theories are known as the Plastic Theory, the Viscous Theory, and the Regelation Theory.

1st. The Plastic Theory, advanced by Bordier and Rendu, accounted for the various phenomena by supposing that glacier ice was somewhat like wax, and thus, while in motion, accommodated itself to the various irregularities of its bed.

2nd. The Viscous Theory, principally advocated by Professor Forbes, who describes his views thus:—"A glacier is an imperfect fluid, or viscous body, which is urged down slopes of certain inclination by the natural pressure of its parts." A viscous body is one which occupies an intermediate state between solids and liquids. Plastic substances, such as putty, are more nearly allied to solids than viscous substances, such as tar.

3rd. The Regelation Theory, adopted by some, and based on an experiment of Faraday's, in which he ascertained that, if two pieces of

ice, having smooth surfaces, be brought into contact, they unite by freezing, and become one. It has been shown that, in order to bring about this result, pressure is required; and Helmholtz is of the opinion that the intensity of this freezing action is diverting as the pressure applied.

Professor Tyndall's view is, generally stated, that the ice of the glacier, after undergoing fracture in its passage, becomes reunited by regelation, and thus the continuity of the mass is preserved.

Professor James Thomson, having determined that ice could be melted by pressure, is of opinion that pressure is necessary to liquify the ice.

Professor Helmholtz appears to favour Tyndall's view; he, however, thinks that the heat developed by the friction of the ice as it moves along, must be at least sufficient to melt the ice at surfaces where the resistance to motion is greatest.

The so-called "veined structure" of glaciers has been carefully investigated by Forbes, Tyndall, and Whymper.

Mr. Whymper, in his "Scrambles amongst the Alps," gives an account of his attempts to solve this problem. He caused a pit 22 feet deep to be dug into a "snowy plateau, which gave birth to two glaciers," and found the snow veined with layers of ice, 75 in all, and varying in thickness from 1-10th of an inch to $6\frac{1}{4}$ inches, in all $25\frac{1}{2}$ inches of solid blue ice. These layers of ice he believes to be due to the melting of successive layers of snow and their subsequent freezing. He, therefore, comes to the conclusion that the blue veins are marks of stratification, due to periodical melting and freezing. Professor Tyndall believes that the veined structure is caused in the same manner as the cleavage or lamination in slate—viz., by pressure in a direction at right angles to the planes of lamination.

Glacier ice, like compressed ice, is granular in structure, and not crystalline like lake ice. Having thus stated the various theories advanced to account for glacial phenomena, it may be well briefly to refer to the size and position of some of the most important Alpine glaciers.

The tourist, as he sails on the waters of the lovely Lake of Geneva, may observe, fifty good miles away to the eastward, a pure white cloud-like mass rising above the brown-tinted slopes of the near hills which barred his view; and now, as he opens out the prospect, long white ridges, with tooth-like projections rising from their sweeping lines, may be noticed on either side of the central mass. That is the Mont Blanc chain, and yonder peak is the highest point in Europe—the great white mountain himself—

"Mont Blanc, the monarch of mountains,
They crowned him long ago;
On a throne of rocks, in a robe of clouds,
With a diadem of snow."

Around his sides the glaciers cluster, numbering in all, it is said, 34, and covering 95 square miles. The principal of these glaciers are the

Mer de Glace, half a mile wide; the Glacier de Boissons, the Glacier d'Argentino, Glacier du Geant, and Glacier du Brenva.

Away to the east and to the south side of the Rhone valley lie the glaciers of the Monté Rôsa range; and round the lower parts of yonder massive tower of rock, the Matterhorn, cluster several well-known ice rivers. Still farther eastwards, and we stand on the Mount Gothard range, and look back upon the long Rhone valley; and here, at the western side of the Furka pass, lies another well-known glacier called the Glacier of the Rhone; and there, at its extremity, bursts away the River Rhone, to flow onwards to the Lake of Geneva. On the other side of the pass lie the springs of the Rhine, which, after being fed by numerous glaciers lying partly on the eastern side of Switzerland, passes onwards as a magnificent broad-bosomed river, and ultimately enters the sea 830 miles from its rise.

To the north, many and large glaciers lie in the valleys of the giant mountains of the district; notably the Great Aletsch, about 20 miles in length, the largest glacier in Switzerland. And where the sharp peaks of the Jungfrau, Wetterhorn, Schriekhorn, Monch, and Eiger are cutting the white clouds overhead, we may look for the snow-fields which go to form the numerous glaciers which descend from these rugged mountains, and some of which descend into the fine pastoral valley of Grindelwald.

The glaciers of Switzerland are estimated to cover from 900 to 1,000 square miles, and to number about 4,000.

We are thus upon the watershed of Europe, or that ridge from whence flow several large and important rivers—viz., the Rhine, Rhone, and Po; while, further eastwards and beyond the Swiss boundary, lie the springs of the Danube.

And now, after securing a piece of the limestone rock on which we stand, and plucking a few of the beautiful wild flowers which bloom on the shores of the ice river as mementos of our visit, we bid adieu to the glaciers and the giant walls of rock which bound them, and, as the evening shadows are lengthening apace, we descend the long valley to the open plain beyond, watching as we go the rosy colours with which the setting sun is tinting the distant snow-peaks, to be followed by the cold gleam of the snow as the daylight dies away, and the star-lit sky is spread over all.

W. J. M.

Lovest thou Me?

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, Lovest thou me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, Lovest thou me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, Lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me. And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."—JOHN xxi. 15—18.

By question and answer, the condition of a party's stock of knowledge is ascertained, and the most fitting method discovered for doing him a benefit. When a late eminent minister met an inquiring female, applying for Church-membership, with the abrupt query, "What sort of a heart have you?" it brought out just what he wanted to know—whether she were in a condition to be made a member of a Christian Church—and in the shortest way.

This seems to have been our Lord's method of teaching on many occasions, only with this difference: His questioning an individual gave to *Himself* no knowledge, for He already knew the heart, but it gave the person addressed an opportunity of discovering himself. Perfectly He knew that Simon Peter loved Him; but the question, as it pressed *thrice* on the Apostle's heart, at once showed its deep importance, and how carefully and sincerely it must be answered.

IT were unreasonable to expect one human being to love another without aught that is loveable about the person. There is no such thing as loving another at the command of the party. It is a spontaneous affection, and begotten in the heart by the contemplation of qualities, real or imaginary, fitted to work upon the passions of the soul. When the Lord Jesus Christ makes the appeal in the text to the Apostle, and to us as well, He offers, in His life, teaching, and death such an assemblage of beauties as one should think it impossible to know and not to love. I shall endeavour to compress under four heads, some of those traits of character on which He founds His claim not to be loved merely, but to be loved above and beyond all others—namely, His *Dignity* in condescension, *Benevolence*, *Humility*, and *Self-sacrifice*.

I. In *Dignity*. He is the eternal Son of the eternal Father, existing, delighted in, the express image of the uncreated God, and dwelt eternally in His bosom. Whatever is essentially great, and good, and loveable, must, in the nature of things, belong to the great First Cause, author and originator of all that is morally beautiful and loveable; therefore, when the Son of God claims the love of human hearts, He does so, first, on the ground of His perfect unity in nature, character, and worth, with the self-existent and indivisible Godhead. "I and the Father are one;" "I Am;" "Wonderful, Counsellor, Everlasting Father, God with us;" "Was in the beginning with God, and the Word was God;" "Before all things, and by Him

all things subsist;" "The fulness of Godhead bodily;" "When He bringeth in the first-begotten into the world, He saith, Let all the angels of God worship Him." Thus far His true and proper personality. Now, as to Dignity in condescension. See what, as man, He lives for below: "He went about doing good." The humanity of the Christ was ever shining and blazing forth at every step. As a teacher of the ignorant, He addressed Himself to that species of ignorance in which every human heart is found with relation to God, and the ground of acceptance in His sight. His teaching was plain, simple, and direct; like the dissipation of darkness at sun-rising, the ignorance of God, His law, and the doctrines of His word, fled before Him. He spake of God, of sin, of guilt, of condemnation, of eternal life, and how to reach it; He spake of the irreparable breach between God and his creature man—irreparable for aught man could do—"as never man spake," and drew sinners, of every class and of every degree, from everlasting destruction. He taught in the synagogues, by the seaside, in the desert, and on the mountains; in the city and temple of Jerusalem; He "went round about the villages;" He threw Himself in the way of conceited Pharisees, pompous doctors of the law, and of as many as He could find lost in the darkness of nature, all astray from the way, back to happiness and God. Everywhere, and in all situations, "His word was with power." "The people who sat in darkness saw a great light, and to them who sat in the region and shadow of death, upon them did this light shine."

His discourses, speeches, and conversations were committed by His Apostles to writing, and then to the press; they are now given to all nations in their several tongues, and they are in process of moulding society in all the world into new habits and a new life—a life wise, rational, and happy; as the work proceeds, "the wilderness and solitary places are glad, and the desert rejoices and blossoms as the rose." Thus far, as an Instructor of ignorance, how lowly the position He took!

See, next, His *Benevolence*.

He was poor Himself, and had "not where to lay His head;" yet He made many rich. Where were the hungry whom He fed not? Five thousand, and seven thousand, on two occasions, He fed by miracle. Did the blind come in His way? He opened their eyes. Or the lame and the crooked? they were healed. Did sad incurables come before Him, whom the faculty of medicine had clean given up? He spake them into perfect health. Fevers and paralysis fled before Him; demoniacs, who were strangely possessed and rendered miserable the lives of many in those days; seemed intuitively aware of His true character. His very *presence*, without saying a word, struck terror into them. "What have we to do with Thee? torment us not!" and deathlike physical impotence, at His bidding, flushed into energy, and lived. Loathsome lepers went from Him sound and well. Lunacy fled the intellect which He touched, and the dead one arose from the

bier which was conveying him to the tomb, and afterwards entertained his friends, who Jesus Himself was there. Nor is it the least marvellous part of these cures, that He sought not, He had no return from any of them. All was gratuitous and free; gratitude, indeed, He *did* expect; but not seldom even that was withheld. "Were there not ten cleansed, but where are the nine? only this one stranger has returned to give God glory." Neither was there any prompting; no influences were put forth upon Him to consecrate His life to benevolence; all was the unsolicited, freewill offering of His generous heart to the cause of suffering humanity. The word He spake, "It is more blessed to give than receive," and which has since passed everywhere into an axiom with all good men and women, originated, no doubt, in His own experience—in the ineffable pleasure springing in His own heart while relieving the countless sufferers that met His vision in all parts of the land of Israel. And as with Him, so it will ever be with us. A secret voice of satisfaction whispers within when good is done unostentatiously and in love, diffusing a more pure and healthful joy than it would be possible to extract from the same amount of means expended on flesh-pleasing subjects. The approbation of one's conscience and his God is certainly the purest, or one of the purest, pleasures a human being is formed to enjoy.

Next, His *Humility*. He was too high to find associates *here*, or anywhere. If the great ones of the earth expected that Messiah would, at His coming, pay court to their mighty highnesses, how egregiously disappointed they must have been. You find Him not in the houses of the princes, nobles, and public officers of rank and distinction, but in the dwellings of the poor. Carpenters, fishermen, publicans, and sinners—the great Lord of all is at home among these; nor is He ashamed to call them brethren. The proud disdain which eyes inferiors askance, and conducts itself towards them, when they happen to cross its path, with a sort of contemptuous scorn—of such a passion Jesus Christ, the Son of the Highest, knew nothing. See Him, a weary man, at Jacob's Well, in talk with a worthless creature, and willing, in His thirst, to drink water from her pitcher. Now He is in the humble dwelling of Lazarus, sitting at table with ordinary people, and eating and talking like one of themselves. And now He is guest in another poor family, at the settling in life of a member of of the family; poor—so poor, that of *wine*, the ordinary beverage in Canaan, they had none; and He so generous, that, entering into *their* feelings and the *spirit* of the occasion, He fills the firkin-holding vessels at hand with the precious liquor, aye, to the brim. See Him on the shore of the lake, welcoming the fishermen to land, and, sitting by the humble repast, familiarly cries, "Come and dine."

When among His own disciples, how does He appear? "I am, among you, as he that serveth." If He says of Himself, what no mere man could or would say, "I am meek and lowly in heart," does He not sustain the character to admiration? But what shall we say of the last act of His service among them, when He washed the feet of

the twelve men with His own hands, and wiped them to dryness too ? If He had said and sung with the Psalmist (Psalm cxxxi.), "Lord, my heart is not haughty, nor my eyes lofty, neither do I exercise myself in great matters, or in things too high for me : surely I have behaved and quieted myself as a child that is weaned of its mother : my soul is even as a weaned child." If this was an inspired prediction of His distinguishing characteristic, O how gloriously He met it in His life of humiliation from the cradle to the grave !

We have yet to look on the fourth head of discourse—His *Self-sacrifice*.

I speak not any more at present of His life among us, although it was, indeed, a whole life of self-sacrifice, but confine our remarks now to the sacrifice of Himself on the cross. A part of our theme this, so out of all ordinary habits of thought, and so far beyond all examples of self-surrender, that we pause in our argument to think whether we should not drop the pen, as the painter does his pencil in sight of a master-work of genius whereat ordinary artists despair. Shall we not best meet the exigency of the occasion in words of inspiration such as these :—"Lo, I come ; in the volume of the Book it is written of me, I delight to do Thy will." "I lay down my life for the sheep ; no man taketh it from me, but I lay it down of myself." "I gave my back to the smiters, and my cheek to them that plucked off the hair ; I withheld not my face from shame and spitting." "And being in an agony, He prayed more fervently, and His sweat was great drops of blood, falling to the ground." "He is wounded for our transgressions, and bruised for our iniquities ; the chastisement of our peace is on Him." "Behold the Lamb of God, who taketh away the sin of the world," exclaiming, in the bitterness of unknown grief, "My God, my God, why hast Thou forsaken me ?" And the sun did shroud himself at the sight ; three mortal hours was the land involved in portentous darkness ; rend did the rocks, the earth quivered and shook, and the vaulted dead came out of their graves. This, this was the self-sacrifice—a sacrifice to Divine justice ; here was the curse of the law ; He is made a curse for us ; here is atonement for guilt that is available for every sinner—for the worst of sinners—for any number of sinners. O, stupendous sacrifice ! a *divine* person for the *human*, innocence for guilt, excellent majesty for dust and ashes ; all, all for love—nought but love. He so loved—and that word "so loved," He "so loved," contains a world—a perfect world—of meaning ;—it has never, no, never been fathomed : no, nor ever will. There was nothing at all loveable in us ; no, but everything revolting. He never could be repaid His self-sacrifice. It was the love of compassion for helplessness, misery, loathsomeness, and death. It was also love, supernal and sovereign, to a special portion of the race no less unloveable than the rest. Why, then, any speciality ? Just because of His own *self-moved* and *sovereign will* ; love uncaused, love without a cause ! "I saw thee in thy blood, as I passed by thee, and I said Live !" "God, who is rich in mercy ; for the great love

wherewith He loved us when dead in sin." Just the same lump of corruption ; not a whit of difference between the many—the all—who were in their blood, and the special objects of assured salvation. "He gave Himself for *the Church*, that He might sanctify and cleanse her by the washing of water, by the Word ; that He might present her to Himself a glorious Church, without spot, or wrinkle, or any such thing." This great, unknown, unexampled, unspeakable gift—sufficient for all, *availing* for all *acceptors* of it ; yet assuredly embracing a foreseen multitude, who would otherwise have rejected it. This is the mystery of redemption that drew Him down, and made Him die !

Now, to sum up. Many are the objects of attraction all around us, both natural and artificial. The sciences and arts, and the various pursuits in which mankind engage, either for pleasure or material wealth ; and fellow-creatures, who attract us strongly by their characters or accomplishments. The mind and heart are so constituted as to find enjoyment in some of these, and small persuasion is necessary to dispose us to fall in love with what is congenial with our taste. Why, then, should it be necessary so often and so largely to spread out the beauties of the Lord Jesus Christ ? Do not we profess to appreciate dignity and rank stooping to upraise meanness ? Do not we say benevolence in man or woman is loveable ? Do not all men say that genuine humility possesses charms for all hearts ? But does not self-sacrifice in exploits of daring and hazardous enterprise call forth the loud applause of a people's admiration and a generation's love ? And why, then, is it needful to spread out a Saviour's charms day after day, and to press the love, the supreme love of Christ, on human hearts ? We have presented you with but a few scattered shades of immortal beauty in the face of Jesus, bearing small proportion to His full-orbed character—the *back parts* ; but *His face* is still unveiled. Here but a blink of His true glory falls on our vision. To see but the edge of the sun or moon just emerging, as it were, from the ocean, is a glorious sight ; but to look on the full moon walking in her brightness, or the meridian sun in a cloudless sky, is more glorious still. And it is just so with all human efforts to divulge the beauties of Immanuel ; but we must be content, meanwhile, to rejoice in catching some *glances* of His incomparable beauty, till we are privileged to "see Him as He is." We have at least shown you cogent reasons for loving the Lord Jesus Christ ; do you, then, feel the force of these charms ? We want more than your assent ; far more than an intellectual approval ; we would get at the seat of life and love in your very hearts. O, we would, if we could, set your *affections* on fire with such an ardour as never before burned in you to lover or friend—an ardour so pure, so intense, so constant, as to burn up the superfluity of trashy attachments that have long—ah ! too, too long—superseded the divine and overgrown the better part of your moral nature. O, for the Spirit's fiery baptism, to take hold of the charms of the Son of God, and present them to conscience, will, and affection, and so effectually engrossing

these leading faculties as to answer the Lord's appeal, " Lovest thou me more than these " houses and lands ?—more than these bags of money and bonds of obligation ?—more than these wives and children ?—yea, more than thine own life ? O, that you and I could now send up from our inmost hearts the honest echo to His appeal : " Thou who knowest all things, knowest that *we do* !

" O happy day, that fixed my choice
On Thee, my Saviour and my God !
Well may this glowing heart rejoice,
And tell its raptures all abroad."

We shall now subjoin some evidences that may guide serious inquirers as to *whether they do indeed love Christ*. If you love Christ, you will keep His commandments—all of them, without preferring one to or above another. There may be considerable difficulty in prosecuting the inquiry *within*, for " the heart is deceitful and desperately wicked above all things ;" but there will be no such difficulty with the matter of obedience. " He that loveth me *not* keepeth *not* my words." This is the love of God—*i.e.*, the mark—the proof—the evidence of the existence of heart's love. If you read commands of His that you avoid, escape from,—if you pick and choose what *you will* do and what you *will not* do, you need have no hesitation as to the conclusion of the inquiry, fatal to our profession. Do you love the Word ? love to wander over it as a garden of delights ? Do you love the disciples, because they love your Lord, and in the degree in which they resemble Him ? Do you hate sin ? all sin ? every sin ? And is it your daily *'prayer* and *effort* to mortify indwelling sin ? And does the remembrance of your sins, albeit forgiven, humble you and send out the gush of secret grief and self-condemnation ? And is it your most prevailing desire and earnest breathings of soul after perfection in sanctification or holiness ? And do you love and long for your Lord's coming, as the consummation of your happiness in the total extermination of felt evil, and complete conformity to the Holy One ?

We may humbly judge of our state Godward by these.

There is just one more matter to be noted: ye who have an inward testimony that you have no experience of heartfelt love to Christ. One reason may be that you have no sense of your need of Him. Saul of Tarsus, so far from loving, he hated the Lord until He got to know who He was, and what He had done and suffered for lost mankind, himself among the rest. The woman who poured the contents of her valuable box on the Saviour, loved much because *forgiven much*. The returning leper broke out into the loud praises of his deliverer ;—Lydia's house was thrown open to the messenger of mercy for the joy of faith ;—some 3,000 souls at Jerusalem, so overwhelmed with the love of Christ, sold all that they had and followed Him. Paul counts the loss of his all as nothing ! " He loved me, and gave Himself for me." Property was burned, and the inhabitants of the city forsook their idols because they believed the gospel. Come then ;

set to your seal that God is true. Does He testify that you are dead in your sins, but that the Fountain of Christ can wash the scarlet sinner white as snow on believing the gospel? Come, strip you, then, by this fountain, of those filthy rags of your own, and be clothed in change of raiment, "the Lord's Righteousness." Then, your hearts, melting with gratitude and love, shall break out in song—

"Come worship at Immanuel's feet;
See in His face what wonders meet;
Earth is too narrow to express
His worth, His glory, or His grace."

ALIIQUIS.

The Work of an Evangelist.*

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 TIM. iv. 2, 5.

THE work to which you have devoted your life, and to which you have been set apart by the prayers of your brethren, is in many respects similar to that which was for a time entrusted by the Apostle of the Gentiles to his son Timothy. Like him, you are sent unto a city in which the Gospel has been preached for many years past, and in which God has given testimony to the word of His grace. On your arrival you will be welcomed to the fellowship of a Church of Christ, gathered for the most part from the Hindoo and Mahomedan population, which in nearly equal numbers dwell there; and as their old antipathies are destroyed, and they are now made one in Christ Jesus, you will, from the first, be reminded of the characteristic power of his grace to obliterate all national and social distinctions, and to make those who are called in one hope of their calling, "fellow heirs, and of the same body, and partakers of God's promise of Christ by the Gospel." (Eph. iii. 6.) In that Church you will find the Holy Scriptures acknowledged as the revelation of the will of God to men, and as the complete, authoritative, and sufficient guide to the disciples of Christ, both as to the things which are freely given to us of God, and as to the ordinances which are to be kept, and the duties which are to be observed by those who are called saints. In that Church you will find that, to a considerable and very unusual extent, a sense of personal obligation to make known the Gospel to their heathen neighbours pervades the entire brotherhood; and that, under the superin-

* A Charge delivered in St. Mary's Chapel, Norwich, on January 12th, 1874, to the Rev. R. F. Guyton, then designated to mission work in India. By the Rev. George Gould.

tendence of our beloved and zealous missionary—who has, for many years past, striven to develop the resources of the native churches in that district as the natural and Divinely-appointed agents to propagate the Gospel around them—several of their number have been, and still are, employed in evangelistic efforts, not only in the city, but in its suburbs. You will not be surprised to find that they do not belong to the richer or more cultivated classes of society, but that they are for the most part drawn from the ranks of the poor, and profess no higher literary culture than that which they have received from the use of the Bible, and of the New Testament more particularly. The spectacle of such a community in the midst of the hostile influences which the devotees of idolatry on the one hand, and of Mahommedanism on the other, simultaneously employ to check the progress of Christianity, and to discredit the zeal of its converts, will naturally stimulate your desire to stand forth by the side of the brethren in the defence of the Gospel, and by preaching to make known the unsearchable riches of Christ. And should you be made painfully aware, from your earliest opportunities of judging for yourself of the state of public opinion upon this and kindred movements that such efforts to win men from dumb idols, or from the formalities of Islam, are regarded with contempt by the great bulk of the population of the city, and especially by ungodly Englishmen—save only as every new convert becomes the occasion for displaying settled and rancorous hatred to Christ and to all His servants—you will not, thereupon, be led to disparage them unduly. Men usually prognosticate results by the manifest adaptation of means to the ends which are proposed to be secured: but “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things that are not, that He might bring to nought the things that are: that no flesh should glory in His presence.” (1 Cor. i. 27—29.) You will, therefore, take your place among these brethren, “not as having dominion over their faith, but as a helper of their joy” (2 Cor. i. 24), remembering always that the increase of the Church is “not of him that willeth, nor of him that runneth, but of God” (Rom. ix. 16); and that its attainment “unto the measure of the stature of the fulness of Christ” is assured, when all its members, holding “the truth in love, grow up into Him in all things, which is the head, even Christ: from Whom the whole body, fitly joined together and compacted by means of every joint of the supply, according to the energy in the measure of each several part, maketh the growth of the body unto the upbuilding of itself in love.” (Eph. iv. 13, 15, 16.)

I congratulate you upon the circumstances under which you are about to commence your life as a missionary. Instead of being entrusted with the duties of the pastoral office, and being charged with the responsibility of a “bishop to feed the Church of God, which He hath purchased with His own blood” (Acts xx. 28), you

are to "do the work of an evangelist." Nothing is, in my judgment, more to be desired than that the Churches of Christ throughout the world should, as a rule, look out from amongst themselves the bishops and elders and deacons whom they may need for their instruction in the truth, and to secure their administrative efficiency: and nothing seems to me more perilous to the best interests of those Churches than to make them dependent upon the ministry of foreigners, who, however profound their "understanding in the mystery of Christ" (Eph. iii. 4), and however zealous, and meek, and gentle, and persevering in their labours, are, nevertheless, by reason of their different training and their personal habits of thought and life, with difficulty able to adjust themselves to the forms of native thought, or to feel the force of associated ideas which may powerfully affect the minds of natives in all classes of society, and of all gradations in intelligence and culture. Next to the duty of putting into the hands of converts a faithful translation of the Scriptures, that they might shake themselves free from the traditions which they have received from beloved and trusted teachers, and that they might prove all things by the inspired writings, is the duty of accustoming these converts to walk in the light of the truth, and to look out from amongst themselves men who might be trained to expound the Word of God, and to acquire such a knowledge of the original languages in which it was written, as should give them all the assistance which exact and scholarly criticism can render for its elucidation. The form of sound words in which we are accustomed to define the several doctrines of faith which we hold, retains the impress of controversies in bygone times. It is our unhappiness to be unable to escape from the influence of those controversies altogether; but it is no less our duty to endeavour, by study of the Scriptures, to counteract it, and to accustom ourselves to the thoughts which the holy men, employed for that purpose, set down for our learning in words which the Holy Ghost taught them to use. We are not required to transfer these controversies to new disputants, nor to suggest terms by which they might be reopened amongst our converts. The sooner, therefore, all native Churches are trained to seek for, and to use, and to honour the services of native bishops as pastors and teachers in the ministry of the Gospel, the less will be their danger of becoming the servants of men, instead of serving the Lord Jesus Christ only; because they will forthwith require proof that the teaching of their countrymen is according to the oracles of God. Under the ordinary method of procedure, the missionary who undertakes the pastoral office amongst his converts is regarded as the representative of the Christian Churches which sent him forth, and as receiving authority from them to teach the truth as they have received it. In the earliest stage of Christian instruction, such confidence in the fidelity of the missionary as a teacher may be regarded as natural and necessary; but the continuance of such a dependence upon the minister of Christ through whom they believed, and as absolving them in any degree from the

duty of personal inquiry into the teaching of the Scriptures, partakes of the mischievous tendency of Creeds and Confessions of faith, when used as foreclosing all further discussion of their terms and definitions. That our own brethren who have been constrained to undertake such pastoral work have conscientiously endeavoured to obviate the mischief to which it might lead, even amongst earnest and zealous disciples, I cannot doubt; nor should I do justice to my strong feeling of love for them, and of admiration of their manifold labours, if I did not specially refer to their unsurpassed activity in the translation and in the circulation of the Scriptures. They have thus shown the earnestness of their desire that the "faith" of their converts "should stand not in the wisdom of men, but in the power of God." (1 Cor. ii. 5.) Nor less eager have many of them proved to be in looking out for faithful men who might be trained for the stated ministry of the Word in the native churches—and every friend of Missions must rejoice in their success in this respect, however limited, up to the present time; for when everything has been fairly taken into account, I believe that the judgment of sober and impartial observers, and of all students of ecclesiastical history, will affirm the statement that a native ministry is an indispensable condition of the independence and self-development of Christian Churches in all countries and in all ages. It cannot be the *guarantee* of that independence or development; but apart from it no claim to either could be admitted. And on these grounds you are to be congratulated that you will, from the first, be an interested spectator of the work done by your native brethren in the ministry, and may receive as great a stimulus from beholding their zealous labours, as they can find in your unwearied endeavours to "fulfil your ministry."

Yet it must be remembered that, whilst free from all pastoral responsibility and work, like Timothy, you may be most useful to the native churches and to the native ministers of Christ with whom you will be brought into connection. Occasion may arise in which it will be needful for you to "command some not to teach other doctrines, nor yet to give heed to fables, and endless genealogies, inasmuch as they supply questions rather than God's dispensation"—God's provision for His household—"which is in faith" (1 Tim. i. 3, 4)—nourishment for the soul which the Gospel provides, and which can only be received and used in faith as its sphere of influence and action. You may have to "put the brethren in remembrance" that "every creature of God is good, and nothing is to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer;" and, by so doing, may "shew thyself a good servant of Jesus Christ, training thyself in the words of the faith and of the good doctrine which thou hast closely followed." (1 Tim. iv. 4-6.) In all cases of the kind you are furnished with explicit directions in these pastoral epistles, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.) In following those directions

you will be safe, and will still confine your interposition within such limits as are prescribed to any Christian teacher who would "do the work of an evangelist."

I have dwelt upon your relations to the Church of Christ with which you will henceforth be associated at Delhi, because this service seemed to be a fitting opportunity to direct your attention to the subject. A false step at the commencement of any work may lead to grave complications and bitter disappointment; whereas a clear and well-defined conception of the work that is to be done, and of the spirit in which it is to be undertaken, may guard against mistakes, and inspire confidence in all those who are nearly or remotely connected with it and affected by it. But I now turn to the manner and spirit in which you are to begin and carry on your work, and to the personal labours which you are to undertake if you would "fulfil your ministry."

(a.) You must "be sober in all things." An enthusiastic love of the truth, and untiring zeal for its diffusion, will always be compatible with sobriety of judgment, and with a temperate adjustment of the means at your command to the end which you seek to secure. The word which the Apostle employs in the phrase before us, denotes that equable condition of mind, which, being free from all excitement, has every power at instant command, and is therefore quick to observe everything which challenges attention, and to assign to it the importance which fairly belongs to it. The circumstances of your future life will be full of stimulating influences, and you must be upon your guard that you do not become intoxicated by them, and thus become unfitted to judge, and to speak collectedly concerning them. Your danger will not lie on one side of your path only. The esteem in which you may be held for your work's sake, may as surely disturb the equipoise of your powers, as ribald abuse, or scowling defiance, or unreasonable clamour may rouse your indignation, and thus may lead you to speak unadvisedly, as a man under the influence of strong drink, with your tongue. Success may inflate you with reckless daring; and a sudden check in your premeditated career may repress your energy, and leave you to maunder about your good intentions and the injustice done to you by all who have withstood your efforts for the common weal. You must, therefore, be as sober in prosperity as when forming your plans to secure it. You must, also, be equally sober in adversity, that you may be ready to avail yourself of any means of escape from unforeseen peril, or that you might turn a temporary disaster into the condition of an enduring success. A cool head and a warm heart will usually enable any man to do his proper work with promptitude and skill. The mighty men of renown, whose names are household words to nations, and whose exploits are the wonder of the world, have thus prepared themselves for the deadly strife which it was their lot to wage with contending foes. With cool survey they have selected the field for battle; with sober estimate they have arranged their forces to maintain the fight;

and then, amidst the shouts and cries of the mingled hosts, they have quietly observed every movement, decided upon every necessary combination of their troops, and seized the moment when the advance of their reserves could decide the fortunes of the day. How "sober" was Paul when he stood forth amidst the terrified and despairing crew and passengers on his voyage towards Rome, and said, "I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood beside me this night an angel of God, Whose I am and Whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island." (Acts xxvii. 22—26.) And the same soberness was maintained by him "as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchor out of the foreship," and he "said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." (Acts xxvii. 30.) So must you be "sober in all things," if you would "fulfil your ministry."

(b.) You must be ready to "suffer affliction." It might seem desirable that a minister of Christ Jesus should be exempt from all hardship, and consequent suffering, in the performance of his special work; but God has not so arranged His scheme of providence, and we are bound, therefore, to hold ourselves in readiness to suffer trouble and sorrow, originating in, or increased by, our work. The surrender, which you have now renewed, of your "whole spirit, and soul, and body" (1 Thess. v. 23) unto the Lord, who hath "counted you faithful, putting you into the ministry" (1 Tim. i. 12) of His Church, implies your readiness to bear all that may come upon you for the Lord's sake. Happily for you, and for all other servants of the Saviour, when such a surrender is made, His "power is made perfect in weakness" (2 Cor. xii. 9), and enables each one to say boldly, "The Lord is my helper; I will not fear: what can man do unto me?" (Heb. xiii. 6.) But, though all fear as to the issue of hardship and affliction be removed, and a quiet confidence in God keep the mind in perfect peace as to its true well-being, the sense of suffering will still remain in the heart. Think, for instance, of blighted hopes, when all the indications of interest in our message, and of hearty acceptance of the true grace of God, have given promise of a new life, consecrated unto holiness; but whose "goodness" has been "as a morning cloud, and as the early dew!" (Hos. vi. 4.) Still worse to bear, think of those who "walk" as the professed disciples of Christ, but who are "the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things!" (Phil. iii. 18, 19.) Then, think of others, whom "it is impossible to renew again unto repentance;"—those who "have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of

the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and have fallen away;"—"seeing they crucify to themselves the Son of God afresh, and put Him to an open shame!" (Heb. vi. 4—6). These are the sorrows which pierce the heart of a good minister of Jesus Christ; in comparison with which all forms of opposition from the outside world, all contempt, all persecution, all bonds, imprisonment, and even death itself, can be endured with calmness and unruffled peace: for, like Paul, he can say, as he anticipates such merely personal afflictions, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (Acts xx. 24); but if he "have sorrow from them of whom he ought to rejoice" (2 Cor. ii. 3), he can usually refer to those who have caused it only with tears, and "tell" of them "even weeping." Yet the work of the ministry must be carried on, notwithstanding such sorrow upon sorrow; and even when the heart is left to bear its burdens alone, when friends fall away in the moments of urgent need, and all hope from man utterly fails, the ministry which Christ entrusts to His servants must still be fulfilled; because we have undertaken it with full warning of all these things, and have been taught that "our sufficiency is of God" (2 Cor. iii. 5). You may not hope to escape such afflictions; but you may remember, and enjoy the consolation which reanimated the Apostle as he could say, in this Epistle, "I suffer evil, as an evil doer, unto bonds; but the word of God is not bound!" (2 Tim. ii. 9). And the exhortation of James will, during the continuance of such evils, commend itself to your judgment, and engage your heart to use your truest relief, "Is any among you suffering evil?"—the very word before us—"let him pray" (James v. 13): whilst the habit of "looking unto Jesus the leader," and as such the pre-eminent example of all believers, "and the perfecter of the faith," will suggest the fact that "for the joy that was set before Him, He endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2, 3). "It is enough that the disciple be as his Master" (Matt. x. 25). Wherefore, my beloved brother, "consider Him that endured such contradiction of sinners against Himself, lest you be wearied and faint in your mind."

(c.) As these are the conditions upon which you must undertake and carry on your work, if it is to succeed, let us now look at the terms in which your official duties are described. "Do the work of an Evangelist." In felicitous phrases the Apostle sets it forth in detail:—"Preach the word; be urgent, in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The Evangelist of the Apostolic age was not assigned to a place as his fixed residence, but was free to fulfil his ministry wheresoever a door was opened to him. But whether his stay in any place were for a short or for a longer period, he was to act as a herald, and to "preach

the word." His commission restricted him to the use of "the word" as the means by which he was to show all good fidelity to the Lord: and your duty is prescribed to you in the same terms. In fact, you have nothing else to announce unto the people who will gather around you, than "the word of the truth of the Gospel:" and you must publish it with all the clearness, persistency, persuasiveness, and force which a herald could display on an embassy of peace from a sovereign to his rebellious subjects. If you have any doubt about the message of reconciliation from God to man, even now recall your vow and stay at home! If you are ashamed to publish it before the armies of aliens whom you may from time to time confront, or as with the blast of a trumpet before cities wrested from their true sovereign, you cannot do the work of an Evangelist. But you know from your own experience that "the Gospel is the power of God unto salvation" (Rom. i. 16), and you have had ample opportunities to verify the fact that it is so "to everyone that believeth." You will, therefore, use it with all confidence, and show your desire for its universal diffusion amongst men, and for their hearty acceptance of its overtures, by taking care to deliver it in incorruptness, as you have received it from God in the Scriptures of truth. Only remember that you must not tire of your work! The message may be heard by some merely to deride it; by others, to excite them to new acts of defiance to our reconciling God; by another class, only to mock at sin! However it is received by your hearers, you are to be "urgent" with them, "in season, out of season." According to their temper and method of opposition, "reprove, rebuke, exhort" them. Continue to use the prescribed form of teaching, even "the word" of the living God. Do not fall short of its statements on the one hand: do not add to them on the other. Success or failure must not affect your conduct, because you are not made responsible for results, but for your faithful discharge of the duty assigned to you by God! Speak "the word," therefore, boldly at all times. If it "reprove" some who have never been made to feel their sinfulness by other means, and who have even been accounted holy, and superior to the masses around them, do not flinch from your task. It is not *your* "word," feigned out of your own heart. It is "the living Word of God, which abideth" (1 Peter i. 23). If it "rebuke" the proud, the haughty, the self-righteous, and strip off the mask beneath which they have despised others, be not afraid of their faces, neither be dismayed. You are but the bearer of the message of the Great King. If it seem to fall at any time upon listless ears, or upon the miserable slaves of sin who know their guiltiness, and therefore cry out, "There is no hope: no; for I have loved idols, and after them I must go" (Jer. ii. 25), "exhort them with all longsuffering." God speaks to them by you. If He bear with them, should not *you* be able to repeat the story of His love to the perishing? If He "wait to be very gracious unto them at the voice of their cry" (Is. xxx. 18, 19), should not *you* strive mightily with them that they might be raised

from their stupor or from their despair, and be encouraged to "call upon the name of the Lord"? This is "the work of an Evangelist": to "preach the word" as God hath given it; to use no other means to win "the disobedient to the wisdom of the just" (Luke i. 17); to eschew all "excellency of speech or wisdom" which man could invent as necessary to the attractiveness, or as adding to the power of the Gospel; and to be "determined to know nothing amongst men, save Jesus Christ and Him crucified" (1 Cor. ii. 1, 2). As of old, "the preaching of the Cross is to them that are perishing, foolishness; but to them who are being saved it is the power of God" (1 Cor. i. 18). Oh, "preach the word," and that only; for "the Lord gives testimony to the word of His grace" (Acts xiv. 3), and to that alone!

At this point you will allow me to remind you that the fulfilment of this duty will largely depend upon your acquiring a perfect mastery of the language of the people to whom you are sent. It has hitherto been the honourable distinction of our own missionary brethren that they have become so thoroughly conversant with the languages spoken, and with the general current of public thought in their districts, that the common people have heard them gladly. You will, I have no doubt, apply yourself to the necessary studies with painstaking diligence and with proportionate success. But let me press upon your attention the thought that, unless you become familiar with the precise meaning of the words in your vocabulary as they are commonly understood by the natives, and unless you are also conversant with the different uses of synonymous terms, you must fail to make "the word" which you are to "preach" understood by your hearers. You must, therefore, as soon as possible, mix with the people to the utmost possible extent. Let no professional or national feeling hold you back from being a man amongst men! You have need to separate yourself from their company only when, by remaining in it, you would become a "partaker in other men's sins" (1 Tim. v. 22). And you will find, as all great linguists have found, that the surest method of acquiring a language for effective use in public speaking is to make yourself master of the words, and phrases, and proverbial sayings in common use by the lowest classes of the populace, rather than of the vocabulary and style of composition affected by authors who wish to please the fastidious, the refined, and the courtly of their countrymen. John Bunyan would be heard with sleepless attention by men who would soon yawn under the recitation of the eloquent paragraphs of Jeremy Taylor or of John Milton; and the secret of his power is the aptness of his speech to convey his thoughts to all who can use their proper mother tongue. If you can acquire the graces of style, and make for yourself a reputation as a classical writer in the language of your district, so that your works may become models of composition, by all means do so; but your first and all-important duty is to speak so that everyone shall know your meaning, and be able to follow with ease the order of your uttered thoughts. And as Christianity took up, from the first, one language after another as the means of its own diffusion

throughout various lands; and, whilst employing the familiar words of common speech to convey its truths to the ignorant, filled many of them with its own distinctive meaning, and gave them a new power in process of time, you will have the satisfaction of observing that words which have become hackneyed and almost worn out in popular use will acquire a new vitality, and become the receptacles of a fulness of meaning as the vehicles of Christian truth. Aim, therefore, at proficiency of the highest kind in the language which you will henceforth have to use; and remember, yet further, that the scientific linguist must always formulate his laws of composition by the usage of the common people in their daily life.

There is a further suggestion to be made in connection with the prescribed duty to "preach the word," and it is this—do not suffer yourself to be drawn into needless controversies by your hearers. You may lose time, and temper, and the confidence of multitudes, if you yield to this enticement. Deliver your message clearly, intelligibly, and as persuasively as possible, and then leave the issue to God. If you were to offer bread to a hungry man whom you saw feeding upon ashes, you would not think it your duty to discuss with him at great length the relative value of ashes and bread, but, falling back upon your personal experience and observation, would urge him to eat and live. In like manner, "preach Christ!" It is the policy of the adversaries of the Gospel to divert attention from the proffered "gift of God," even "eternal life" (Rom. vi. 23) in Jesus Christ our Lord, by raising collateral issues, and insisting upon their settlement before dealing with the grace that is set before them. A thorough knowledge of the religious systems with which you have to contend will enable you so to present the truth in Jesus as to anticipate the objections, and explode the errors which they suggest and uphold; and it is matter of grave doubt whether systematic controversy as to the special claims of Christianity, or as to its details of doctrines and of moral obligation, can ever be relied upon for the conversion of unbelievers. "The sword of the Spirit is the Word of God" (Eph. vi. 17); and if you only wield that weapon aright, you need not trouble yourself to satisfy your opponents about its form, its temper, its hilt, and its scabbard, for it will find its own way into the heart of the king's enemies. "It is sharper than any two-edged sword, piercing even to the dividing of soul and of spirit, both joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. iv. 12). By your allegiance to Him who has promised that His Word shall not return unto Him void, "preach the word!"

(d.) "Fulfil your ministry." Show, by your conscientious carefulness in all that you undertake, that you are bent upon filling up the measure of your avowed consecration to Christ; show, too, by continuance in such well-doing, that your ministry can end only with your life. Desultory study is scandalous in any man who is called of God to serve Him in the Gospel of His Son. Half-heartedness in preaching the truth creates the suspicion that the speaker is but half

persuaded that the things which he utters are true; and a want of unity in all that is done by a Christian minister suggests the idea that he is endeavouring to serve more masters than one. I have no misgiving about your future, my beloved brother, in any of these respects; but my parting words must be, "fulfil your ministry." Day by day fulfil it. Do what you can, and increase your power, thereby to do more. But on no account presume to tempt God by undertaking more than you have physical, mental, or spiritual strength to perform or to bear. You may no more neglect your bodily health without sin, than you can neglect your spiritual well-being without grieving the Holy Spirit of God. Your body has been as truly redeemed by the Lord as your soul and spirit. It belongs to Him, no less than every intellectual power and moral quality of your nature. You are not your own; you are the Lord's! And you well know that He appoints us our work, and fits us to do it, and helps us in it, and then promises to reward us for it! Surely it is enough to fill up the ministry received of Him, so as to please Him, and to be enabled, through His grace, to give up our account of such a stewardship with joy. In *that way* "fulfil your ministry!"

Thus let us part, in anticipation of that hour when we must stand before the Lord, the righteous Judge! We are not likely to meet upon earth again! To say the truth, we wish you abundant health, and vigour, and occupation, so that you may not even wish to return to your native land; and nothing will be more gratifying to us than to hear of your welfare and success. You have been, and are in the hearts of many of us who have long known and loved you; and you will be, I trust, in the hearts of all who are now present for all time to come. As you have grown up from your infancy in connection with this congregation, it is pleasant for those of us who have known your manner of life to assure you of our esteem, and confidence, and prayerful affection. We shall follow you to your distant station with affectionate interest; we shall eagerly expect to hear from you, and to be kept informed of all things wherein we may show our practical sympathy with you; and we shall continually pray that He who hath "given" you "this grace," "to preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8) may daily "gird you with strength, and make your way perfect" (Ps. xviii. 32). And then, as we pass away, one by one, from our accustomed places here on earth, we shall await in perfect joy the completion of the purposes of God towards mankind, and anticipate with unutterable delight the moment in which we shall be glorified together, and shall be manifested with Christ in glory. Oh, blessed re-union! Well may the thought of its endless joys assuage the sadness of a transient separation, and of saying—Farewell! And thus we bid you God-speed in your work, and commend you and your beloved wife and child to His care and constant blessing; whilst with one voice we add—"The Lord Jesus Christ be with thy spirit!"

Short Notes.

THE NEW PARLIAMENT.—We have just passed through a general election. Mr. Gladstone, finding the strength of his Ministry rapidly wasting away—of which the latest proof was afforded by the Stroud election, where a seat, hitherto considered sure, was lost by a thousand votes—determined at once to appeal to the country, before the meeting of Parliament. The resolution was taken with injudicious precipitancy, inasmuch as it found the Liberal party unprepared for the contest; but he held out the golden bait of a surplus of between four and five millions, with which he proposed to abolish the income tax, to give a free breakfast table, and to relieve local taxation. The result, however, has been fatal to his Ministry. The Session of 1873 left him with a majority of sixty-six; the general election has given a majority of fifty to the Conservatives—the number of Liberals returned being 301, and of Conservatives, 351. They are now in Downing Street, with greater strength than they have enjoyed for thirty years—since 1841, when Sir Robert Peel came into power with little short of a hundred.

This signal defeat of the Liberals and triumph of their opponents was unexpected by either party; but the cause of this reaction is more personal than political. The country was called to decide, not so much between the principles of Liberalism and Conservatism, as between Mr. Gladstone and his rival, and it has chosen the latter. There can be little doubt that the election embodies, to a greater extent than on any former occasion, the preponderance of opinions and influences in the country, inasmuch as it is pronounced under the operation of household suffrage and the ballot. Various causes have contributed to produce it. Not to allude to the arrogant demeanour of Mr. Lowe and Mr. Ayrton, which have contributed in no small degree to render Mr. Gladstone's Ministry unpopular, the incessant innovations of the last five years, however salutary, had created a feeling of uneasiness, mingled with alarm, which was not allayed by the further changes he announced his intention to introduce in the present year. After a long period of excitement, the country wanted a season of rest, which it was vain to expect under his bustling administration. This was undoubtedly the most material element of this remarkable change. The various measures of improvement which he has carried with a high hand have also arrayed against him large sections of the community, who only wanted the opportunity of a general election to avenge themselves. The disestablishment of the Irish Church made irreconcilable enemies of the whole ecclesiastical body in England and Ireland; and it is doubtful whether even 200 clergymen out of 20,000 in this country gave any encouragement to a

Liberal candidate. The Irish Land Act, which gave the most substantial relief to the tenant, alienated the landlords; and the apprehension, however vague, that a similar measure was in store for England, had no little influence on the landed aristocracy. The abolition of purchase in the army, which transferred the control of it from the plutocracy to the responsible ministers of the Crown, created a feeling of incurable resentment in the whole military body. The Anti-adulteration Act, which interfered with the practice of the grocer of using false weights, and adulterating food, has estranged a numerous class from the Ministry who passed it. Again, the stringent interference of the late Government with the working of the railways, in the interest of the community, has turned into bitter foes hundreds of directors, who are disposed to think that the public was made for the railway, and not the railway for the public. The 25th Clause of the Education Act, and the dogged resolution of Mr. Forster to retain it, has alienated the Dissenting body. Above all, the Licensing Act, which placed some restraint on the publichouses, to the benefit of society, has exasperated the Licensed Victuallers—the most powerful corporation in the kingdom—and they have thrown their tremendous weight into the Conservative scales. Even when in one case the Liberal candidate was an eminent brewer, the publican vote was given to his opponent. Beer has been the most potent of any single element in the late election; but these various rivulets of opposition, some of them flowing unseen under cover of the ballot, have served to swell the torrent which has swept away Mr. Gladstone's Ministry. To this result the disunion of the Liberal party has likewise contributed its full share. While the masterly organisation of the Conservatives enabled them to marshal their forces with the compactness of military discipline, the Liberal party was disintegrated by a multitude of crochets, which prevented its various sections from acting together, and afforded the greatest advantage to their opponents; and before the Liberals can expect to see their party again in power, they must learn to subordinate their individual doctrines to the general support of liberal opinion. If the present season of adversity should be found to conduce to this desirable end, it will not be without its use.

Not the least remarkable result of the election has been to show what a stronghold the idea of Home Rule—which is but another name for the repeal of the Union, and the introduction of universal anarchy into Ireland—has taken of the Irish mind. The number of Home Rulers returned is put down at forty-one; but, happily, few of them are of the same mind as to the precise object they have in view, and divisions will arise as soon as they endeavour to act together. Even if that were possible, we have at least, the satisfaction of knowing that the Government now in power, has a sufficient majority to neutralise their vote. Not a single Roman Catholic has been returned in England, Scotland, and Wales, and only one candidate ventured to profess himself of that creed, and he was at once rejected.

THE LATE MINISTRY AND THE 25TH CLAUSE.—The 25th Clause has played an important part in the general election. A large number of the Liberals who had importuned the late Cabinet to repeal it, and had been rudely repulsed, abstained from voting, and thus contributed to the downfall of the Ministry. The retention of it was one of the most palpable errors of the late Government. Both Mr. Bright and Mr. Lowe, in their election speeches, expressed their entire disapproval of it, and even Mr. Gladstone was for modifying the Act, which could not have had any reference but to the single clause which had alienated his most strenuous supporters; but Mr. Forster declared his determination to resist every change, and the confusion which pervades the country on this subject is owing entirely to what the *Economist* justly terms, "his obstinacy in adhering to the *ipsissima verba* of the Act." The ground on which he rests his opposition to any change will not stand scrutiny. He says, "I cannot give up the principle that the parent may choose the public elementary school he likes best for his child. . . . You cannot have compulsion, you cannot work it, and it will not be just to try to enforce it; if you punish the parent because, being too poor to pay his fees, he prefers to send his child to a school which, perhaps, you do not like." But of those who, in the late School Board elections, opposed the denominational party, the vast majority had not the remotest idea of violating the religious principles of the poor man, but were desirous of leaving him as free as Mr. Forster could wish, to choose between a school in which the Creeds and Catechisms of the Church of England were the indispensable subject of tuition, and one in which only the Bible was read and explained and its morality enforced. This was not the ground of objection to the 25th Clause. The point of controversy was, who should pay the poor man's pence, when he sent his child to a denominational school. The Act places the charge on the parish school-rate, and it was to this that the parishioners manifested a strong, and, in many cases, an insuperable objection. While they were forbidden to introduce any distinctive or sectarian religious instruction into the schools created and supported by their contributions to the rate, they were required to pay for instruction in the doctrines and dogmas of the Established Church in the denominational schools. The school-rate was thus converted into a parish cess for the support of the Establishment, just as much as the Church-rate was heretofore, and those who resisted the one, are now resisting the other.

Mr. Forster is perfectly right in saying that "he will not punish a parent because he prefers to send his child to a school which he likes." No more would we, or any other Dissenter. But the drift of this assertion requires explanation. The Act provides that if a child sent to a School Board school is too poor to pay the fee, it shall be *remitted*, but he obtains no remission if he prefers a denominational school. The managers of that school are, in that case, entitled to call on the School Board to pay the fees from the rates. If, therefore, the 25th Clause be repealed, the indigent parent

must send his child to a School Board School, though he disapproved of it, or be liable to a prosecution for neglecting to educate him. This is considered as placing him in a position of being coerced by his poverty to a violation of his conscientious scruples. This defence of the 25th Clause, however plausible, may be readily disposed of. If the poor man has a predilection for a denominational school where the creeds and doctrines of the Church of England are taught, then let the denominational school remit the fees, as the School Board is required to remit them to the pupils it admits into its own school. Both classes of schools, sectarian and unsectarian, are supported by the State, the one from the taxes, the other from the rates; let each equally bear its own responsibility towards the poor. If it be said that the denominational schools receive only half their support from the Exchequer, while the remainder is obtained partly from the fees of the children and partly from voluntary contributions, it should not be overlooked that the voluntary contributors to them are the wealthiest body in the world, and that they consider it a matter of such indispensable necessity that children should be brought up in the doctrines and dogmas of the Church of England, that they will not look at a school in which they are not taught. The sum which the School Boards, moreover, have been required to pay for the fees of the indigent to the denominational schools under the Act does not appear to have amounted to more than £5,000 a-year. To say that the opulent members of the Church of England are unwilling to subsidise the Church schools to this extent for an object they have so much at heart would be a libel; to assert that it would be an insupportable tax on their resources would be absurd. They tax themselves at ten and twenty times this amount every year for building churches and affording voluntary aid to the ministrations of their Church. Moreover, by raising the Government subsidy to the denominational schools from one-third to one-half the expense, Mr. Forster relieved the members of the Church of England of the annual payment of a sum far exceeding £100,000, which they had previously contributed to the object; and it cannot be deemed unreasonable that they should devote the twentieth part of this sum, or, if School Boards be generally established, even the tenth of it, to the fees of the poor children, in order to train them up in the schools of the Establishment. The members of the Church of England are as liberal as they are wealthy, and there is not the slightest reason to apprehend that if the 25th Clause were repealed a single child would be repelled from the denominational schools. Nor is it irrelevant to inquire whether it is creditable to our national character that the whole country should be agitated with religious discord for this paltry sum of £5,000 a-year. The abolition of the Church-rate, after a struggle of more than thirty years, had begun to allay the flame of animosity which it had created between Church and Dissent, when this school-rate kindled it afresh, and with greater intensity turned the community into two hostile camps, and made every School Board election a field of battle. When the utter insignificance of this sum

is put in comparison with the magnitude of the injury inflicted on society, it appears surprising that a feeling of Christian charity should not of itself have been sufficient to enforce its abrogation.

THE NEW PREMIER AND THE 25TH CLAUSE.—In his speech at Buckingham, Mr. Disraeli announced his firm determination to maintain the 25th Clause of the Education Act. He said—"If you give up the position that you have taken, and which the existing Government has always themselves maintained, you must admit the claims of that party who wish to establish secular education. The 25th Clause may be called the symbol of the question. Those who are in favour of the 25th Clause are in favour of religious education; and those who are against it, are in favour of secular education. There is no middle course, and, therefore, I counsel all those who are electing members of Parliament not to listen to any loose suggestion, that the difficulties felt on the subject of education may be removed, and a compromise effected. No compromise can be effected. The only question before the country is whether national education shall be founded on the consecrated basis of religion, or whether it shall be entirely secular education. The 25th Clause is the symbol of the controversy, and you must be for or against it." It is manifest that Mr. Disraeli has totally misunderstood the subject of the controversy. He has fallen into the error of confounding the secularists with the unsectarians, and has thus inflicted his denunciations equally on both parties. He appears to be totally ignorant of the fact that, while the Secularists, consisting of the Birmingham League, and its supporters, advocate the total exclusion of religious instruction from the system of national education—which, of course, incidentally includes the abolition of the 25th Clause—the great majority of those who, in the recent School Board elections opposed the denominationalists, advocated the continuation of religious with secular instruction in the school as strenuously as their opponents. It is, therefore, a manifest error to assert that [those who are against the 25th Clause, are in favour of secular education. The controversy, of which that clause is the symbol, refers to a totally different issue,—viz.: whether the denominational schools of the Church of England, which receive half their expenses from the taxes, by payments from the Exchequer, shall also be at liberty to claim a subsidy from the parish rates for the fees of the few poor children whose parents are unable to pay them. If that clause were abolished, the battle between the secularists and the unsectarians would have to be fought in every School Board in which the former obtained a seat. We abstain from any discussion of the merits of the question at issue between the two parties, our object being simply to show that Mr. Disraeli's impression of the object of those who desire the repeal of the vexatious clause is not founded on the real state of the case, and that it is open to reconsideration without any imputation of inconsistency. We would only further remark that the result of the late School Board elections serves to demon-

strate that the views of the secularists do not appear to have made much progress through the country, which has pronounced, by large majorities, in favour of the union of secular and religious instruction in the schoolroom. It is to be regretted, therefore, that the head of the new Ministry should have committed himself to the assertion, that "no compromise can be effected on the subject of the 25th Clause." It will unquestionably be effected; but, to all present appearance, not till after a protracted period of religious animosity and heartburnings, which will prevent any harmonious co-operation in the noble cause of national education.

SIGNS OF RELIGIOUS AWAKENING.—The past month has been one of remarkable activity amongst Christians of all denominations in the metropolis. Under the immediate sanction of the bishops of the metropolitan sees, special services have been held in most of the Established Churches during an entire week. Sermons have been preached by clergymen, brought usually from a distance, to the aid of the resident clergy. In many instances the churches have been opened throughout the entire day, and in some cases through a great part of the night. House-to-house visitation has been carried on by ladies and gentlemen, seeking to persuade the indifferent, and those who usually abstain from all places of worship, and, in some instances, meetings have been held for the benefit of the fallen frequenters of the streets. Very various methods have been adopted to improve the opportunity. The sacramentarian portion of the clergy have instituted processions, stations, and incensings, and have extolled the virtues of confession to the priest. Of their devotedness and indefatigable labours there cannot be a moment's question. With some of their preachers there has been a strange mingling of the most fervid exhibitions of the love of Christ to lost sinners, and the superstitious devices of the Romish Church. The evangelical clergy have not only been preaching with great power and unction, but have established prayer meetings in their churches and schools, and in the drawing-rooms of the members of their congregations. At the close of their public services, those under conviction of sin have been requested to remain, and direct Christian teaching has been imparted with marked effect. We have good reason for believing that not a few souls have been converted by these agencies.

The Nonconformist Churches have in many cases held their meetings during the Mission week, others are still in course. In connection with our own denomination there is being enjoyed a greatly-increased spirit of prayer. In the East London Tabernacle (the Rev. A. G. Brown's) and in the Metropolitan Tabernacle, multitudes have assembled to seek the blessing, and large additions have been already made to the churches. The fact connected with the work at the Metropolitan Tabernacle, which is very significant, is that the revival which has commenced there has visited the church during the enforced absence of its beloved pastor, through illness.

We have neither space nor time to detail the numerous cases of those we have seen there in all ages and all conditions of life; some under deep conviction of sin, and others rejoicing in Christ Jesus. Our beloved friend, while we are writing, has arrived from the South of France in restored health, and will have his spirit greatly refreshed by the vigorous life now manifest in the Metropolitan Tabernacle church. Our readers will be glad to hear that, in the services to which we advert at the Tabernacle, there has been no disturbance or physical excitement, but only the calm awfulness which has indicated a universal conviction of the presence of God. In the East of London, on one Sabbath, fifty Nonconformist ministers exchanged pulpits—no one occupying his usual post of labour, but all pledged to a simple declaration of the way of salvation through faith in Jesus. On Monday, the 23rd of February, more than 2,000 children and young persons assembled in Westbourne Grove Chapel, when addresses were given by Archdeacon Hunter, Mr. Gordon Forlong, Mr. Briscoe, of Meards Court, Soho, and the pastor. The deepest interest was manifest on the part of the congregation, and the speakers were evidently imbued with a power of adaptation most admirable, and of divine gift. The mission services in this chapel during the past week have employed the labours of twenty-two ministers, representing all evangelical portions of the Church. We hope, next month, to give reports from other parts of the Metropolis. Our present object is to show that there are signs of religious awakening in London. Will not our readers make earnest supplication that the heart of the empire may be quickened and strengthened by the felt power of Divine truth? Only partial and local at present, in answer to believing prayer this work of God will continue until it embraces the entire Metropolis, and extends to the Provinces, the Colonies, and the distant mission fields.

From the North, the tidings reach us of crowded prayer-meetings in Edinburgh, Glasgow, and Dundee, and of numerous and striking instances of conversion. Dr. Cairns, of Berwick, whom no one will suspect of exaggeration or of want of accuracy, says:—I have now been a minister of Christ for more than twenty-eight years, and have listened to all varieties of preaching—in many sanctuaries and in other places—but more powerful, passionate, soul-stirring exhortations and appeals than I have heard night after night in this place, I do not expect to hear in this world; and I feel how tremendous will be the responsibility if all this has been passed through by anyone in vain. It has been to the glory of our God and Saviour that this Exchange—so often filled with other echoes—has resounded with the glorious Gospel, that its walls and roof have given back the hallelujahs of multitudes, not a few of whom have joined in the praise as a “new song,” and that nightly on the floor and in the retiring-rooms there have knelt with their spiritual advisers those who were struggling out of darkness and sin into the marvellous light of Christ’s kingdom. Whatever becomes of the future, these things belong to the history of

the past; and they will be memorable, as showing the power of a revived Christianity to lay its hand upon all things, and subdue and consecrate all to Christ. Truly wonderful has been the attendance for nearly a month on these nightly meetings. With a very few exceptions, the Exchange has been filled and repeatedly crowded with more than fifteen hundred auditors; nor has this been dependent to any marked degree on the presence of strangers, for some very large meetings have been addressed by local brethren alone; and the unfailing attendance and deep attention can only be ascribed to the presence of the Spirit of God. Let it be remembered that a congregation of a thousand represents in Edinburgh or Newcastle one in a hundred of the population, but here one in twelve or thirteen; and the testimony thus borne by God to the word of His grace will be appreciated. Through the ten days of the elections, the attendance never declined; and, on the night of the termination of the contest, a minister from a distance told me that he passed through a crowd of four hundred, addressed by one noble lord on the issue of the poll, to enter the Exchange, and found to his joy a crowd three times as large, listening to another member of the peerage preaching Christ, and exhorting his hearers to make their own calling and election for eternity sure."

We hope that all our churches, both in town and country, may be favoured with such "times of refreshing." Let us only carefully discriminate between what is divine and what is human in the matter, and, whatever may be the extent or continuance of the tide of blessing, it will leave us strengthened, united, prayerful, and revived.

THE LATE REV. THOMAS BINNEY.—We regret to announce the death of this eminent Nonconformist minister, which took place on Tuesday, the 24th February, at two o'clock in the morning, at his residence, Upper Clapton. Mr. Binney had been ill for many weeks past, and great apprehensions were felt about him. After the improvement which took place in his health about three weeks since, his friends entertained hopes of his recovery; but about a week ago unfavourable symptoms manifested themselves, and he suffered much. On Sunday last he was relieved from pain, but gradually sank till Tuesday morning, when he died. He would have been seventy-six had he lived till April.

Thomas Binney was born in April, 1798, at Newcastle-on-Tyne. His early youth was passed in business occupations, but his friends having discerned in him a character and gifts which they believed qualified him for the Christian ministry, and his own belief being that he was called to become a religious teacher, he was sent to Wymondley College. His first settlement was over a congregation at St. James's-street Chapel, Newport, Isle of Wight, in 1823. In the Isle of Wight he occasionally met on the platform Samuel Wilberforce, afterwards Bishop of Oxford, but at that time rector of Brightstone, a connection which he recalled, humorously adverting to the different development

of their courses in life, when not long since they met at the table of the Fishmongers' Company. In 1829 Mr. Binney removed to London, and preached in a hall over the Weigh House, "where," says Strype, "merchandizes are brought from beyond the seas to the King's Beam." The erection of the Weigh House chapel followed in 1834.

Mr. Binney soon acquired a high reputation as a preacher. His mind was massive and vigorous, and he had a very direct way of dealing with subjects. At his best he was a thorough preacher. He expected his hearers to listen for an hour or more to the exhaustive treatment of a topic, and he was able to fill his chapel with hearers who were very glad to have it so. His delivery was grave and deliberate, and exceedingly impressive. At the same time, it must be admitted that in later years his sermons were of very unequal merit. In 1845 Mr. Binney paid a visit to America and Canada, preaching whenever he was invited. Of more importance, however, was a journey which he made, in 1857, to Australia, where some of his sons were settled. In the spring of that year, Mr. Binney was, as he has expressed it, "suddenly prostrated, as by a blow—utterly deprived of power to think or write;" and after home and Continental travel had been tried in vain, a long voyage was resolved on. Mr. Binney arrived in Australia at a time when the question of State aid to Churches had directed attention to that of religious equality. He went there determined to take no part in ecclesiastical questions; but he had not been in the colony many months before a number of laymen in the Church of England, with Sir R. G. MacDonnell, Governor of South Australia, at their head, presented a memorial to the Bishop of Adelaide, Dr. Augustus Short, asking that the pulpits of the diocese might be open to Mr. Binney. The bishop replied that the spirit which had prompted the presentation of the memorial was "worthy of all respect," but added that "neither the power of Mr. Binney's intellect, nor vigour of his reasoning, nor purity of life, nor suavity of manners, nor soundness in the faith, would justify him (the bishop) in departing from the rule of the Church of England—a tradition of eighteen centuries—which declared Mr. Binney's orders irregular, his mission the offspring of division, and his church system, he would not say schism, but dichostasy—a standing apart." Dr. Short did not write these sentences without acknowledging that "his feelings kicked against his judgment." But, he added, "not to its overthrow." So far Mr. Binney was no party to these proceedings; but Dr. Short followed up his reply to the memorialists by a letter addressed to Mr. Binney himself, full of expressions of personal respect for his character, on the value and necessity of Christian union, and proposing the question whether an outward union is desirable amongst the Protestant Evangelical Churches, and what are the conditions on which such union should be effected. The bishop said he longed for "that Church of the Future which is to conciliate all affections and unite all diversities." As the bishop developed his views, however, it appeared that he abated nothing of the exclusive claims and pretensions of his

own Church, and expected them to be submitted to by Christians of all non-Episcopal communions. Such a correspondence could have no result but to throw into prominence grounds of division previously existing. Mr. Binney replied to the bishop that the division of the Christian Church into sections must be accepted and dealt with as a great fact, and that it was out of the question for the whole Protestant world to come to an agreement to act as the bishop proposed. He showed that the system which recognises "orders" and apostolical succession, and a grace communicable only through a priesthood, was one which the Nonconformists could never accept. But while he thus criticised systems he was never wanting in respect for men, and after the correspondence referred to he declared that "there was not a more radiant, genial soul in all Australia than the Bishop of Adelaide." With the Bishop of Melbourne, Dr. Parry, his intercourse was even more happy. Upon one occasion, when Bishop Parry and Mr. Binney were passengers together from Sydney to Melbourne, the bishop proposed that, on the Sunday morning, when a service was to be held, he should read the prayers, and that Mr. Binney should preach. Mr. Binney afterwards wrote, "I would much rather have listened to him; but I gave in. After his lordship had gone through the English service, I took his place, and addressed the congregation."

On his return to England, in greatly improved health, Mr. Binney resumed his duties at the Weigh House. In the year 1866 that building was scheduled as part of the property required to complete one of the metropolitan railways. The line has not been made, and since then many thousand pounds have been laid out on the chapel; but while the continued existence of the building was improbable, arrangements were made for Mr. Binney's retirement from the more laborious part of his duties, and afterwards for his relinquishment of the pastoral charge. During the last few years of his life Mr. Binney sustained a kind of paternal relation to the churches of the Independent body, appearing, whenever his failing health would permit, at anniversaries of churches, meetings of college students, or wherever there was need of a few words of sound and good advice. His position as a Dissenter was defined by himself upon his return from Australia. He began life as a High Independent, which, he says, was a mistake: "I am," he writes, "more of a religious Nonconformist to the Church of the Prayer-book than anything else, having no great objection to moderate episcopacy or liturgical forms." And again: "I am as tired as any man of mere sect-life; of this and the other portion of the body becoming a separated limb. We are all too fond of our bits of 'testimony,' what we 'witness for'—too apt to think we have the keeping of other people's consciences; too much afraid to seem to countenance what we regard as wrong, lest we should take upon ourselves our neighbour's responsibility." He desired to see comprehended in the same religious community far greater differences of opinion, and far greater varieties of ministry, form, service, in companies that should yet be one with the whole, than some of his

brethren. He pleaded earnestly for the union—not the outward uniformity—of all who could unite; but he regarded sacerdotalism as the great bane of Christendom. He was in the habit of availing himself of the privilege of worshipping in other forms than those of his own body, and in a work recently published expressed the unabated interest with which he heard Canon Liddon preach for an hour and ten minutes. He was a man of quick and true liturgical feeling, and the Weigh House was one of the first Nonconformist chapels in London at which anthems and chanting were admitted into the service. The University of Aberdeen conferred on him the degree of D.D., but he never assumed it. His published works were numerous, consisting, however, chiefly of sermons and occasional treatises. Mr. Binney was one of the founders of the Congregational Union of England and Wales, of which he became chairman. Two years ago he was appointed to a chair at New College, St. John's-wood.—*Daily News*.

THE INDIAN FAMINE.—Every day's telegrams bring more and more distressing notice of the spread of famine at the Bengal Presidency. Lord Northbrook, who has resolved to remain in Calcutta, has placed Sir Richard Temple, the financial member of Council, in the centre of the famine-stricken districts, to act under the Governor of Bengal, and superintend in person the arrangements for distributing the food. On the 22nd February he wrote "amid black districts, marching into blacker confines. In north-eastern Tirhoot, and north-western Bhaugulpore, with a population of a million, 280,000 are in want. The last year's crop proved an absolute failure, and, but for the intervention of Government, half the population would perish in four months." He calculates that in this area alone 800,000 must be fed till September. But this is only a small portion of our difficulties, though for the present the most pressing. When the visitation first became visible, it was calculated that one-tenth of a population of twenty-five millions would require to be fed till the next harvest; it is now nearly certain that double that number will be entirely dependent on the State for food. Never has a Government had so awful a task thrown upon it, and never have its officers performed a duty with greater heart and zeal. From the Governor-General downwards, a spirit of unexampled activity animates every grade of the public service; and if ever the natives had occasion to congratulate themselves on being placed under English rule, it is in the season of the present calamity. The difficulty of procuring food seems to be light in comparison with that of conveying it, when brought by rail, through the interior of the country, which has few roads, to the cottages of the poor. Every means of conveyance by land and by water has been pressed into the service, and the numerous officers appointed to superintend the work, are incessantly engaged in organising transport. Happily, there is the East India Rail running 1000 miles through the Gangetic Valley, which conveys

between one and two thousand tons a day. Without its aid, the the people must have perished by hundreds and thousands. Finance is now the last thing thought of. To rescue the starving millions from destruction, it is calculated that the sum of five millions will be required, but it is by no means certain that the sum will not run up to ten millions, but it will be given without a grudge. It is, moreover, a happy circumstance that just at this crisis Lord Salisbury should have accepted the office of Secretary of State for India. With his solid judgment, great promptitude, and activity and firm resolution, he was the man for the place, and he was called to it by the unanimous voice of the country before he entered on it.

Reviews.

THE PASTORAL EPISTLES. The Greek Text and Translations. With Introduction, Expository Notes, and Dissertations. By PATRICK FAIRBAIRN, D.D., Principal of the Free Church College, Glasgow, &c. Edinburgh: T. & T. Clark. 1874.

EVEN among the publications of Messrs. Clark, the works of Dr. Fairbairn hold an honourable and conspicuous place, and everything that he sends to the press is sure to meet with a hearty reception. It can never be otherwise than gratifying to see a well-balanced and cultivated mind devoting itself assiduously to the service of evangelical truth; and this gratification is afforded to us in an exceptional degree by the author of "The Typology of Scripture." He invariably brings to the discussion of a subject large and various knowledge, ripe scholarship, and great soundness of judgment. He is one of the men whose works effectually refute the assertion so persistently made by the disciples of modern criticism, that the highest culture and most competent scholarship have utterly abandoned the old faith; and hence his writings have a peculiar value. His latest work contains the substance of lectures addressed, in successive sessions, to a class of Pastoral Theology for advanced students. In the introduction, he discusses the usual *prolegomena*, the authorship, the times and places of writing, &c. Then follows a new translation, correcting the inaccuracies and supplementing the deficiencies of the authorised version; while the great bulk of the book is occupied with expository notes. Of these notes it is impossible to speak too highly. Based on a solid foundation of criticism and exegesis, they are at the same time rich in moral and spiritual suggestiveness. Critical processes have been subordinated to the elucidation of truth, and the exposition of those great doctrinal principles, in the correct apprehension of which the power of the Christian ministry so largely lies. For hints as to the meaning of Church life, methods of Church work and government, and as to the spirit and design of ministerial labour, the book is simply invaluable. The epistles to Timothy and Titus allude to a great variety of matters which are continually "coming to the front" in the active duties of the pastorate; and the more closely we in modern times adhere to the directions given by Paul, the better will our work be done. No parts of Scripture more imperatively demand our careful investigation, or will better repay repeated study. Not only has Dr. Fairbairn interpreted the text with competent learning and candour, he has also discussed with equal force a number of side-questions which the epistles suggest. The dissertations

in the appendix are very valuable. They are on the testimony for Gospel times, in which we are shown the relations of doctrine and life, as well as of the teaching of Christ and that of His apostles; the meaning of the expression, "The husband of one wife," which Dr. Fairbairn rightly restricts to an actually existing relationship; and, lastly, on the Gospel and slavery.

From such a work it is not easy to give detached quotations, but we feel confident that those of our readers who examine it for themselves will not be disappointed as to its merits. Happy the students who receive instruction so wise, so sober, and so effective as this—instruction which must tend, in no small measure, to make them good ministers of Jesus Christ. And happy, too, are those who can read and master the book at their leisure.

THE SECOND DEATH, AND THE RESTITUTION OF ALL THINGS. By **ANDREW JUKES.** Third Edition. London: Longmans, Green, & Co.

EVERLASTING PUNISHMENT AND MODERN SPECULATION. By **Rev. WILLIAM REID.** Edinburgh: William Oliphant & Co. 1874.

THERE is a complete contrast between these two books in respect to their doctrinal positions, their methods of interpreting Scripture, and their entire style of thought and expression. But, inasmuch as they relate to the same subject, we have ventured to class them together. The question of future punishment has, of recent years, attracted considerable attention from theologians of all schools, and has been generally discussed with intelligence, candour, and earnestness. What are commonly accepted as orthodox views have been put to a severe test on this, as on most other matters of our Christian faith; and there is, in many quarters, a growing disposition to modify, if not abandon them. The idea of eternal punishment is no doubt overwhelming, and should not be "lightly" held; nor can we imagine any man holding the belief because he delights in it, and is unwilling to admit that either he, or those who have agreed with him, may have been wrong. On the other hand, the matter cannot be decided by any *a priori* considerations whatsoever, still less by mere sentiment, as many popular writers seem to imagine. The question is emphatically one of Divine revelation, and to its teachings we must implicitly bow.

Mr. Jukes, it is true, contends that his Universalism is in harmony with these teachings; but, with all respect, we fail to discern it. His principles of interpretation are so far-fetched and unnatural,—there is, as he himself suggests, so much in his argument that lies open to the charge of mysticism, that the majority of his readers would find it extremely difficult to give an intelligent account of the grounds of his belief. A doctrine which is based on supposed analogies between Christ's body and soul, and the letter and spirit of Scripture, and which requires for its sanction and support the aid of Jewish ordinances and festivals such as have been abrogated by Christ, cannot surely claim the authority of a New Testament doctrine. We are perfectly sure that Mr. Jukes is a sincere and reverent inquirer, but his principles of interpretation are unreal, and many of his minor criticisms are, on any principles, invalid.

Mr. Reid's work is a defence of the ordinary evangelical view of the question, and is, to our thinking, conclusive. It is, essentially, a popular treatise, intended for general readers, but at the same time thoughtful and scholarly. The writer's aim has been, first of all, to exhibit the teaching of Scripture on the subject, and then to answer the objections commonly urged against that teaching. The position advocated by Mr. Jukes is thoroughly refuted, as is the position of the Annihilationists. The examination of the various terms on which the controversy so largely turns—*e.g.*, eternal, death, life, destruction, &c.—is admirable; and we strongly advise those who have been troubled with the statement that eternal punishment is not consistent either with Divine love or Divine justice, and that it is altogether disproportioned to the demerit of human sin, to read the third section of Mr. Reid's treatise. They may not be able to accept all his arguments, but we believe they will find them, for the most part, satisfactory. The view

which Mr. Reid so ably and manfully advocates is becoming unfashionable, and is especially repugnant to the disciples of modern culture; and we are frequently told that its prevalence has created a wide-spread hostility to Christian institutions. But if it be taught in Scripture we are not at liberty, on any ground whatsoever, to obscure or weaken its force; and no good, but only harm, can come from our attempts to explain it away.

Mr. Reid has made an honest endeavour to understand the doctrine of Christ, and we do not see how his representations can be refuted. We commend his work to all who are interested in the question.

AN INTRODUCTORY HEBREW GRAMMAR. With Progressive Exercises in Reading and Writing. By A. B. DAVIDSON, M.A., LL.D. Professor of Hebrew in the New College, Edinburgh. Edinburgh: T. & T. Clark, 38, George Street. 1874.

THIS is a work which our theological students will not be slow to appreciate. Its design is two-fold: "First, to present, in short compass, the main principles of Hebrew grammar; and, second, to accompany the principles with progressive exercises for the practice of the learner;" and this design is admirably carried out. A more useful Hebrew grammar—one better adapted to facilitate the earlier stages of a student's progress—has not before been published. It is, of course, vain to pretend that any assistance whatever can render the labour of a learner light. Hard and vigorous work is (happily) indispensable; but Dr. Davidson is a wise director of labour, and he has here stated so clearly the phonetic principles which lie at the foundation of the language; his classification of nouns especially is so simple and comprehensive, and the exercises are so *well graduated*, that those who carefully study the work cannot fail, even without the aid of a teacher, to acquire an efficient knowledge of the elements of Hebrew, and to prepare themselves for a thorough mastery of its higher and more difficult forms. The work will, no doubt, be widely used as a text-book in junior classes, for which it is in every way admirably adapted.

THE OLD BOOK TESTED. Popular Queries about the Bible. By Rev. JOHN WHITE, Belfast. London: Hodder & Stoughton. Belfast: W. W. Cleland.

A SERIES of capital discourses on the inspiration and authority of the Bible. The subject is treated in a simple and practical manner, by one who, alike on intellectual and on religious grounds, has gained a thorough mastery of it, and who has proved his capability to refute the most formidable objections of modern scepticism. The author's aim throughout is to show, on the one hand, the vast and incalculable power of the Bible, in moral and spiritual life, in the family, in business, in society, &c.; and, on the other, the impotence of the various systems of unbelief. The intrinsic worth of Scripture, its adaptation to human need, its claims on our veneration and gratitude, are very forcibly pointed out. We are persuaded that this is exactly the kind of argument which the common sense of our country will approve, and by which modern criticism will be most effectually neutralised. The work has our heartiest commendation.

THE VOICE OF SCRIPTURE ON THE WORSHIP OF GOD IN PUBLIC. By SPENCER MURCH. Second Edition. Price Sixpence. Derby: E. Brown, 35, London-street.

WE much regret that this valuable publication has been in our possession some months without a notice, in consequence of its having been overlooked. It is admirably adapted for distribution amongst the younger members of our churches, and might well be named "A Guide to Church Membership." It is clear and scriptural, and not only defines the objects and modes of Public Worship, but sets forth the obligations of church members, the duties of church

officers, and distinguishes between State-churches and those founded on the communion of saints. We hope Mr. Murch's next edition will be published in London in a handy size, with strong binding. Such a handbook is much wanted in our churches.

THE FAMILY WORSHIP BOOK. Part I. London: Samuel Bagster & Sons, 15, Paternoster-row.

THIS is a work entirely Scriptural in its contents, nothing but the words of the Bible being employed in its composition. The reader must not, however, on that account, imagine that it is a mere collection of extracts made at random. On the contrary, the greatest care has been taken in the preparation of the work. The portions of the word of God selected for family reading are historically connected, and each has appended to it a commentary wholly Scriptural. Such a volume cannot fail to be acceptable in all Christian families, and we hope the publishers will favour us with the succeeding parts, that our own family may share the benefit.

THE TERRITORIAL VISITORS' MANUAL. By the Rev. W. TASKER. Fourth Edition. Edinburgh: Johnstone, Hunter, & Co.

ALL who are engaged in District Visiting, and in similar efforts to benefit the ignorant and perishing in our great cities, will find much helpful counsel in this record of the mission work which was inaugurated by the late Dr. Chalmers in the Westport of Edinburgh, and which flourishes to this day.

Intelligence.

RECENT DEATH.

FERDINAND NIEMETZ.

This valuable missionary fell asleep in Jesus, Oct. 2, 1873. He may truly be said to have fought the battle of religious liberty for the Baptists in the Baltic provinces. He died of consumption, after a long and painful illness, Oct. 2nd, 1873; his departure was not only peaceful but triumphant. The whole church of Memel shares the grief of his widow and children, and all who knew him lament his loss. May the Lord bind up the wounds of the broken-hearted, and prove Himself in this hour of trouble to be the God of all comfort! Ferdinand Niemetz was born June 13th, 1814. His father was a police officer, and was able to get his son into the same service, in which the latter remained till the year 1850, having, at that time, been promoted to the office of Secretary to the Magistrate of the District. The department was very unwilling to lose his services, and most tempting offers of promotion were made to induce him to remain, but he had from the time of his conversion been determined to devote himself wholly to the work of the Lord. His first convert was one of his fellow-officials, to whom he spoke earnestly of the love of Christ; the word took root in his heart, and brought forth fruit to the glory of God. Mr. Niemetz and his friend joined the Baptist Church in Altenstein, and thereby exposed themselves to severe persecution from the Roman Catholics, who abound there. On the 10th of July, Mr. Niemetz was ordained as a missionary, and preached a thrilling sermon from the words "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke xii. 49.) On the 10th of January, 1851, he was appointed pastor of the church at Memel, which office he retained until his death, more than 22 years

Hard work and much suffering were his appointed lot; his health was never good, and during the terrible outbreak of cholera, in 1866, he lost his wife and one child, and was left with six others to mourn her loss; the eldest of whom, a girl of 17, died of typhus fever in the following year. In all his afflictions he showed himself a faithful servant of His Master, patient in tribulation, and ever believing that all things worked together for his good. His sound judgment and constant devotion to his Master's work caused him to be much looked up to by all his fellow-labourers, and sorely he will be missed by them. Up to within two days of his death, he was engaged in matters connected with the church, and left his bed to attend the church-meeting on Sunday, Sept. 28th, in order to take a farewell of his beloved people. On the 30th, he arranged various affairs of importance in connection with the work, and in the morning of Oct. 2 he breathed his last, triumphing in redeeming love with his latest breath. His funeral took place on the 8th, and the universal esteem and affection with which he was regarded was well shown on the occasion. The chapel was crowded with mourners, and was beautifully adorned with chaplets and mourning wreaths. The sermon was from Rev. xiv. 13: "Blessed are the dead which die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them." The choir sang "Vital spark of Heavenly flame," and then the long procession moved to the burial-ground, singing, "I know that my Redeemer liveth." Notwithstanding the unfavourable season, the coffin was covered with and embedded in flowers. Soon after the death of Pastor Niemetz, his eldest son, a surgeon, 24 years of age, fell a victim to the same insidious disease, consumption, and died Oct. 22, just three weeks after his father. He rejoiced in the same Almighty Saviour, and father and son now sing the Song of the Redeemed together.

AN APPEAL TO BRITISH CHRISTIANS ON BEHALF OF SWEDEN

DEAR CHRISTIAN FRIENDS,

More than twelve years have elapsed since I left your hospitable shores, after nearly a year's sojourn here, occupied in collecting funds to aid in the erection of chapels in Sweden. The money thus placed at my disposal, supplemented by contributions from America and from our own churches, sufficed to erect a suitable chapel in Stockholm, seating over 1,000 persons, which is generally well filled, and not seldom crowded; and also to form the nucleus of a chapel loan building fund, from which a large number of our country churches have been aided in building small places of worship suited to their wants. This fund remains entire, so that other churches will still continue to benefit by it.

My twofold object in visiting Great Britain now is to increase this permanent loan fund, so that in process of time all our churches may thus be helped to help themselves, and also to obtain a sufficient sum to warrant us in commencing the erection of a new chapel for the southern side of Stockholm.

The former of these objects will, I think, at once commend itself to the approval and sympathy of all who take an interest in our work. The latter will require some further explanation.

Stockholm is divided into several scattered portions, separated by a broad sheet of water, making it difficult for the inhabitants of the southern part to reach our present chapel, which is situated in the midst of the northern portion, and making it pretty certain that few, if any, beyond our own members, will take the trouble to walk so great a distance. Our object, however, is not merely to accommodate our own members resident there, but also to form a centre for evangelistic work in the midst of this densely populated and very poor district. We have already a room, where services are held on Sundays and in the week, and a Sunday-school numbering 300 children. But this is very badly situated, ill ventilated, and wholly inefficient.

The chapel which we propose to erect (76 feet by 58, and 40 high) is estimated to cost about £3,000.

Of our 220 country churches, only 50 are provided with places of worship, which are pressingly needed by many of them. For instance, the church at

Göthenburg (a city of 60,000 inhabitants), numbering 74 members, has no chapel, and is at present unable, without considerable aid, to erect one. At Slite, on the island of Gothland, there is a church of 64 members, meeting in a room 19 feet by 18, and only 7 feet high. At Carlskrona, a large town in the south of Sweden, there is a church of 72 members, which greatly needs a suitable chapel; and at Norrköping, a town of about 30,000 inhabitants, in the centre of the kingdom, a church of 54 members has for years very strongly felt the same need. These are but specimens of what is more or less the case throughout the country. Our members, generally speaking, exert themselves to their utmost to support the cause of Christ amongst us; but they are mostly poor, and quite unable to meet the need. I therefore appeal to you confidently on their behalf, and assure you that your kindness will be heartily appreciated by the churches whom I represent, and, I am persuaded, will not be forgotten by that gracious Master, who has declared that a cup of cold water given for His sake shall not be without its reward.

Yours &c.,

A. WIBERG.

P.S.—Contributions will be received on my behalf by Mr. M. H. Wilkins, Hampstead, London, N.W., or, addressed to me, at the Baptist Mission House, 19, Castle-street, Holborn, London, E.C. Treasurers: Joseph Gurney and Edward Rawlings, Esqrs.

This appeal is strongly recommended by Drs. Angus, Brock, Landels, Manning, Steane, Underhill, and Revs. J. T. Briscoe, W. G. Lewis, and C. Stanford.

THE BAPTISTS IN MINORCA.

The Balearic Mission was inaugurated November 10th, 1868, at 73, Rue de Gracia, Mahon, with much blessing from above.

As soon as the neighbours of the island knew that Divine worship was celebrated in a different way to that of the Romish Church, they came in numbers from every part, to hear the spiritual songs of praise and the good news which was announced. The simplicity of the worship and the sacred truths of the Gospel made a deep impression on the minds of the peaceful inhabitants of the island. The gratitude of the people, together with their earnest congratulations, which seemed to flow from the heart, proves, in a certain and satisfactory manner, that the Lord had, by the aid of the Holy Spirit, reached the hearts of many of the hearers.

As the numbers increased each day, Pastor Tudury de la Torre decided on enlarging a room in his own house, which can accommodate two hundred persons, where the worship is still carried on. Some days later a school was opened for the gratuitous instruction of the poor. It was begun with five young men, from twelve to sixteen years of age. So eager were they to avail themselves of this new system, and the opportunity of being taught from the Holy Word, that in four months there were two hundred, and at the end of six months their number had increased to three hundred.

These schools were, unhappily, the means of exciting unkind and angry feelings amongst the Romish priests. Persecutions followed. They, however, soon imitated the school example by opening schools of their own. Mr. Tudury de la Torre was compelled to publish a little Christian journal, to defend himself from the calumny and insult which were raised against his work.

Notwithstanding the warfare with which Spanish enemies have tried to hinder this Mission, it has been protected and sustained by a gracious God in the midst of threatened dangers and difficulties. The assembly at Mahon is completely organised. Marriages are solemnised there, and the rites of burial are performed. Mr. De la Torre was himself ordained by the Synod at Madrid.

At Villa Carlos, a neighbouring village, a Mission has been opened, a room having been engaged which can accommodate one hundred persons; there are

schoolrooms for boys and girls. Each Sunday afternoon service is held at Mr. De la Torre's country house for the labourers and their families, where much blessing may be hoped for.

The awakening in the mind of Mr. Tudury de la Torre commenced at Marseilles, when he was about twenty-one years of age. After attending the services of Mr. Monod, he began to read the Bible—read on, and insensibly the light of truth became clear. Notwithstanding the difficulties which stood in the way, Mr. De la Torre has gladly availed himself of the opportunity of enlightening his fellow-countrymen by the private circulation of Bibles and tracts whenever he could, and, as soon as the ex-Queen of Spain was driven from her throne, he rejoiced to have the privilege and honour of being the first to preach the Gospel publicly at Mahon.

A church partly built is at a stand for want of funds. A refuge for children will, it is hoped, shortly be opened for the reception of orphans and those children whose mothers have to go out each day to their daily work. Would kind sympathising friends be pleased to aid a lady who is desirous of sending out twelve beds for the use of these little ones, who, by this means, may early be brought into the fold of Christ?

Extracts.

INFLUENCE OF CHRISTIANITY.

CHALLENGED by Christ's person and claims, men have bored the earth, fished the seas, anatomized the negro, and driven the stars through a critical process. In searching ancient philosophy, history, poetry, to discover how far He was indebted to the past, they unconsciously learnt the science of criticism. The appeal to stones and suns has called into the field a new ordnance—namely, Christian philosophy. It is to Christianity, and not to Paganism, that the universe gives up its secrets: man finds the keys of the world when the seals are rent from his own spirit.

But it is not on the intellectual side, only or chiefly, that Christianity confers new talents. Appealing to the spirit mainly, it exercises and enlarges the entire man. It presents with a new object of love, and endows with a new capacity. By it faith is strained, and therefore strengthened. It opens in the heart a burning gateway of hope, through which the soul passes into God, and God into the soul. Self-denial has a new field of exercise; compassion, dissolving in its own tears, is a recognized inmate of the soul. Divine earnestness, lovely humility, ripening beauty of spirit, repose of heart, become attributes of the Christian man. To philanthropy is afforded new scope, to memory a fresh trust, to anticipation an unlimited field. The new gifts work out new attributes of character—holiness, rest, power. As the world has only one Christ, so the Christian type of character stands alone; it is a "new creation."

Enlarged possession, weightier trust, higher position, make a good man better and a great man greater. Room for self-denial kills selfishness; the opportunity of giving invigorates charity; new exercise of compassion is new power of compassion. Christ opens a new world in which to be—a new world in which to work and suffer. In Him humanity comes into its ministry, its cross, its vicarious lot.

But as greater talents, greater powers and facilities of influence, make good men better and nobler, so they make bad men worse; not only worse than their former selves, but worse than the former wickedness of the world. The wider the theatre on which a man moves as a bad first cause, the wider will be

the ring which he fills with his deadly issues. Possession opened a rent between the servants—two rose, the other sank. And so the fulness of time alone could witness the maturity of guilt; the age that saw God manifest in the flesh saw Satan revealed. The period that brings Christ, brings Judas, Pilate, and the murderers of our Lord. It is here that we see the depth of Simeon's vein of prophetic thought, when he said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed."—*The Stewardship of Life*. By Rev. J. STIRLING. Hodder & Stoughton.

BIBLICAL EMBLEMS OF CONVERSION.

It will be instructive, then, to recall briefly certain of the representative passages of the Bible which set forth the nature of conversion.

The most familiar of these represent religious conversion by the change which occurs in natural birth. One can almost feel the fascination of the calm, subdued authority with which our Lord taught to his timid pupil the paradox of regeneration: "Except a man be *born* of water and of the Spirit, he cannot enter into the kingdom of God." "Except a man be *born* again he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Birth of body—birth of soul! The one stands over against the other, as if for the sake of reflecting each by its resemblance to the other. Then, to check the astonishment excited by the seeming extravagance of his speech, He adds: "*Marvel* not that I said, Ye must be *born* again." "*Marvel* not"—this is no cause for dumb amazement; it is but one of the rudiments of truth. Art thou a master in Israel, and knowest not this thing?

A similar boldness of imagery is manifest in that class of passages which represent religious conversion under the figure of a change from death to life. As if birth from non-existence were too natural an emblem to express the whole truth of the anomalous change effected by regeneration, we hear an apostle exclaiming: "Awake thou that sleepest, and arise from the *dead*." "You hath he quickened, who were *dead* in trespasses and sins." Another, in the assurance of a regenerate experience, declares: "We know that we have passed from *death* unto *life*." Conceive what intensity of significance this metaphor must have had to those of the apostolic age, in which the miracle of resurrection from the tomb was a reality in current history—a fact of common fame!

A similar vividness of contrast is preserved by a third class of passages, which express conversion by the figure of passing from *darkness* to *light*. What is the force of such language as this? "Ye are a chosen generation." He "hath called you out of darkness into His marvellous light." "Ye were sometimes darkness." Not *in* darkness only, but darkness itself. Night was the symbol of your very souls. "But now are ye light in the Lord." Not *in* light, merely, but light itself:

"Holy Light—offspring of heaven, first-born."

The noonday is the emblem of your being. Among the most beautiful of the scriptural titles of the regenerate, are these: "children of the light," "children of the day," "saints in light." Some of the most stirring exhortations to renewed men are founded upon this contrast in nature: "Cast off the works of darkness, put on light"—"we are not of the night"—"have no fellowship with the works of darkness"—"what communion hath light with darkness?"

The force of such language is not diminished by a fourth class of passages, which speak of conversion under the figure of a change in the most central organ of physical vitality. "A new heart also will I give you, and a new spirit will I put within you." "I will take away the stony heart." "I will give you a heart of flesh." "Make to you a new heart." A new heart! To this day, what words of wisdom have we learned by which to express a regene-

nerate state more intelligibly or more vividly than by these, which we breathe into the prayers of our children?

But, perhaps, the climax of the daring imagery of the Scriptures on this subject is exceeded in a fifth class of passages, of a literal force, which represent God and Satan as the sovereigns of hostile empires, and the change which man undergoes in conversion as a transfer from the one dominion to the other. Paul did not scruple to affirm his commission to preach a Gospel which should "turn men from the power of Satan unto God." "The power of Satan!" This was no fiction of a distempered brain, in an age when demoniacal possession was a common and acknowledged form of bodily affliction. "The Father hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." "The power of darkness!" This was no feeble image to the thought of an Oriental people, whose faith had filled the night-air with demoniac spirits. "In times past ye walked according to the prince of the power of the air. But God, rich in mercy, hath quickened us, hath raised us up, hath made us sit in heavenly places, in Christ Jesus." "Walking according to the prince of the power of the air!" This was no mysticism and no hyperbole to the ancient faith, whose angelology peopled the elements with spiritual intelligences, some of whom swayed the atmosphere malignantly. "The kingdom of Christ"—"the kingdom of the dear Son"—"heavenly places in Christ Jesus!" These were conceptions of unutterable meaning to minds whose only ideal of government was that of absolute empire, and whose thought of obedience was wrapped up in that eternal idea of *loyalty*, in which self is forgotten, and the sovereign of the realm is all in all.

These passages may suffice as a specimen of the methods by which religious conversion is described in the style of inspiration. Yet no possible selection of proof-texts could be the strongest evidence of the scriptural doctrine of regeneration. The climax of proof of such a doctrine is that it pervades the system of biblical teaching. It is one of the constructive ideas of inspiration which are not so much here or there, as everywhere. It is persuasive, like the life-blood in the body. It is like caloric in the globe. If a tortuous exegesis evades it in one passage, it is inevitable in the next. Expel it from a thousand texts, and it remains in secret implications all along the interval pages between them. Wrench it away from every text in which theologians have found it, and its echo still reverberates from one end of the Bible to the other. We can get rid of it only by flinging away the system of revelation in which it breathes—everywhere present, everywhere needed to complete the symmetry of truth, and everywhere imperative as an oracle of God.

Our chief inquiry, therefore, should be: What does this language mean in which we are taught man's need of a change to render him a friend of God?—*Dr. Phelps's "Born Again."* London: Hodder & Stoughton.

THE ELEMENTS OF PRAYER.

The sources of prayer are like the beginnings of the Ohio river,—a thousand musical springs, separate one from the other, none of them more than a handful, first pouring out from the rock-sides, and by-and-by joining together to make the great river below, on which boats and great steamers will float. And we have the river Prayers, the channel for accustomed usages; but the beginning of prayer, that which is to make the great after-channel full always, and full of good and genuine prayer, is this solitary thought, that prayerful emotion, this impulse of the heart. The devout soul, in all its ten thousand moments, is of such a nature that it is all the time exhaling heavenward, in poetry, in rhapsody, in narration, in reverie, or in speech.

For prayer is not asking for something. I have nothing to ask for, since I have known what God's Fatherhood means. I have but one petition, and that is, "Thy will be done." It is not for me to wake the sun. It is not for me to call the summer. It is not for me to ask for colours in the heavens. All these

things are abundantly provided. The earth is the Lord's, and the fulness thereof; and I am God's beloved. He died for me, by His Son Jesus Christ. He thinks of me. Do I ever forget my children? Shall a mother forget her babe, cradled in her arms, by day or by night? And shall God forget us, in that great rolling sea of His thoughts, in that everlasting fecundity of His love, in the infinite bound of the Divine tenderness and mercy for man? Is there anything left to ask for? When I am tired, I carry my weariness there and lay it down. If I am in sorrow, I am glad when I think of the Sorrowing One. The God of all comfort is my God. When my burden is heavy, it is not so heavy as was His cross. When the world seems circumscribed and barren, and I a stranger and a pilgrim, the world, like a coach, is swinging on its road, and soon I shall hear the horn that tells of its arrival.

Ten thousand thoughts of this kind, that spring from every side of human experience, and touch human life in every part—these are elements of prayer. So that when I pray, I rejoice; or, as the apostle would say, "giving thanks in prayer." Prayer is cheerful to me. Prayer is sweet to me; it is not ascetic. I know that I am wicked. I know that I grieve God. I know that there are times when it is sweet to say, "God be merciful to me a sinner!" So there are times for the majesty of storms in summer; but thunder-storms do not march in procession all the way across the bosom of the summer. There is more brightness than darkness; more tranquil fruitfulness than agitation and thunder.

MAKING PRAYER ATTRACTIVE.

And now, if you are going to make the gate of prayer strait, solemn, awe-inspiring, for the sake of making people reverent, coming thus through their sensuousness, and trying that kind of empirical method to excite devotion in them—if you attempt that, what do you do? You make prayer unwelcome, unlovely; you make the soul not want it. But if prayer is communion, if it is the sweetest of all converse, if it includes in it everything of your experiences, high and low; if the children in school or in the household can kneel down with you, and love to look upon your face; if you can make them rise up from a scene of prayer feeling that, after all, it is "as good as a play"—that is, that there is no force, nothing that is angular, nothing that restrains in it, but all that is sweet and attractive and joy-breeding; if you can do that, you make prayer lovely, you make men want it.—*H. W. Beecher's Lectures on Preaching.*

Texts and Thoughts.

"We have this treasure in earthen vessels, that the excellency of the power may be of God."
2 Cor. iv. 7.

"Be the preacher never so weak, yet is the Word of God as mighty and as puissant as ever it was. If thou hear God's Word spoken by a weak man, an ignorant man, a sinner, as thou thyself art, and yet will believe it, and hear it with reverence, it is able to open thine eyes, and to reveal to thee the high mysteries of thy salvation."

BISHOP JEWELL.

"The righteous shall grow like a cedar in Lebanon."—PSALM xcii. 12.

"Every believer is a cedar growing in the courts of God. The cedar coveteth to grow on the mountains; and especially they grow upon the high mountain of Lebanon—which word signifieth white, it may be from gum or frankincenses white,

ness, issuing from the trees of that mountain; all which may resemble the purity and righteousness of the saints. The saints are like cedars of Lebanon, which bring forth fruit in their age, growing from strength to strength; in comparison of whom, all the men of the world are but shrubs. It was of cedar that Solomon built the Temple: so it is of saints that Christ makes His temple; He reigns glorious in the hearts and mouths of His saints, by the word of truth and righteousness."

JOHN ROBOTHAM, 1651.

"Behold, I stand at the door, and knock."—REV. iii. 20.

"A door is for the purpose of excluding enemies and those whose visits are unwelcome; but you quickly rise when you hear the voice of a friend, and hasten to open the door, that there may be no barrier between him and you. Another person might easily discover your feelings towards the one that knocks, by the response you make. Your countenance, your movements, all would show the feelings you entertain. Christ stands and knocks; and men are not aware of it. They are so busy hearkening to voices of earth; the world makes such a sound in their ears, or the slumber of unbelief is so heavy, that they hear not the Saviour's knock. Blessed are they who cultivate the faculty of quickly detecting the footfall of Christ, and start up as soon as they hear His knock."

GEORGE BOWEN, Bombay.

"Go ye into all the world, and preach the Gospel to every creature."—MARK xvi. 15.

"The Gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and in the frigid. It does not seem to be scorched by heats or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same 'plant of renown,' the same vine of the Lord's 'right-hand planting,' the same 'tree of life,' raised up from the beginning of time, whose leaves were for the healing of the nations, and under which all kindreds, and tribes, and tongues, and people shall one day rejoice when privileged to take shelter under its all-covering shade, and draw refreshing nourishment from its perennial fruits."

DR. DUFF.

News of the Churches.

NEW CHAPEL.

Balham, 21st January, Rev. B. C. Etheridge.

INVITATIONS ACCEPTED.

Balfarn, Rev. W. P. (Hammersmith), Addlestone.

Blackstock, Rev. T. (Glasgow), Millport.

Robinson, Rev. J. (Ravensthorpe), Great Sampford, Essex.

Rowson, Rev. H. (Marham), Armley.

RECOGNITION SERVICES.

Birmingham, Rev. G. Jarman, February 16th.

Knighton, Radnor, Rev. J. Gay, January 20th.

Pendleton, Lancashire, Rev. F. Trotman, January 27th.

Stretford, Manchester, Rev. J. Stuart, January 31st.

RESIGNATIONS.

Charles, Rev. W., New Basford.

Harrison, Rev. J., Stoney Stratford.

[MARCH, 1874.]

THE MISSIONARY HERALD.

The Bengal Famine.

IT is now only too painfully obvious that the drought of last year will affect, more or less, all the districts of Bengal, and that great masses of the people must suffer from the partial or total loss of the staff of life. Energetic measures are being taken by the Government of India to provide for the famished and famishing; but, owing to the density of the population, and the extreme difficulty of conveying relief from the paucity of roads, and the absence of sufficient means of communication, it is feared that large numbers will be unable to obtain the means of subsistence provided for them. This is particularly the case in those parts of the country removed from the main routes of traffic, and it is chiefly in these places that our native Christians live. The Committee think that everything in their power should be done to preserve their Christian brethren in Bengal from starvation, and that otherwise they would ill represent the feeling of the churches at home.

The Committee, therefore, propose to form a Famine Fund for Bengal, and venture to suggest that the sum required, some hundreds of pounds, should be raised by a special collection at the Lord's Table on the First Sunday in March, or as soon thereafter, or by any other means, as may be convenient.

The converts of the Mission are found in various districts of Bengal and Behar, and number about 2,800 persons. These, with their wives and children and connections, may constitute a population of at least 9,000 individuals. The largest body of our native Christians is found in Backergunge; next, in the villages to the South of Calcutta, and in that city itself. Jessore has also a very considerable number. *All* will suffer more or less, but the districts of Monghyr, Dinapore, Hooghley, and the 24 Pergunnahs, appear more particularly exposed to this dread calamity.

We commend our suffering brethren to the sympathies and prayers of the Churches.

From the letters received by the Committee, the following have been selected as conveying the fullest information. The first is from the son of one of the Missionaries residing in Calcutta, who enjoys peculiar facilities for knowing the true state of the country. He says :—

“ You will be sorry to know that there is no doubt whatever now that there will be a very severe famine, in consequence of the failure of this season’s rice crops. The worst of the famine will be in Behar, Patna, Gya, and Shahabad Districts, and also in Tirhoot; but there will be also famine in a greater or lesser degree all over Lower Bengal. The districts round Calcutta will be the next badly off. Romanath (a native preacher) was here the other day, and he said the people in the South Villages were beginning to feel it already, and, if no rain of any quantity falls before March, there will be a scarcity of water, which will make matters a hundred times worse. As it is now, the streams and tanks down there are almost as low as they are usually in March. These poor Christians, as well as those in the Mutlah Mission, are sure to require assistance before long, as their late crops have entirely failed. Rain is wanted to enable them to prepare the soil for the spring crops, and we pray that it may come soon. We told Romanath, some time ago, that we should be glad to purchase straw from the Christians, as the horse and cows require so much. Romanath now says that the straw is ready and waiting, but it cannot be brought up because the water is so low, even salties (the smallest kind of boat) cannot travel in some places. Our Mutlah Christians are also anticipating great scarcity, and we shall have

to take steps to help them pretty considerably; it may be we shall have to receive a number of orphans. Will you please pray more for them all? It will (if things are very bad) be impossible for us to bear the whole burden, as prices of rice, &c., will be high in Calcutta, so I am going to ask you to see if you can raise a little money for the poor and needy, from among kind friends in England. Three of the preachers from the Mutlah were here yesterday, and told us all the rice in the land of the largest Christian owner has withered, and also much on the piece of land we bought there last year.

“ Now, to tell you about things in general in connection with this famine. We are more than twenty-two inches of rain short of the average of the last nineteen years; and, now that the cold weather seems to be setting in, there is not much prospect of our having any heavy fall; at any rate, if we do, it is too late for this season’s crops; still, it will moisten the earth for the cold season sowing. The Lieutenant-Governor has been very energetic, and is doing all he can to lessen the horrors of the calamity by prompt steps. The Government is taking energetic steps to provide against the famine, and everything is being done for the people of Behar, who are worst off. The worst will be next hot season, when the rice supplies are nearly exhausted.”

The next letter is from the Rev. W. A. Hobbs, of Sewry, in the district of Beerbhoom, and details the measures that he has taken in reference to the resolutions of the Committee:—

"I am deeply sensible of the great kindness of the Committee in thus voluntarily coming forward to lend a helping hand to the poor amongst the native converts in this their hour of need.

"I presume you know that the Burdwan districts, with Midnapore to the south, and Beerbhoom to the north, comprehend the area in Lower Bengal in which the crops have most completely failed. Very considerably less than half the usual crop has been reaped in these districts; in others, such as Jessore and Dhacca, it is calculated to be a little in excess of half the ordinary crop. Were the famine local, the people might import; or in some wet districts, where the outturn is heavy (such as Backergunge, Dhacca, and Jessore) might, provided the grain was not drawn out of the district, live very well upon half a crop; but in dry Beerbhoom, where the crops are comparatively always light, 7-16ths of a crop, with little prospect of imported grain, except at a ruinous price, means starvation to many, and weakened constitutions, from which they never rally, to many more. As I was returning from Outwa, numbers of persons in the villages (not ordinary beggars) asked me to relieve them. One woman, with her child at the breast, was standing at the doorway as I passed, and, apparently in utter despair, screamed out, 'Sahib, give me to eat; my stomach is drying up for want of food.' In another village I found that the maud dokán (grog-shop) was about to close, as the receipts no longer enabled the landlord to clear his fifteen shillings monthly licence."

"We have in Sewry 127 native converts. Mrs. Hobbs and I have gone through the list of them, family by family, with a somewhat firm resolve (knowing how indiscriminate relief demoralizes a community) not to recognize anyone as needing relief who, by exercising considerable self-denial, or by mortgaging his property, can manage to live over the desolate days. The result of our decision shows that of 127 people (men, women, and children), 79 may be expected to do without assistance; 33 *must* have help from some quarter; and 13, though very needy, might, at the expense of considerable suffering, manage to pull through.

"Such are the necessities of the people at Sewry."

"It is only during the last few weeks that actual want has begun to be felt. Though the harvest was exceedingly deficient, still the price of rice did not rise at a bound. The average rate in ordinary years is about 1 rupee 14 annas. a maund (3s. 9d. for 80 lbs.) It has gradually risen from that rate to 3 rupees 4 annas a maund (6s. 6d. for 80 lbs.), and will, it is feared, go on rising till it reaches 5 rupees a maund. Hitherto our poorer Christians have had, if not *enough* to eat, at least *sufficient* to keep them from enduring very great privation. True, this has been secured by going short of clothing, or getting that clothing on credit, and by spending money which ought to have been kept in hand for the annual repair of their houses; still, speaking broadly, until recently they have not been cruelly pinched. But the time has now come when they can no longer go on

by making these ordinary sacrifices, and not a few must almost immediately be materially helped, or they will fall into a beggary from which (even if they survive the famine) it will be almost impossible to redeem them.

"Before I knew that the Home Committee would volunteer any aid, we provided all the widows at Sewry with winter clothing, at our own expense, thus setting them free to spend what little they had upon articles needed for daily consumption. Moreover, at the Cutwa station, where I found twenty persons in abject poverty (four of them living by begging from the heathen), I gave clothes to the widows, and (one family excepted) gifts of rice, varying in quantity from 2 maunds to half a maund per family. Negotiations, moreover, had made some progress for the purchase of from fifty to a hundred maunds of rice, which we contemplated storing, and selling a few months hence (when the price had risen) at the rate at which we ourselves had purchased it.

"We are now busily engaged buying up rice, but at present have not been very successful; inasmuch as the rice-dealers, anticipating much higher prices, are very chary in parting with their grain. Indeed, they will only sell to purchasers in small quantities. We are making offers in the villages, as well as in the Bazaar, and hope, in a few weeks, to have 50 maunds in store. This is all that I have at present done towards meeting the distress.

"About thirty-five people will have to be very materially assisted from

February to the end of September (I do not include the twenty-five people at Cutwa, as Brother Anondo Duffadar is expected to take charge of Cutwa next month, and will make his own representation). I fully agree with the suggestion made by the Committee, 'that relief should everywhere, as far as practicable, be given in kind.' The extent to which I request the Committee's sanction to give relief in Sewry is this: Whatever sum I may have to pay for the rice, I wish to sell it to the thirty or forty poor who will absolutely require it at 2 rupees a maund (which is just a little beyond the price given for it in ordinary years), the Baptist Missionary Society bearing the loss which will accrue between the 2 rupees a maund, at which I shall supply it, and the price (say 3½ rupees) at which I shall have to purchase it." At first we thought of making the selling price 2½ rupees per maund; but when we duly considered that, owing to the drought, not only has rice risen in price, but *milk*, oil, dal, bamboos, wood, and straw have risen also (straw has advanced here 50 per cent.), we concluded that the help tendered to them would scarcely be felt if we placed the figure above 2 rupees per maund. Indeed, the widows will have to be helped by us to purchase it, even at this rate.

"As nearly as I can at present estimate, the cost to the Society of the plan of relief which I have suggested for the thirty or forty persons in Sewry who must be helped from some source or other will be about £30."

The following are the resolutions of the Committee referred to in Mr. Hobbs's letter:—

"1. That the brethren in Calcutta be informed that, in the judgment of the Committee, every effort must be

made to prevent any native Christian connected with our churches and congregations from suffering from star-

vation, and that relief should everywhere, as far as practicable, be given in kind; and that the brethren be requested to take such measures as, in their judgment, the exigencies of the case may require.

"2. That the Committee prefer that no alteration should be made in the salaries of the Native agents, but that

when money gifts are required, they should be given as gratuities.

"3. That the brethren throughout the Mission be requested to communicate to the Committee, as early as possible, what are the necessities of their people, what they have done to meet them, and what may yet remain to be done."

Badam.

(From the *Calcutta Christian Spectator*, January, 1874.)

IN the vision which the beloved disciple had of the glory of heaven, he saw a "great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the Throne, and before the Lamb, clothed with white robes, and palms in their hands," and in answer to the inquiry as to who they were, he was told, "These are they who are coming out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Eighteen hundred years have passed since he had that glorious vision, but the number of that multitude has not yet been completed. Year after year they have kept "coming" out of great tribulation, and the song of praise has been ever swelling louder and louder. And ever now and again,—sometimes, alas! in our murmurings we are apt to think it happens too often,—one and another passes away from our very midst into the blessedness before the Throne of God. One such not long ago left us to join the ransomed multitude, and, to the end that we may thank God and take courage, I wish to write a short sketch of her life.

Badam, the Almond, as her name signifies, was a young Bengali woman, only two and twenty when she died. She must have been married to her husband, Kanai, when she was nine or ten, for that is the Hindu custom. She had been brought up in idolatry, accustomed to perform poojahs to all the gods. Her husband too was an idolater. But they were both precious in the sight of Christ. He had set His love upon them, and so they had to be brought out of the mire of idolatry. Wonderfully did the Spirit of God work. Kanai had been educated in a school connected with the Church Missionary Society. He there learned something of Christianity, but after leaving school forgot all about it. Yet the seed sown was not lost; it was destined to spring up. He heard some preaching by the wayside, and the question came soon to his heart, "What must I do to be saved?" He knew the Hindu gods and goddesses could not save him, and what he had learned of Christianity, led him to wish to seek the way of salvation in the Bible. To this end he brought a copy of the Bible for Rs. 2-8. He read that at home, and he followed the native

preacher everywhere for three years before he said anything to him about his seeking after the truth. And he did not read the Bible alone. He taught his young wife—she could have been only sixteen—to read, and together they read the Holy Book. Slowly the light broke in upon them. While they were still groping after the truth, a little girl was born to them. They had been reading about Queen Esther, and they resolved to call their child Esther, in the hope that she might grow up to be as good a woman as Queen Esther, and as devoted to her God. Their relatives objected to their naming of the child so, but Kanai and his wife said, “We intend to be Christians, and therefore shall not call her by any heathen name.” After this Mrs. Sale having heard from the native preacher that Kanai had been conversing with him about Christianity, thought she would call and see the wife. Badam—her husband was absent from home at the time—told Mrs. Sale that she believed Christianity to be the true religion, but seemed greatly distressed at the thought of giving up all her relatives and friends. When Mrs. Sale next visited her, she found her quite reconciled to the thought of giving up all for Christ. After this Kanai and his wife came forward for baptism. On Mrs. Sale’s asking Badam whether she thought baptism would save her, she said, “No, but I wish to do it out of love to Christ.” “Do you think baptism will make you a disciple of Christ?” “No, I am a disciple already, but by being baptized I shall show to all that I am a disciple.” She told Mrs. Sale that she was sure the Bible was of God, for it was the only book that showed the state of the heart. Until she read the Bible, she said she had no idea that she committed any

sin. To me she once said that she had been greatly distressed about her sins, especially her sins of idolatry, but that the thought of Christ’s blood cleansing from all sin had comforted her.

Shortly after this Badam and her husband were baptized in the Lall Bazar Chapel, by the Rev. J. Sale. Doubtless there was rejoicing in heaven that day.

My acquaintance with this interesting young woman commenced nearly two years before her death. For several months she lived close to me, and I frequently visited her. Every Sabbath afternoon she used to attend a sort of Bible-class held among the native Christian women. Many a hymn and many a passage of Scripture did she commit to memory and repeat to me. She never hesitated about taking her turn in leading our prayers, and very sweet earnest prayers hers were. I used to think she prayed better than any of the other Christian women. Perhaps it was so because she had been taught only by the Spirit of God, whereas the others had been accustomed from their childhood to hear prayers, and had therefore fallen into the habit of using set expressions.

“About eight or nine months before her death, her husband removed to a distance, and I saw her once only after her removal. She had never been strong, but now she frequently ailed. Gradually her strength declined, and the end came on Friday night, September 13th, 1867. She knew she was dying, but her husband told me she felt no fear. About ten minutes before her death she called her husband and said to him: “I must go to-night, but there is a mansion ready for me.” Then she told him he must not live alone, he must have some one to keep him company.

He asked what she wished regarding her little child, but she was too far on her way to listen or notice. She turned round and seemed to fall asleep, but it was the sleep in Christ. In a moment she was absent from the body and present with the Lord.

The next evening we buried her. Mr. Sale, who had baptised her, read and prayed at her grave. The glorious words of faith and hope in 1 Corinthians xv. and 1 Thessalonians iv., sounded, if possible, more sublime than ever in the Bengali language, and the prayer at the grave was full of thanksgiving for her. Kanai and the motherless little Esther, four and a half years old, stood beside the open grave. "The house for them was darkened all at once," as Mr. Sale beautifully said, but she had passed into the region of light and joy. And in the midst of all our sympathy with them in their sorrow, we could not but have a feeling of satisfaction at the thought that her Christian profession had never in any way been

dimmed, that she had kept the faith until the end, and that the crown was hers.

Had she died a few years before, her death would have been a gloomy, hopeless one, and her body, instead of being committed to the earth to rest in hope, would have been burned, and the ashes borne away by the river to the sea. But now how different!

About four years after Badam's death, her husband Kanai also passed away to join the Church of the First-born above.

It is a joyous thought to think of these two saved ones, washed in the precious blood, and now standing faultless before the Throne of God. And still more gladdening is it to think of the great multitude, growing larger every day; for through the gates which always stand open they keep on ever hastening "from the east, and the west, and the north, and the south, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

M. E. L.

A Native Church in Jamaica.

THE Rev. W. M. Webb, pastor of the churches meeting at Stewart Town and Gibraltar, has written the following account of the proceedings connected with his stations. It will gratify our friends to learn how the native pastorate is working in Jamaica, and they will rejoice that there is so much liberality and devotedness among the people. His letter is dated August 23rd.

"You will, I am sure, be glad to learn that the good work is still prospering in our midst. The times have been very hard this year, and ground provisions very scarce; still, the congregations at both stations have kept up very well, and in the day and

Sunday-schools there is much to encourage.

"The congregation here having a-while ago spent £200 in repairing and beautifying their chapel, with a view to the improving of our singing, contributed the handsome sum of £60 in

April last, with which we have purchased a large and very fine-toned harmonium. This is a very great acquisition to our worship and service of praise. The times have been very hard this year, but the people, in many cases, by their self-denying liberality, afford me great encouragement still to live and labour among them.

A NEW CHAPEL AT GIBRALTAR.

"I just wish now to write a word or two about Gibraltar, and the great work we are doing there. I wrote you the beginning of last year about the new chapel which we had commenced there, and how liberally the people offered towards the building at the laying of the corner-stone; and you were good enough to publish an extract of my letter in the *HERALD*, and also an appeal for some help towards the building from generous and wealthy friends in England. Well, in regard to the chapel, I am glad to say that, by God's good providence, we have been going on with the erection since the laying of the corner-stone. About two months ago I had the pleasure of seeing the four walls quite completed, at a cost of nearly £300. After a good deal of trouble and expense, we gathered nearly all the timber for the roofing, and now the carpenters are hard at work, and I hope to see it shingled over by the end of this year. The chapel is a large and substantial one,

with schoolrooms on the first floor below. It will be a pretty building when completed. The people manifest great interest in its erection, and have given a good deal of voluntary labour. Last Christmas they raised over £100 towards it, and hope to do likewise this Christmas. But still you see how much we need for so good and great a work; and, if there are any people who need help, and ought to be helped, they are those who know how to help themselves. Will not friends in your great and rich country help the people at Gibraltar in the erection of this lasting monument of God's grace which has come to them? Gibraltar is a district high up in the mountains, away from all other civilising influences, except the Gospel, and the education of the young which accompanies it. The chapel we are erecting there will, in its very appearance, be a light among the people. It will, I think, give them a good idea of what the Gospel expects of them. It will silently infuse new social ideas in their minds, and by-and-bye, instead of miserable hovels, fine cottages will spring up on every hand in the district. Already, I rejoice to say, the heaven is at work; the houses that have been commenced since the commencement of the chapel are upon a new scale, and will, in time, be neat cottages. However small the aid friends may extend to us, we shall be happy to receive it."

Havelock Chapel, Agra.

GEORGE GODFREY, one of the Yeoman Warders of the Tower of London, was formerly a soldier and afterwards sergeant with Sir Henry Havelock when his regiment was in Agra, in 1832. Through the kindness of Lady Havelock, we have received from him a narrative of the circumstances under which the first Baptist chapel was erected in Agra. It will, we are sure, be gratifying to our readers to peruse this record taken from the lips of one of Havelock's "saints." He says:—

"I was a member of the Baptist Church in the 13th Regiment, L. I. The regiment arrived at Agra in January, 1832. In the evening of the first day, I conducted service in a small chapel which had a tiled roof. I believe it was built by subscription, by Quartermaster-sergeant Parry, of the E. I. Company's 1st Bengal Europeans. Through the wish of Captain Havelock and the members of our church, the above chapel was taken down, and the present one, flat-roofed, and larger and more substantial, was built on or about the same spot. The compound was made larger and walled, with a small building in one corner that was used by our members as a schoolroom, by such as wished to avail themselves of it for that purpose. The new chapel was *built* in the latter end of 1832, and *finished* in 1833, and opened by Captain Havelock (the late General). The following is a copy of what I wrote in a blank book respecting that event—'New Chapel opened 2nd June; text in the morning, Genesis xxxii. latter part of 10th verse; hymns, 340, 338, Selection, verses 1-4,' (I think the last hymn was Part 3rd.) 'Building cost 907 rupees.' Captain Havelock was considered as our pastor. He administered

the ordinances, after consulting the Baptist Missionaries at Serampore, until Mr. W. Greenway undertook to do so, and did it till the regiment left Agra for Kurnaul; there we built a new chapel also. Captain Havelock was a man of superior Christian feeling, for he could not rest in any station until a place of worship was erected for the service of God, and for the benefit of his fellow Christians of the Baptist persuasion; he subscribed very liberally on such occasions. I collected a great deal of the money for the new chapel at Agra, and also for the one at Kurnaul, from officers and men of the 13th, and other regiments in both stations. I suppose because Captain Havelock used to preach in the chapel at Agra, it has since been called 'Havelock Chapel.' Well, I consider there is nothing wrong about that, any more than there is in saying 'Spurgeon's Tabernacle,' 'Rowland Hill's Chapel,' or any others.

"For the information of Lady Havelock and all concerned.

"P.S.—A silver cup was made for the ordinance of the Lord's Supper. On it was inscribed 'Baptist Chapel, 13th Light Infantry, 1832.'"

Jubilee of the Rev. J. M. Phillippo.

FIFTY years having elapsed since the arrival of the Rev. J. M. Phillippo in Jamaica, his friends there resolved to celebrate it, and to present a testimonial to the venerable missionary. The celebration took place on 14th January. The spacious chapel at Spanish Town was opened early for prayer, and soon afterwards was crowded to excess with an audience gathered from the district, fully twenty miles in circumference, over which his labours have extended. A large number of gentlemen assembled at Mr. Phillippo's residence and accompanied him to the chapel. The chair was taken by the Rev. D. J. East, who passed in review the events of the fifty years of Mr. Phillippo's ministry. Other gentlemen and ministers followed; the Rev. Thomas Lea, successor of Mr. Phillippo in the pastorate of the church, presenting the address. All classes in the island were represented on this occasion, everyone testifying to the devotedness of Mr. Phillippo's labours, the success of his ministry, his energy in the defence of the oppressed, and his generous advocacy of the cause of the slave. We take from the *Jamaica Morning Herald* the following sketch of the honourable career of our revered friend:—

"Mr. Phillippo left England under the auspices of the Baptist Missionary Society in 1823, and landed at Port Morant on the 21st December of that year. Proceeding at once to Spanish Town, and finding the Baptist Mission premises in a state of dilapidation, he gave immediate orders for their repair, and in the following month of January, accompanied by Mrs. Phillippo, he commenced his stated ministry. But here he was met with difficulty. Having applied in vain to the Court of Quarter Sessions for a license five times in succession, it was nearly a year before he was able publicly to preach the Gospel at Spanish Town. However, our friend would not be denied the privilege of establishing Sunday-schools and conducting prayer-meetings. He also opened his commission as a preacher of the Gospel at Old Harbour and Kingston without interruption.

"In November, 1824, Mr. Phillippo

laid the foundation of the spacious chapel at Spanish Town, in which, for half a century, his ministry has been exercised. This and the following were years of persecution, arising out of the Anti-Slavery agitation in the British Parliament and throughout the empire. Still, the work went forward, amidst threats of assassination. In 1828, a station was opened in Vere; in 1829, another was commenced at Constant Spring, in St. Thomas-in-the-Vale, and at Garden Hill, St. John's; at the latter of which a small chapel was built.

"In addition to the above, Mr. Phillippo claims the honour of having been instrumental in establishing missionary stations, either wholly or in part, at the following places: Passage Fort, Sligoville, Vale Lionel, Victoria, Mandeville, Cabbage Hall, Kiteon Town, Hartland, Rock River, Kent Village, Taylor's Caymanas, &c.

"Few missionaries have been

honoured to introduce such numbers to a public profession of religion as our venerable friend, no fewer than between five and six thousand having received the ordinance of baptism at his hands.

"Mr. Phillippo's labours in the cause of popular education are well known. As early as 1825 he commenced a High School, the profits of which he applied to the support of a Lancasterian school, which was conducted on the ground floor of his own residence. In 1834, the foundation of the Metropolitan Schoolrooms was laid. Day-schools were established at each of the Mission stations which have been named, and in several other localities, making in all fourteen in number, besides the Metropolitan schools, with its three divisions. Between 3,000 and 4,000 children have passed through the last-named from its commencement.

"The first bazaar held in the country was in connection with these schools, under the patronage of Lady Sligo and her daughters, by which £70 was cleared, and appropriated towards their erection.

"Our friend has also eminently distinguished himself in the promotion of the general social interests of the country. The villages of Sligoville, Kensington, Kiteen Town, Vale Lionel or Porus, and Clarkson Town, were established by him, he having purchased the land on which the first three were located.

"On the proclamation of the abolition of slavery in 1838, issued by Sir Lionel Smith, services were held in the Baptist chapel at Spanish Town, after which a procession to the Government House was formed, numbering about 7,000 adults and children. During the two or three weeks following, dinners were given in

honour of the event by the people at the estates in the district, which the Governor attended. Mr. Phillippo enjoyed the confidence of most of his Excellency's successors, and was not unfrequently consulted in matters of general, social, and religious interest.

"In 1846, during the administration of Sir Henry Storks, the services of Mr. Phillippo were officially acknowledged in connection with apprehended disturbances in Hartlands. The Governor, having requested him to interpose with his influence, a military force, which had been sent to enforce a survey of land, returned without even making their appearance in the settlement, and the survey was quietly made without the slightest collision between the people and the authorities.

"The school at Hartlands is an interesting memorial of this event. Two members of the Society of Friends being then in Spanish Town, on hearing of the happy results of Mr. Phillippo's mediation, and being informed of the destitution and ignorance of the locality, at once pledged themselves to contribute the sum of £20 per annum for three years towards the maintenance of a day-school teacher for the settlement. A school and chapel were speedily erected, and have ever since been in use, with the happiest results.

"During the anxious and arduous labours of our venerable friend and his beloved companion and fellow-helper in the truth, failing health in 1831, in 1842, and in 1857, obliged one or both to seek the benefit of a change to England; but these visits were even used by Mr. Phillippo to further the objects he had at heart in the land of his adoption, and he was thereby enabled to accomplish many

of the works of faith and love to which he was devoted.

"Such a labourer, devoted through half a century to such a work, with

such results, claims a grateful recognition on the part, not only of the churches over which he presides, but of the community generally."

Mortonville Station, Cameroons River.

BY THE REV. J. J. FULLER.

THE following letter from our esteemed brother, Mr. Fuller, conveys a picture of his missionary life that will doubtless excite the sympathy of our readers. Owing to the taking off the mail service by the Post Office authorities, our missionaries have had much difficulty in securing supplies. By the visit of other steamers regularly this difficulty is now, we trust, overcome. But amidst all the trials to which missionary life is exposed in Africa, the servant of Christ is encouraged by the tokens of His presence and blessing. The letter is dated October 3rd, 1873:—

"I have just heard that we are likely to have a steamer in here some time about the 12th, which we very much need, seeing we are in such a state at present; every one seems to be short of the necessaries of life, and I know that in a week I shall not have an ounce of tea nor a spoonful of sugar; the last of our flour will be out this week; and as for meat, had it not been that we got a few pieces in the river, we would not have had a bit just now. As it is, we have but two pieces left, and, should we have no mail with a supply, I don't know what we shall do, although I am not afraid but what our God will provide. As this news has come to us, I haste to write these few lines in readiness.

"Since I last wrote, I have been very ill, one of the worst attacks I have had for these ten years, but it has pleased our Heavenly Father to spare my life yet a little longer, and I do pray that the life thus spared may be spent for His glory.

"You will be pleased to hear that on the 2nd instant the foundation-stone of our little place of worship was laid by my dear wife. We had a goodly number of natives to witness it, and our prayers are that it might be the birthplace of many precious souls. The paper deposited in the bottle at the corner, I took pains to interpret and explain to them, to avoid any superstitious notion that they might have. This place is very much needed with us, as the Master's presence is now being manifested in our midst. For some time the number attending the means of grace has been on the increase, and within the last few months the little place has been quite full, so that we have had to get extra seats; and not only this, but the wattleing, from the severe rains we have had, has given way, and any day we may see the gable end and part of one of the sides coming down over our heads. Not only has this attendance cheered us, but within the last two months some five persons have joined

the inquirers' class, and one or two most hopeful ones. You would be cheered if you could look at our little company on Lord's-day, and amongst them see the brother of the late chief sitting, and drinking in, as it were, the Word of Life. Some time ago I had a very favourable opportunity to speak most solemnly about the future, and the need of a Saviour. This had such an impression on his mind, that a few days after he came to me, expressing his doubts about a future; but his objections were soon removed, and he was seen in his place every Lord's-day morning. But he soon fell dangerously ill, that his friends gave up all hope of him. I attended him, and gave him such medicine as I hoped, with God's blessing, would do him good. After a little time, he rallied, and is now, once more, at his seat, both morning and evening. On one occasion when I visited his sick-room, I asked him what he thought about what he had heard of Jesus and His love? The old man said, 'Mr. Fuller, I believe, I believe, and, if God spare me, I shall try to do good, for I see that there is nothing to comfort in all my superstition.' I do think that there is some good work going on in his mind.

"Encouraged still by our little school, which numbers sometimes fifty,

and by the number that can now read the Word of God, we can but hope that a bright future is in store for us.

"It is with heartfelt thanks I look back upon the work of the past year; the two that have been baptized have continued faithful, and seem daily to grow in Christian graces.

"The towns up the river have been visited, and even during the war this was not in the least interfered with.

"The Dido Town Station I regularly visited, but I feel a great drawback from a want of a place in which to meet the people. From this want, we have had no new ones added to the number; and as the place is connected with the Bethel Station I have taken no steps.

"Itinerating to any distance I have not been able to do for want of a boat; the old one I am using is scarcely safe to cross over the river. Thus, we are drawing near the close of another year that has been so full of kindness and mercy to us; for in the midst of bloodshed, and the horrors of savage superstition on the one hand, and the ravages of sickness and death in other rivers, we have been, through much mercy, kept safe and untouched. May it ever call forth our warmest thanks and grateful praise to the Giver of all good!"

Missionary Notes.

CALCUTTA.—We have the pleasure to announce the safe arrival in Calcutta of our friends, Messrs. Pearce and McKenna, with their wives and families—Mr. Pearce on the 29th December, and Mr. McKenna on the 5th January. Mr. McKenna reports that the ship was detained both at Colombo and Madras, prolonging the voyage to nearly forty days; and the weather was fine throughout. Mr. and Mrs. Pearce left the ship at Madras, and proceeded to Calcutta by the steamer of the Peninsular and Oriental Company.

LUCEA, JAMAICA.—Our native brother, the Rev. W. Burke, reports that his congregations are very encouraging. Twenty-four persons were baptised in December, and eighteen were restored to fellowship. The Sunday-school has doubled itself. At Fletcher's Grove, eight were baptised in December. The church has increased from 95 to 104 members since Mr. Burke became the pastor. Both the chapel and mission-house have been repaired at considerable expense.

BROWN'S TOWN.—The Rev. J. Clark informs us that last year he baptised more than 100 persons, and restored about half that number. His congregations have been very large. "The mission is," he says, "in a more satisfactory state than it has been in since the time we engaged to withdraw from the funds of the Society."

ROME.—Mr. Wall reports that the work in this important city continues very encouraging. Nearly every week some are baptised. Six meetings are held in various places, and many of them are crowded.

POONAH.—After a stay of two days in Bombay, Mr. Hormazdji Pestonji and his family arrived in Poonah on the 19th January. He finds the chapel in a dilapidated condition, and will require help to put it in repair. During the voyage, Divine service was held on board ship, in which Mr. Pestonji took part; and, excepting for occasional sickness, the passage was a pleasant one.

CUTWA.—Anunda C. Duffadar has removed from Calcutta, to take up this long-vacant station. The native Christians, twenty-five in number, he says, are poor, ten of them only being members of the church. He was warmly welcomed in the bazaar by some who had heard the late Mr. William Carey, and hopes to enjoy the sympathy of the people.

Home Proceedings.

The following is the list of Missionary Services since our last account them in January:—

PLACES.	DEPUTATIONS.
Birmingham (Sunday-sch. Auxiliary)	Rev. F. D. Waldoek.
Bleanconin and district (N. Wales)	Rev. T. Evans.
Bromley	Rev. R. Smith.
Chipperfield	Dr. Underhill.
Clapham	Rev. F. D. Waldoek.
Camberwell	Rev. R. Smith.
Edenbridge	Rev. T. Martin.
Gloucester	Rev. C. Bailhache.
Hawley Road Chapel	Rev. C. Bailhache.
Hemel Hempstead	Rev. F. D. Waldoek.
Kingsgate Street Chapel	Rev. R. Smith.
Lewes	Rev. F. D. Waldoek.
Lee (Juvenile Service)	Rev. F. D. Waldoek.
Luton	Revds. F. D. Waldoek and C. Bailhache.
Lewisham	Rev. C. Bailhache.

Mare Street Chapel (J. M. Association)	Dr. Underhill and Rev. F. D. Waldoek.
Markyate Street	Rev. B. Smith.
Penge	Revds. J. V. Charlesworth, F. D. Waldoek, and Robert Smith.
Pontypridd district	Rev. T. Evans.
Ross district	Rev. C. B. Lewis.
Swansea	Rev. T. Evans.
Shacklewell	Rev. F. D. Waldoek.
Sutton (Juvenile Service)	Rev. C. Bailhache.

As the arrangements for the annual services are nearly complete, it may be convenient and interesting to our friends to be informed of them. They will commence with the usual introductory prayer-meeting in the Mission House on Thursday, the 23rd April. The Rev. J. Aldis, of Plymouth, has kindly consented to preside. The quarterly meeting of the Committee will take place on the following day, and in the evening of the same day the public meeting for our Welsh friends in London. The annual members' meeting will take place on Tuesday, the 28th; Mr. Hugh Rose, of Edinburgh, will take the chair. The Revds. Joshua Harrison, of London, and Alexander McLaren, B.A., of Manchester, have cordially acceded to the invitation of the Committee to preach the annual sermons. The chair, at Exeter Hall, on the evening of the 30th April, will be filled by the Treasurer, Joseph Tritton, Esq., and the speakers engaged are the Rev. T. W. Handford, of Bloomsbury Chapel, London; the Rev. L. Skrefsrud, of the Sonthal Mission, the Rev. John C. Page, of Darjeeling, and the Rev. W. Best, B.A., of Leeds.

A missionary breakfast will be held on the morning of Wednesday, the 30th April, for the benefit of the Ladies' Association for Zenana work in India. Several missionaries will address the meeting.

The annual meeting of the Bible Translation Society will be held on Monday evening, April 27th, at Regent's-park Chapel. The Hon. Mr. Justice Lush has kindly consented to preside, and the Revds. C. B. Lewis, of Calcutta; J. C. Page, of Darjeeling; W. Bailey, of Orissa, and T. A. Wheeler, of Norwich, are expected to address the meeting.

We are happy to mention that we have heard of the safe arrival of the *Eldorado* at Malta, on the 11th February, with our friends all well. She sailed again on the 12th.

It is with very great sorrow we announce the decease of Mrs. Evans, the wife of our esteemed brother, the Rev. Thomas Evans of Allahabad, but now at home for his health. The daughter and granddaughter of missionaries of this Society, she endeared herself to all who knew her by her devotedness and Christian love. The loss to her husband is irreparable.

Just as we are going to press, we learn the safe arrival in Calcutta of Rev. C. O. Brown on the 14th January. He was in time to accompany Mr. and Mrs. McKenna to Barisal.

NOMINATION OF COMMITTEE.

We beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of

the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

FINANCES.

The accounts close on the 31st instant, but we propose, for the accommodation of friends, to keep them open until the 4th April, by which time all contributions intended to appear in the Report must be in the Secretary's hands. It will confer a favour, and conduce to the correctness of the accounts, if our friends, when remitting, will indicate what part of their remittances consists of *special contributions*.

REMITTANCES.

We are sorry to be obliged again to caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made in stamps have not reached the Mission House. Post-office orders should be made payable to Dr. Underhill, at the General Post Office, St. Martin's-le-Grand.

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Victoria, Pinnock, F., December 25.

ASIA—

CEYLON—

Colombo, Piggott, H. R., December 22.

Kandy, Carter, C., December 23.

CHINA—

Chefoo, Brown, W., November 28.

INDIA—

Agra, Gregson, J. G., January 2, 16.

Allahabad, Anderson, J. H., January

10; Bate, J. D., January 3.

Benares, Etherington, W., January 24;

Sherring, M. A., November 27.

Bombay, Hingley, E., December 29.

Calcutta, Daffodar, A., January 16; Gool-

sar Bhab, January 16; McKenna,

A., January 5; Pearce, G., January

13; Rouse, G. H., December 11,

26; January 2, 9.

Ohitourah, De St. Dalmas, H. G., De-

cember 31.

Dacca, Bion, R., January 21.

Gya, Greiff, J. E., December 16.

Intally, Kerry, G., January 9; Baner-

joe, T., January 2.

Jessore, Ellis, B. J., January 8.

Luckin River, Allen, I., January 10.

Monghyr, Hallam, E. O. B., January 2.

Patna, Broadway, D. P., December 16.

Poona, Pestonji, H., January 24.

Serampore, Thomas, J. W., January 8;

Trafford, J., December 26.

Sewry, Hobbs, W. A., December 31,

January 18.

AUSTRALIA—

NEW ZEALAND—

Brisbane, Gray, H. G., November 28.

EUROPE—

FRANCE—

Morlaix, Jenkins, A., January 20, 30.

St. Brieuc, Bouhon, V. E., January 30,

February 13.

Tremel, Lecoat, G., January 31.

NORWAY—

Bergen, Hubert, G., February 13.

Christiana, Swenson, J., January 12.

Trodhjem, Sunstedt, January 6.

Skien, Klargust, December 31.

ITALY—

Rome, Wall, J., January 17, 29.

WEST INDIES—

Bahamas, Davey, J., January 24;

Littlewood, W., January 7.

Trinidad, Gamble, W. H., January 24.

JAMAICA—

Brown's Town, Clark, J., January 23.

Kettering, Fray, E., January 5.

Kingston, East, D. J., January 8;

Oughton, T., January 9, 24; Ro-

berts, J. S., November 17.

Lucas, Burke, W., January 23.

Montego Bay, Dendy, W., January 6.

Moreant Bay, Teall, W., January 20.

Spanish Town, Philippo, J. M., Jan. 9.

Wallingford, Boes, T. L.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

"Ladies' Negro's Friend Society," per Mrs Sturge, Birmingham, for a parcel for Mr Duckett, Jamaica.
Mrs Taunton, Downton, and Mrs Short, Salisbury, for a parcel for Mrs Baker, Africa.
Baptist Church, Hereford, per Mr George King, London House, for a box for Mr Fuller, Africa.
Mr Shilton, Birmingham, for parcel of books for Mrs Davey, Bahamas.

THE
BAPTIST MAGAZINE.

APRIL, 1874.

Oberghlen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

IV.

“ I SHOULD think, Sir, that, considering the very different conditions of social life in which you received your education and early impressions, you must have found it hard occasionally to accept with patience the changes that have been constantly transpiring ? ”

By no means. I have never permitted the freaks of fashion or the caprices of public opinion to disturb my equanimity ; besides, the changes to which you allude have generally been good, and the reasons given for them as generally bad ; for the changes which have justified their existence by establishing themselves as permanent features of social life have been spontaneous, unsought—springing directly out of the order of things ; while the reasons have been invented afterwards to justify or explain changes already made. The one was a natural growth, the other a forced production.

“ It is quite refreshing, Sir, to hear such liberal sentiments from a gentleman of your age and experience. The conservatism of old men generally makes them impatient of any departure, however slight, from the existing condition of things.”

Exactly ; because while young people commonly want to change everything, old ones know how difficult it is to change *anything* without doing at least as much harm as good.

“ Still it frequently seems to me that old men, and particularly old ministers, show too little sympathy with the tastes and desires of a younger generation.”

Very likely ; but may I venture to ask you to be patient with the immobility of age ? It is not easy to keep the heart young while the

mind grows old. The restlessness of youth is apt to be a little trying to one whose limbs are stiffening, and whose breathing is getting wheezy. It is no joke to clear a five-barred gate after three visits from lumbago. When a man is obliged to take to flannel knee-caps his cricketing days are wellnigh over. I daresay you think he ought to retire from the club; but the fact is, that old age has no greater partiality for being shelved than youth has. It is decidedly unpleasant to be thrust against a wall, or forced up an entry, till the procession which you ought to have headed has marched past you.

"Still, Sir, I don't know what else is to happen when the men who ought to lead either cannot or will not. It is hardly possible to bring the world to a standstill. It is very certain that increasing knowledge, expanding thought, and changed conditions of social life will demand modifications of existing institutions, or will break them up. Not even Christian Churches can escape the universal law. Sunday-schools, Bible-classes, Psalmody Classes, Young Men's Christian Associations, Improvement Societies, Debating Clubs, and Bands of Hope are all quite recent features of our social life; but no church can hope to maintain its influence over the next generation that sets itself in opposition to them or declines to avail itself of their agency. You, I believe, are an enthusiastic supporter of them all, and turn them to good account in promoting the prosperity of your church; but you will admit that there are a few ministers, whose age and learning ought to save them from such a mistake, who manifest a most unadvised antipathy to any modification of modes of thought or methods of action which they learnt in youth, and to which they have adhered through life."

And yet they are neither stupid, irrational, nor illogical to the extent which young radicalism is apt to deem them, Horatio. "Things as they are" is unquestionably often the mere cry of selfishness from men who have nothing to gain and much to lose from possible changes; but it may be, in some cases, the watchword of men who feel that they are the keepers of others' interests, and desire, for others' sakes, to hold fast that which is good.

Besides, you will find, when you are as old as I am, that the scenes and characteristics of your childhood and youth have a certain hazy poetry about them which will make you, in spite of your better judgment, almost regret their passing away.

Youth and age should learn to appreciate one another. There is an appropriate work for each. Neither can be spared. The conservatism of old men prevents the spirit of innovation from spending itself in mere iconoclasm; but for it we should have to fight all our battles over again. Old men keep the ground which younger ones conquer. I do not like change for its own sake, but I am not afraid of it; I am only afraid of the *love* of change, and of that passion for mere refinement so painfully characteristic of our day, which may end at last in making us think more of the specious appearance than a little polish can give, than of good substantial workmanship.

"I think, Sir, we should all be glad to change the subject, if you would kindly give us some idea of the educational facilities of a country village as they were in your youth."

I am afraid I can do that but imperfectly. I only knew Overglen, which might not be a fair specimen, as I think we were more than usually badly off. It is wholly different now. There are five day-schools, each with its properly certificated teachers, besides a boarding-school for those who can afford a higher than elementary education; but in my youth there were only two schools: one kept by the Baptist minister (himself an uneducated man), who eked out the miserable stipend of twenty pounds a-year, which he received from his church, by doing his best to teach us boys what he did not know himself; the other, a subscription school, kept by a man whose only recommendation for the appointment (although he was a fair scholar—when he was sober) lay in the fact that he had no other means of paying off his weekly score at the White Lion, where he was the nightly companion of the principal subscribers.

You will understand that it was but little education that was sought at that time by working people; indeed, they could not afford it, and so a very little learning had to go a very long way. It was not so easy for them to get a living then as it is now. Trade was more uncertain, wages were lower, and the cost of living was greater. It not seldom occurred that a working man got a new suit of clothes to be married in, which served him as a "go-to-meeting" suit all the rest of his life. Very often, too, the cloth was his own manufacture; dyed, carded, spun, and woven at home. There was no proper division of labour. Many things which to you young people are among the necessities of life, were to us unattainable—even unheard-of—luxuries. A poor man with a family of little children found it no easy thing to keep the family pot boiling, and naturally looked eagerly to the time when his firstborn would be able to help the rest. In a manufacturing village, as soon as a boy could stand steadily on his legs, he went behind the loom as a "reacher-in," or behind the "slubbing-machine" as a "billy-piecer," and attendance at school was relegated to times when no more profitable employment was to be had.

Be sure we did not learn much: few of us, indeed, went to school long enough for that. I was finally removed from it at eight years of age, having learnt to read pretty well and to write pothooks and hangers; and I think my case was about as good as that of most other boys in the neighbourhood. Those who, like myself, desired further instruction, sought but a night-school, where we improved our previous attainments, and added a smattering of arithmetic. With these our education was supposed to be complete. If other branches of knowledge were ever thought of, they were regarded as being ornamental rather than useful, and of no importance except to "gentle-folk."

I well remember the consternation caused among the members of

the Baptist church when one of their number, a young man, who was anxious to be a preacher, placed himself under the instruction of a neighbouring minister in order to learn English grammar. I think most of the church lost all faith in his fitness for the ministry. Doubts of his "soundness" were freely expressed, and it was even hinted that he was tainted with "Fullerism."

"Grammar!" exclaimed one of the deacons, who called to talk the matter over with my father; "what does he want wi' grammar?"

"Oh, he wants to learn to talk fine, like a Lunnun parson."

"Why cannot he preach the Gospel without grammar?"

"I'm afraid it's spiritual pride."

"Grammar! I wonder what we shall come to. Depend on it, he'll take to wearing gloves next. He'll get stuck full of pride and conceit, an' want to go to th' 'cademy. The Apostles never learnt no grammar; they were unlearned and ignorant men. Paul never learnt no grammar, nor went to no 'cademy nother. He was content with his bringing up at the foot of *Mount Gamaliel*. Grammar! Fiddlesticks!"

And, wheeling round, the old man left the house in great indignation.

I cannot speak as to the *general* state of education fifty years ago; I am only describing it as it was at Overglen, and as I have no doubt it was in most villages similarly remote from any great centre of population, and similarly engaged in manufacture.

The Factories Act was the first thing that really broke in on the semi-heathen darkness of such places. That Act, by limiting the hours of labour of children under thirteen years of age, and compelling attendance at school, speedily brought in a higher class of schools and schoolmasters, and introduced more systematic methods of teaching as well as a wider range of subjects; so that now, in most such villages as Overglen, the common school education is fully equal to that of the town. But, at the time I speak of, matters were as I have described them. A rough knowledge of reading and writing, with, in some cases, the first four rules of arithmetic, was as much as most youths got. If, in addition to these, a boy could boast that he had "learned grammar," he was set down as one whose "bread was already baked," or else as one who was "determined to get his living with his coat on."

Our old schoolmaster did once, I recollect, attempt to form the senior scholars into an English history class. I was not in it, however, which I am sure I counted a piece of good fortune, for the spankings which were daily administered for badly learnt lessons made it decidedly unpopular and gave me a distaste for history, which continues to this day. I fear the dear old gentleman's attempt to teach us history was rather a failure; which was not greatly to be wondered at, considering that he knew nothing about teaching, and was pretty nearly as ignorant of the subject as any of his pupils. I mind, on one occasion, when the class was asked what Scotch Princess came to

England and was beheaded here, one smart youth, glad at last to hear a question that he knew he could answer, promptly shouted, "John the Baptist, Sir!" Poor fellow, the warming he got would, no doubt, rebuke his self-confidence, if it did not correct his history.

Flogging was an institution in those days, and it flourished. Our schoolmaster had only one assistant—a birch-rod—and I fancy it did most of the work. Yes; he had another. You never tasted "mahogany pie," I suppose? Well, it is not very nice; a very little satisfies one. A good many years have come and gone since I tasted any, but I have still a lively recollection of its flavour. It simply consists of a liberal knock on the head with a ruler flung by the master from the other end of the schoolroom. Woe to the culprit if it hit him; but still more woe if it hit the wrong head, as commonly happened, for then the master would call out:

"Tom Jones, bring my ruler back."

"Yes, Sir."

"Quick!"

"Yes, Sir."

But Tom could see no reason for hurrying himself. Very slowly he would stoop to pick up the obnoxious missile, handling it gingerly, as if it were red hot, pause to pick some imaginary dust from his trousers, then to straighten his jacket—then, having exhausted every discoverable means of delay, slowly march up to the desk, holding the ruler at arm's-length; but the watchful eye of the master noted the precise moment when the victim was within reach of the birch—whirr! whish! thwack!—and the unlucky youth returned to his seat with scalding tears in his eyes, and his fingers in his mouth.

But the capital punishment was "riding cock-horse." It was never inflicted except for very grave offences, and with imposing ceremonial. Lessons were stopped, seats and desks were moved, the boys were ranged in two rows facing each other; the youth whose privilege it was to be honoured with a "mount" was lifted on to the back of his stoutest schoolfellow; his breeks were pulled tight, or, in extreme cases, entirely removed; he was then borne slowly between the two rows of boys, followed by the master, who applied the birch with striking effect to the posteriors of the roaring delinquent. In reality, it was, perhaps, the least objectionable mode of punishment adopted. It was not dangerous, like a blow on the head with a ruler. It did no real harm, and the only inconvenience following it, was the being compelled for some hours to stand only—sitting being an impossible posture. But it was most hateful to us boys, chiefly on account of the supposed indignity of being "whipped like a baby;" and, rough ignorant villagers as we were, we were sufficiently English to prefer torture to disgrace.

I see the little son of our host with a question in his eyes. Now, Harry, what is it?

"Did you ever ride cock-horse, Sir?"

Ha, ha, ha! I thought so! It's very droll, is it not, Harry, to

think of a grey-haired old minister mounted on a boy's shoulders to have his back caned? But, bless you, my boy, I was not always an old man nor always a minister. Still I never rode cock-horse. I came very near it once, however. The "course" was formed and I was "mounted," when a flaw was discovered in the evidence on which I had been convicted, and I escaped; more by good fortune than justice, I daresay.

Was I ever flogged at all? O dear, yes; and once with such excellent effect that my shoulders were warmed, my English corrected, and my knowledge of Scripture improved by one process. It happened on this wise. We were standing up to read the eleventh chapter of John; it came to my turn to read the seventeenth verse, of which I very innocently gave a new version,—“Then when Jesus came, he found that he had lain in the grave four days *holiday*.” “Four days’ holiday!” exclaimed the master; “that’s just what you’d like, I warrant, you young shaver: I’ll give you four days’ holiday, and no mistake.” He did not though; but he gave me something else—something which stuck in the memory longer than the promised holiday would have done.

I am sorry for that incident now, because it has marred for me one of the most beautiful stories of the New Testament. I never read the eleventh of John, but there rises before my mind the vision of a group of grinning boys; the flashing eye of the stately old pedagogue; the sudden hush to the hum of voices in the schoolroom; the sickly odour of bread-crumbs and apples which, I can remember, was unusually strong at the time; the end of the particular form on which I was condemned to stand; and the stinging stroke of the master’s cane, which had been intended for my shoulders, but, owing to my dodging, fell on my head and made it bleed.

It has been a useful lesson to me, however. During the whole of my public life I have taken great interest in the religious education of the young; I have met them in Bible-classes, juvenile prayer-meetings, and evening parties; for thirty years I have rarely been absent from the Sunday-school; but in all my intercourse with children, it has been a burden and a care with me to prevent the connection of unpleasant associations with any part of Scripture. I have forbore or delayed to rebuke, even where rebuke was required, rather than run the risk of causing a child to combine a humiliating recollection with the words of Holy Writ.

Brethren, the Time is Short.

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not."—1 CORINTHIANS vii. 29, 30.

THE doctrine propounded in this text is this, that the shortness of time is a cogent argument for restraining the ardour of pursuit and possession of aught under the sun.

The pursuit of the business of life goes forward with an excess of energy causing a needless and premature waste of human life. Look upon the countenances of the thousands that throng the streets of a commercial city: the fear, the jealousy, the anxiety, the expectation, the desire, the hope, that are pictured in the faces you meet, and the intense earnestness that characterizes the movements of the throng as it brushes past, tell a tale of mental disquietude and positive suffering there is no mistaking. Or go into the shops, manufactories, and counting-houses—a glance will be sufficient to impress an observer with the fact that society is working itself on a high-pressure system which hurries forward human life to the goal with a force unnatural, therefore wearing it away before its time. Nor is this confined to a class. The spirit of unrest, and of onward, ever-onward, progress pervades all classes and all ages, from our schools upward into all the professions and all the trades of the busy world. To rise in the world, to make money enough and retire, would seem to be the all-pervading temper of men of business; and before this restless passion everything goes down that would obstruct their cause. Neither are matters much changed when *this* part of ambition has been reached.

The well-to-do man who has ceased to be absolutely breathless in pursuit, and who might be expected to be still and at rest, is not so. His passions are neither extinguished nor cooled, but they have turned into a new direction. Sensuous enjoyment now is indulged. Possession is reached, but the *love of possession*, and the idolatrous grasp which has taken hold of carnal things, so far from suffering diminution by time, grows into a harder incrustation around the heart. It is not merely money, or lands and houses; the thousand things in house, and family, and relationship, that the man of the world enjoys are leaned on, clung to, with his whole and now undivided energy. Creatures amiable and good, and things innocent in themselves, which it is a right and proper thing to value and use, are valued and used with a strength and *force of will* that becomes positively criminal.

He who best knew what is in man tells us "how hardly a rich man can enter heaven." *So hardly*, that it is only possible for the Almighty

Himself to bring him through—it is possible with God ! Few words, but fearfully expressive.

Now, it is not our intention to prosecute the subject further in a way of dealing with the great danger of a full cup ; at present we will take hold of Paul's argument in the text, to *moderate* this great and immoral pressure under which millions lie down every night and rise up every morning. And what is this ? " This, I say, brethren, the time is short ; it remaineth that they who have wives (or husbands) be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world as not abusing it ; for the fashion of this world passeth away."

Now, it is as if he had enlarged the sentiment he enunciated after this manner : " Are you married, and in that relation are you happy ? Yet, let your felicity not run wild as if there were no end, as if your lease of such sort of life were *ad perpetuam* ; keep thinking all the while, ' the time is short ; ' the hour is on the wing that must sever you twain for ever ;" and will not that consideration prompt *reason* to rise and assert its claim to be heard over natural affection when it tells you to enjoy *as if* you did not—*i.e.*, enjoy with a *chastened delight* ?

Or, do you weep ? Yea, Christian, but it is not for ever. Whatsoever causes the overflowing of your grief, " the time is short." " Weeping endures for a night only, joy cometh in the morning." Moderate your sorrow, for it is limited—limited it must be ; for " you shall obtain, in another land, gladness and joy, and sorrow and mourning shall flee away."

Do you rejoice ? But what is there under the sun to excite an *exuberance* of the joyous passion ? " The time is short." Whatsoever it may be that has waked up gladness of heart, if it is within the reign of time itself, it comes to an end. Short and uncertain, as short is your happiness, for it is based on what is hastening away and shall soon be gone. Moderate your joy. And ye who are the successful merchants, who buy well and profitably, and rejoice in your acquisitions, why be uplifted ? Restrain the joy of possession. Yours it is only for a short time ; it must pass into other hands ; you have but a loan of that in which you boast. " Brethren, the time is short." Love not the world. If any man love the world, the love of the Father is not in him. What do you possess which time shall not waste, and which the last fire shall not consume ? Is it " the world " you worship ? Are you then pantheists at heart, and is the world your god ? Well, but " the fashion thereof passeth away." Do you use the world ? Then take heed you do not *abuse* it by your excesses and squandering, and luxuriating in rioting and drunkenness ; for God is coming into this world to take account of the race that has inhabited it, how they have used its furniture ; whether for His glory whose it is, or for their own loss and everlasting destruction. " Brethren, the time is short."

II. Now, we encounter the worldling's maxim, which is in the

teeth of Paul's teaching—namely, "A short life and a merry!" We understand by a merry, a thoughtless life—*i.e.*, unperplexed, unencumbered with cares.

We reply, this maxim would be sound if man were just an animal, and no more; if he had no soul, and were he to drop as the beasts do, then were the ancients right: "Let us eat and drink, for to-morrow we die." And to this, the current of infidelity is rapidly driving along the unhappy crowds of those who, in our day, "professing themselves wise have become fools."

"If man were nothing and naught after death,
Then might the drunkard reel o'er his full bowl;
And when it's drain'd, fill up another to the brim,
And laugh at the poor bugbear, Death."

But if our short span of existence here passes away into another stage of being,—if the living, reasoning, inventive, ingenious spirit in man be deathless, therefore immortal,—to spend the introductory span to a ceaseless existence of happiness or misery, in dreaming away the days and nights, and giving to the winds sorrows, cares, and pleasure, as alike fugitive and soon to end, must be pronounced by all reasonable and calmly-reflective minds to be the very height of madness.

But you, my readers, you do not so believe. You know that you are on a journey to an eternal home of some sort beyond the grave. Well, and "the time you have to spend here is short." I suppose, if you were to embark for a foreign shore next week or month, you would henceforward pass up and down these streets with a mind little taken up about the city improvements, monuments reared, and blocks of buildings a-rearing. You would be earnestly setting about preparation in clothing, securing berths for the voyage, settling all outstanding claims among citizens you were soon to see no more for ever. And this would be the behaviour of rational beings. Yea, and your urgency in forwarding matters would increase with the nearness of the time of your departure. Now, is it not very extraordinary that the generality of our fellow-countrymen, who know that they must remove hence soon, and so soon that there may *not* be *one hour* to arrange for embarking on the river of Death, that we see them doing business by deeds and charters, with a fiery earnestness, as if drawn for eternity, and their heads and hands and hearts evidently as full as they can hold of plans, and purposes, and new discoveries, and delusive hopes, for the future, just as if—in fact, they could not do otherwise if they were certain that here they were to live always? And O, what need-be there is for raising a warning voice against this artificially-forced manner of life. What is it, do you think, which neutralises or counteracts Paul's sententiously-expressed wisdom in *their* minds: "Brethren, the time is short"? Is it not this, that they themselves have a good chance of spinning their thread out to many years to come? Yea, and upon this peradventure they hang up the matter of their eternity; aye, hang it up to take its chance! In truth, you treat it in a manner you would not treat one twenty shillings' worth of

property in danger. Why, a burning never takes place without sending the *uninsured* to the office, because, say you, it may be our premises next. But do mourning-hearses and processions passing our door to the grave daily startle us from our unthinking stupidity? No, never! You have a good, sound constitution, or you are of a long-lived generation—such indeed that every one of them died in old age; and you see no reason to doubt that it will be otherwise with you. Or, you are young, and it is not time to prepare for home beyond. Or, your affairs are in a chaotic state, you could not think of dying yet. Now, dear friends, stop and think: is not the world's manner of meeting Paul's aphorism, "Brethren, the time is short," just,—madness? What else is it? what else can it be? and is not this the god of this world blinding the eyes of them who believe not, lest they should see with their eyes, hear with their ears, be converted, and saved? The hour is at hand when you who have wives and husbands, and property, "will be as if you had none." You will be taking your last look from the dying bed, of wife, or husband, or children, or furniture, or bonds, or bills; and O, how changed then! All that interested you here shall have lost your heart; they shall have dropped away from it "*as if* of interest in the world you had none;" a vast vacuum shall be felt around you, and in advance of you "scenes surpassing fable, yet true;" but all so new, so strange, so overpowering, and so confounding to sense, that if your eternity has not been prepared for, you will wish in yourselves that you had no being, so terrible is the hour of passing away into the unseen and unknown! O, then, how will the past years of thorough and unchecked worldliness appear? How the repeated warnings, how the salutary alarms, how the kind monitions, how the faithful remonstrances, how the reproofs of conscience, that were drowned in the buzz of busy preparation for an extended residence on earth? How will you face the solemn review? for to hide you from it will be impossible: there will then be nothing to divert your wild, bewildered imagination. You *must* meet all this; you *must* look at it; look away you cannot; and "how will your heart endure or your hands be strong," as the panorama of all material creation is passing away behind you, never to be recalled, and God and you are on the point of meeting *alone*, to settle the accounts of your stewardship!

"Brethren, the time is short;" too short to be *all* devoted to the business of this passing world; too short to give it up to pleasures and amusements; and far too short to admit of our throwing away the precious *minutes*, not to be compared with mines of silver and gold. Short enough, I trow, for accomplishing the great business for which we were born: "to glorify God and to enjoy Him for ever." Short enough for exploring the wonders of creation and revelation—the two ponderous volumes which unfold His being, character, and will concerning us. Shall we, then, make it shorter by inventing means of disposing of it—shall I say of killing it. Short enough for the work of a Christian man's preparing himself, in knowledge and holiness, for the society he may any moment be called to join. The shortness

of time, my friends, is proverbial ; yet is it a thought to be shot into the hearts both of saints and sinners—not once a year, when the globe has encircled the central orb, but every day and every hour. No sentence is so glibly pronounced, and none so thoughtlessly spoken. So commonplace the words, “time is short,” that, unless when a conveyance is to start or a ship is clearing out from the docks to seaward, it carries not a particle of weight with it ; or when the tide of life is ebbing away, and the pulse has begun to give signs that a standstill is at hand. “So teach us to number our days that we may apply our hearts to wisdom.”

Three classes are to be addressed now.

First, to the young ; this subject is for you.

The text does not appear to be true from your point of view. Looking forward, time seems long and lazy too ; for the objects of desire you cherish are long of arriving. “Oh, when shall we be men and women !” And you would, if you could, at once leap forward and seize the prize. But let us tell you, dear young friends, if you shall ever reach old age, your opinions shall have undergone a strange revolution ; at *that* standpoint, how short will time appear then ! And if you now, presuming on the *length* of it, give no heed to good counsel now, so as to make good your escape from the wrath to come, and to lay up a foundation of Scriptural knowledge and experience, ah, how you shall lament your folly when too, too late ! “I called, and ye refused ; I have stretched out My hand, and ye did not regard : ye have set at nought all My counsel, and would have none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh : when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you : then shall they call upon Me, but I will not answer ; they shall seek Me early, but they shall not find Me.” Then, O ! then was the cry of the expiring sinner, “a world for an inch of time.”

Second, to the middle-aged ; this is for you.

“Brethren, the time is short”—*your time* is. Your sun has crossed the meridian, the best of your time is over, whatever you have made of it. To you, above all others, the evangelical exhortation to “redeem time” comes home with greatest force. Have you not lost large portions of it ? given to actual, necessary business more than its equitable share, and so much was lost to God and His cause, for which time was given you. You have lost, too, in do-nothing times, positive idleness ; and how much in pleasure-seeking, in pleasure-taking, in amusements, in matters of curiosity, and feeding the fancy ? You have been often startled at the cry of business claims, and you race to your post. But how often has the heavenly Master’s still small voice been heard, “Son, go work in My vineyard” ?

Now, then, fellow-Christians, advancing age presses hard upon your class. The road you have come you cannot retrace. O, no ! Whatever mistakes, neglects, or errors you have committed, there is no going back. Go, repentant son, daughter, to the fountain of Christ to

wash; blessed be God, *that* it is not *yet* too late. The scarlet and crimson shall faith's washing clear away; but what remains now *to be done*? Why, this: "To rejoice, as though you rejoiced not; to weep, as though you wept not; to possess, as though you possessed not." But withal, this too: "What thy hand findeth to do, do it with *thy might*." "Redeem, redeem the time," for it hastens. "Man runs from time, and time from man"—who knows in what this double flight shall end?

Third, to the aged Christians; this is for you as well.

Ye know whither ye are going. Jesus ye know, and He is the way. Ye are "justified by faith, ye have peace with God, and rejoice in hope of His glory." Boast not, however; nothing but grace—rich grace—bath done this for you. And you feel "the earthly house fading;" its rafters shake; small rents and crevices are in the walls, time has made; the comfortable abode it has been to you, it is not now nor ever can be any more. And you are prepared to remove. "Be patient, brethren; the coming of the Lord draweth on." Be found in waiting attitude, like the great, good soul, who answered the inquiry of a friend, "How are you?" saying, "I am waiting for *permission* to die!"

If you think the *time* is longer than it used to be, and the *way* longer than it used to be, and the *climate* colder than it used to be, and *faces* not so blithe and happy as they used to be, nor the *world*, take it all in all, what it once was, "brethren, the time is short;" all this will be mended shortly, and you shall get to where all shall be to your mind, and your mind to everybody and everything.

Meanwhile, do your best to the last minute, for Christ and Christianity, for that is the best and happiest thing on this side heaven.

ALIQUIS.

Cautions for Scientific Doubters of Holy Scripture.

THERE exists a large class of thoughtful men, whose minds revolt from the Bible as the expression of a Divine revelation, only because they see, or think they see, in it statements which are in open antagonism to the discoveries of modern science. Hence they turn from its pages with a feeling that it is behind the age, and that it must be looked upon as among the things which are exploded and past. Believing, for example, in man's genealogical descent, through endless evolutions, from one primordial germ; in man's prehistoric antiquity running back into thousands of centuries; in man's aboriginal state of savagery; and in other similar theories, they say, "The Bible contradicts these important discoveries of modern science, and therefore it cannot have been supernaturally inspired."

Such being the creed of certain scientific doubters, many others, who have little pretension to any real scientific attainments themselves, are so far influenced by the bold assertion, that their faith begins to stagger, and their reverence for Scripture gets gradually sapped and undermined. In this way doubt spreads, and unbelief becomes consolidated.

To such persons let me say—

CAUTION I.—Is it not possible that these new doctrines of science, which appear to you so contradictory to the Scriptures, may, after all, prove only ingenious guesses and imperfect speculations, capable of being very much modified, if not altogether displaced, by the prosecution of further researches?

Whatever the founders or devotees of these opinions may affirm to the contrary, it ought to be carefully noted that not one of their theories has yet been established on a basis which is beyond the reach of assault; not one has yet been universally accepted by scientific men as really incapable of dispute. It must be borne in mind that, among the teachings of science, there are some discoveries, such as Sir Isaac Newton's on the law of gravitation, and Harvey's on the circulation of the blood, which are, for all practical purposes, fixed and incontrovertible, while others are still before the world on probation—mere theories, based, it may be, upon the observation of a certain number of recognised facts, yet liable to be reversed by closer and fuller observations of a later date. It should be remembered that some of those scientific beliefs which it would have been high treason against science, a few years ago, to dispute, have now been altogether abandoned. In geology, for example, there have been many recent changes of opinions. Some years ago, no man of science would have risked his reputation for knowledge by speaking of the primitive rocks as fossiliferous, yet recent discoveries in Canada have compelled geologists to alter their belief; and now, no truly scientific student would dream of denying that organic remains may exist in the oldest and lowest rocks. It would be very easy to adduce other changes of belief in various departments of modern science.

I, therefore, lay before my hesitating and doubting friends the following appeal: "Take your stand upon facts such as these, and say, I will wait a little longer before I allow my mind to be disturbed and unsettled in its religious faith. Further inquiry and research may lead these very men whose writings now perplex me to modify or retract their opinions. If theories which are considered well established by science at one time have to be altered on a new set of grounds at another time, may I not reasonably hesitate before I grow either angry or sad at any of these alleged discrepancies with Scripture?"

In other words, whenever speculative opinions are not yet absolutely settled, the wisest course is to maintain an attitude of suspended judgment. That was a fine saying of the ancients, "God is patient

because He is eternal." We may say the same of truth also. Truth, when attacked by error, can afford to wait in patience; inasmuch as, during the progress of ages, all mistaken deductions naturally become corrected through a larger accumulation of facts.

Let us now, however, go a step farther, and appeal to those who have no suspended judgment upon these opinions, but who hold them in a fixed and firm belief, which refuses all place for such an argument as that just given. I must not for a moment be supposed to yield to those beliefs; for they certainly are not yet established upon a basis which is definite and incontrovertible. But I assume the very worst that can be conceived, and suppose, for argument's sake, that they *are* proved; and I meet such scientific doubters on their own grounds.

CAUTION II.—Is it not right and reasonable, in that case, to distinguish between the *substance* of Revelation as delivered by God, and the *Interpretations* of that Revelation as deduced by man?

Few mistakes have produced greater misunderstandings between religion and science than the confusion of these two subjects. Yet it is a mistake of which, until very lately, the Church has been herself guilty. It was so in the days of St. Augustine, when, on the ground of a popular and old-fashioned interpretation of Scripture, that ancient father of the Church thought it heresy to believe the world to be a globe. It was the same in the days of Columbus, when an ecclesiastical conclave in the Dominican convent of Salamanca actually contended that his discoveries could not be true, otherwise St. Jerome and St. Augustine must have been wrong. It was the same in the days of Galileo, when the Inquisition of Rome committed that philosopher to prison, and obliged him, as a saving penance, to repeat once a week during three years the seven penitential psalms, simply because his discoveries were supposed to contradict Divine revelation. Whereas the fact was, that in all these cases the progress of scientific discovery did not contradict Revelation itself, but only the hereditary and traditional interpretation of certain texts, which, in no true sense, required such a meaning to be put upon them.

Is it to be wondered at, then, if, under treatment so unreasonable, the scientific men of those days should have begun to feel a silent contempt for theology, or to entertain secret thoughts of scepticism? And can anyone be surprised if a like dogmatism on the part of the Church in the present day should produce, even in a more aggravated form, the same results?

How often, for example, have men of science been driven into scepticism by the adherence of theologians to the belief that the Bible teaches the age of the world to be only 6,000 years, when, in reality, it does no such thing! Again, that it necessitates our holding the Noachian deluge to have been co-extensive with the entire surface of the globe, notwithstanding it may be clearly shown that its language, properly interpreted, compels no such opinion! And again, that we must needs believe from Scripture in the recomposition of our bodies

at the general resurrection, out of the identical particles which belonged to them ages before, although, by the chemistry of nature, many of those particles must have become absorbed into a succession of other bodies also! The reiteration of such statements as these, as though they were the necessary teachings of the Bible, has produced much needless antagonism to revelation.

I know that some men of science object to these theological modifications of old interpretation as illegitimate and unconscientious, especially in such a case as that of the non-universality of the Noachian deluge, the language concerning which they maintain to be utterly incapable of any such change. This is an assertion which is very easily made. The answer to it, however, is both easy and indisputable. For many years before the era of modern geology, and long before any apparent necessity arose for this change of interpretation from the progress of science, both Bishop Stillingfleet, A.D. 1662, in his *Origines Sacrae*, and Matthew Poole, A.D. 1680, in his *Annotations*, alike maintained the probability of it.

But even if it had been otherwise, why should not the improved knowledge of our present age permit us to reconsider traditional views of the meaning of ancient authors? Indeed, why do I ask the question, when it is already allowed in secular literature? Is not every student of Herodotus, for example, well aware how certain passages in his writings, which used to be interpreted in one way, have now come to be looked at in quite a different light, through our comparatively recent explorations of Egypt and Assyria? By this means some of his passages which were formerly obscure, have at last become intelligible. Others, though apparently plain before, we discover to be no less plain still, notwithstanding we find ourselves obliged to interpret them differently. Well, then, if we possess this right to alter old interpretations of the words of classic authors, without impeaching the veracity of their writings, why may we not have the same liberty in regard to the sacred writers? Inspiration has nothing to do with the question. It is a simple affair of grammatical investigation and of literary criticism, to both of which processes the Bible is necessarily subject quite as much as any other book.

The propriety, for example, of our interpreting the Hebrew word "*yom*," in the first chapter of Genesis, not as a natural day, but as an epoch of extended duration (whether agreeable to the deductions of science or not), is merely a question of criticism. So with the creation of inorganic matter, as described in the first verse of that chapter. Whether those grand words, "In the beginning," may not justly be referred to a primeval period of unnamed length, during which all the molecular atoms and physical forces of the universe were originated, and passed through a succession of indefinitely numerous transformations, until the heavenly bodies had been arranged in their present orbits; or whether they oblige us to believe in an immediate and sudden act of creational construction, by which every world in its

orbit was perfected at once; these are questions of consideration which may be fairly and honestly discussed. That the latter opinion should have been held by our old interpreters does not at all guarantee its correctness; while the circumstance that modern interpreters have adopted the former opinion, suggests no reason of itself why they should be wrong. In like manner, whether our old traditional belief of there having been six distinct and separate acts of suddenly perfected creation (as apparently related in that chapter), be so imperatively bound up with the text of Scripture, that the whole truth of revelation must stand or fall by the issue; or whether the belief that one slowly and continuously acting series of evolutionary creative movements, marked out into six distinctive groups as they passed from one to the other, may not be an equally just and honest exposition of the chapter;—this is as plain a question for literary and grammatical criticism as anything which belongs to a passage in the Greek text of Herodotus can be.

It does not devolve upon me in this place to discuss the question whether a similar difference of interpretation may exist with reference to the next two chapters of Genesis; *i.e.*, whether they contain records of actual facts in a historical narrative or records of truth conveyed under a form of sacred allegory. It is quite sufficient to allege that in either case they may have been equally well inspired by the Holy Spirit, and have substantially imparted the same moral teaching. That point must be decided by fair investigation, and by an honest literary criticism of the text. All I want to impress upon men of modern science is, that not every old interpretation of Scripture is necessarily its true meaning. The interpretation is of man, and may be false. The revelation is from God, and must, so far, be true. Hence, if I were speaking to professed *believers*, I should say: "Cease your dogmatic enforcement of mere traditional interpretation; and when science has unmistakably demonstrated that you are wrong, do not denounce her as heretical, because she seems to you to differ from the Bible; for it may be neither science nor the Bible which need correction, but only your own mistaken interpretation." Speaking, however, as I now do, to *doubters*, I put it rather the other way, saying: "Do not think that revelation is responsible for all the opinions which a past age, more ignorant than our own, may have fastened upon it. Do not be alienated from the Word of God, because intolerance and ignorance may have forced it to teach as divinely true what you know to be philosophically false. If the time has arrived when, as in the days of Galileo, we must surrender some of the popular interpretations of Scripture, do not suppose that such a change of interpretation is feigned, or that it necessarily affects the substance of what has been revealed; do not say that revelation is itself in fault, but confess at once that the mistake may have rather arisen out of man's imperfect conception of its true meaning."

We may now advance a step farther.

CAUTION III.—In reading the Bible it is of the greatest importance to remember that it was written under Divine Inspiration, not to give us an exact outline of science, or a condensed handbook of philosophy, but to provide us with a revelation of moral and spiritual truth for the purpose of our salvation. Consequently, as time goes forward, and fresh researches into the fields of nature open out new discoveries of physical phenomena, these two spheres of knowledge—the one natural, the other supernatural—being distinct from the beginning, need never interfere with or contradict one another.

It appears to me that this, after all, is the best and safest ground on which to rest; and especially the best to place before the more advanced students of science. Archbishop Whately brings it out with his usual clearness in one of his Essays, where he says, "We must not expect to learn anything from revelation, except what, in a religious point of view, it is practically important for us to know. Of other inquiries there are some, such as those respecting the laws of nature, which it is safe and laudable to pursue by other means within our reach; by the light of reason, aided by observation and experiment. Only let no one seek for a system of astronomy, or of geology, or of any other branch of physical science, in the Scriptures, which were designed to teach men not natural philosophy, but religion. Nor let them be forced into the service of any particular theory on those subjects; nor, again, complained of, for not furnishing sufficient information on such points. Nor let any jealous fears be cherished, lest the pursuits of science should interfere with revelation. We may be confident that a judicious and honest search after truth, conducted without any unfair prejudice or invidious design, can never ultimately lead to any conclusion that is really irreconcilable with a true revelation. But so totally distinct are the objects respectively proposed, that innumerable varieties of opinion on scientific subjects may, and in fact do exist, among men who are all sincerely agreed in acknowledging the authority of Scripture."

Bishop Horsley, in his thirty-ninth Sermon, has similar remarks, made with equal clearness, though with less of cautious reserve, when he says, "Divine revelation which is, in other words, a discovery of some parts of God's own knowledge made by Himself, notwithstanding that fallible men have been the instruments of the communication, must be perfectly free from all mixture of human ignorance and error in the particular subject in which the discovery is made. The discovery may, and, unless the powers of the human mind were infinite, it cannot but be, limited and partial; but as far as it extends it must be accurate; for a false proposition or mistake is the reverse of a discovery. In whatever relates, therefore, to religion, either in theory or practice, the knowledge of the sacred writers was infallible as far as it extended; or their inspiration had been a pretence. But on other subjects, not immediately connected with theology or morals,

it is by no means certain that they were equally enlightened. The apostles and prophets might be sufficiently qualified for the task assigned them as teachers of that wisdom which 'maketh wise to salvation;' though in the structure and mechanism of the material world they were less instructed than Copernicus or Newton. Want of information in the profane sciences may, for anything that appears to the contrary, be perfectly consistent with the plenary inspiration of a religious teacher; since it is not all knowledge, but religious knowledge only, that such a teacher is sent to propagate and improve."

Addressing myself, therefore, to all philosophical doubters, let me say, "Disentangle your minds from the idea that Scripture is dependent for its verification upon the discoveries of science, or that science is dependent for its reception upon the words of Scripture. These two centres of thought are separated by their own respective functions; being neither coterminous on the one hand, nor rival and hostile on the other. Suppose, for the sake of argument, that a new revelation were to be given us, and that, in an outburst of inspiration, the writer or speaker were to describe the dew as falling, or the work of creation as finished, would there be any reasonable grounds for rejecting his testimony as to the spiritual truth he announced, because science has discovered that dew never falls, or that vast beds of chalk are still being deposited in the bottom of the Atlantic Ocean? Would he not be able very fairly to reply that his mission was not scientific, but religious? Credentials of another kind might, of course, be properly demanded, before the revelation was acknowledged. But, surely, if those were satisfactorily evidenced, it would be in the highest degree unreasonable to reject them upon grounds which had nothing whatever to do with the specific purposes for which he had been sent.

Let me illustrate this by certain difficulties which attend our calculations of Biblical chronology in the early history of mankind. Every student of this subject is aware that there are two versions of the Old Testament: the one Hebrew, from which our English Bible has been translated; the other Greek, which was translated from an old Hebrew text 200 years B.C. Now these two versions vary in their accounts of the world's chronology between Adam and Abraham by many centuries. Such being the case, we must infer one of two things; either that systems of chronology are foreign to the purposes of Divine Revelation; or that, while important and necessary to it, the whole subject of its early settlement is uncertain and imperfect. The last supposition is, from the nature of the case, incredible. Hence, the only practical inference is, that the early chronology of mankind remains an undetermined quantity in Scripture, and that science may therefore pursue its researches into archæology without giving any just offence to our faith in the Bible as a revelation of eternal truth.

Why should there be any difficulty in this? The secrets of science are discoverable by reason alone, requiring no powers of discernment

beyond those which are communicated by the natural gifts of human genius. But Revelation is the communication of truths which had otherwise been unknown to human genius, and which are totally distinct from all scientific phenomena. If theologians would only unite with philosophers on this platform, each being content to occupy their own ground without ill-will or jealousy, the future would be full of hope. If the defenders of Divine Revelation would but give up attempting to prove that the Bible is as necessarily a guide upon scientific as it is upon religious questions; and if, on the other hand, all students of physical philosophy would but give up despising the Bible as a revelation from God, because parts of it may not exactly fit into some of their own scientific discoveries, we should then have conciliation on both sides without compromise, and each would learn wisely to respect the other. It would then be seen that science pursued carefully, and Revelation interpreted rightly, alike utters the voice of truth in its own respective department; and that while their ranges and spheres of thought are distinct, they nevertheless both belong to one unchanging and everlasting empire.

Let me briefly add a fourth and concluding caution.

CAUTION IV.—If there are certain limits to the range of scientific inquiry, as there certainly appear to be, may we not reasonably say to men of science, “You discover, classify, and explain the various phenomena of nature; you show that there are fixed and invariable sequences following the same prescribed conditions throughout the whole universe; you reduce all these to order, and trace them up to their primeval causes: but what those causes really are, or how and why they act in these various ways, you cannot explain. For example, what can science do more than say that a body falls to the ground by gravitation? or that certain substances are related to one another by laws of chemical affinity? Yet what explanation can it give of the *raison d'être* of those forces? Under such circumstances, therefore, may we not turn from science with a conviction that we have reached the limits of its power, and seek some other teacher upon the subject? Primal causation being unaccounted for scientifically, may we not place ourselves, for this discovery, under the teaching of Divine revelation, which, instead of speaking to us about force, or matter, or gravitation, or chemical affinities, simply discourses of the will and power of God?”

What I mean by this is, that as there are definite points beyond which scientific inquiry is unable to penetrate, we have no right to be blamed if we look into Holy Scripture without any scientific bias as to one theory or another, and simply accept its teaching upon the existence of a first great cause which has wisely ordained causation in the manner in which we find it working. Where the one witness ends, the other begins. Is there anything, then, either unreasonable or unphilosophical in our passing from the one to the other?

That this position is true, no philosopher will dispute. For example, with reference to the evolution theory, we have Professor Tyndall's admission that it "does not solve the mystery of the universe. At bottom it does nothing more than transport the conception of life's origin to an indefinitely distant past." And as to the development of life from a primordial germ, he adds, "If this were true, it would not be final. The human imagination would infallibly look beyond the germ and inquire into the history of its genesis." In other words, science, with all its powers, finds itself here at fault. It comes up at last to a point, where it is obliged to confess that its discoveries end, where great questions are beyond its range of thought, and are utterly incapable of solution. If at that point, therefore, we turn to Divine revelation, we must not expect to find in it the solution of the mystery couched in any terms that are scientific. We may well be content with what we find; and say, in the words of the Psalmist, "How manifold are Thy works! in wisdom hast Thou made them all!"*

In conclusion, then, let me beg all doubters to weigh these foregoing cautions with conscientious care. Let them reflect (1) that some of their difficulties need not yet be a burden to them; inasmuch as they only rest on scientific speculations, which, however plausible, have not at present been universally accredited even by scientific men themselves. They can, therefore, well afford to put them aside and wait. Let them reflect (2) that some of these so-called difficulties are no difficulties at all; being merely a conflict of science with false interpretations of Scripture, and not with Scripture itself. Let them reflect (3) that it was not in the nature or purpose of God's revelation to make definite communications to the world about science, but only to "make men wise to salvation" through the discovery of religious truth. (4) That as there is a certain point at which science itself fails, leaving a mystery in the forces of the universe which are humanly incapable of solution, we have a right to turn to another teacher, and seek their true solution, apart from all science, in the revelation of God's Holy Word. Hence I would say to the philosopher, "Do not reject your Bible, if it should be found sometimes to fail in a purpose for which it was never really designed. That would be disingenuous and unfair. Seeing that the Bible is a revelation of God upon points of Divine knowledge which are, of themselves, beyond any full and certain discovery by man, do not examine it as students of science, but as immortal beings turning to a Father's book which has been provided to make His children wise for eternity. Neither use the Bible as a test and touchstone for the truth of science, nor science as an engine of attack against the authority of the Bible. Use them, rather, harmoniously, as the representations of two distinct and separate realms in one great empire of truth; and then, by the blessing of God, you will not only find your doubts remove, but faith will rise upward on strong and buoyant wing."—From *Cautions for Doubters*. By REV. J. H. TITCOMB: Religious Tract Society.

* Psalm civ. 24.

The Attainment of the Image of the Heavenly.*

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49.

THE great hindrance to our reception of the full power of these words lies in the difficulty of realising them as a present fact of experience. We look into our life as it is, and in its selfishness and unbelief we trace the marked features of the image of the earthy, with but few signs of the heavenly. We fancy that death is the great magician, at whose touch the earthy will fall, and we shall be transfigured into the image of the heavenly. And by thus transferring this grand hope entirely to the future, we lose its present power. We do not, and cannot feel the strong conviction that we, who are here to-day, are the very beings who shall wear the noble image of the Christ, until we have learned to read the signs of that transformation as a change already commenced, and advancing to its completion. Now, if we look at this hope in the light in which Paul regarded it, we shall find that he contemplated the change from the earthy to the heavenly as actually begun; and if we can illustrate his words in that aspect, they will come home to our hearts with a living and present power. We find that the ground on which Paul founded this hope was in the divine law of progress, which he states in verse 46 of this chapter, "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Let us look for a moment into the way in which that great law—first the natural, and then the spiritual—affords a proof that we shall bear the image of the heavenly, and then we shall see the signs that that change has begun. Paul illustrates it by referring to the order of human history—first Adam, then Christ. "The first man, Adam, was made a living soul;" and the word "soul" here used is the same that in the 14th verse of the second chapter of the first of these epistles is rendered "natural man." The *first* man, then, had reason, the sense of right, the power of subduing nature, &c., powers simply natural; but the second man was made "a quickening spirit." Christ, the great Head of redeemed man, came to elevate him above the natural into fellowship with the spiritual world—into communion with the Father and Sonship of God. *There* is the indication of the great law of progression, first the natural, then the spiritual. But the apostle goes farther. In saying, "We have borne the image of the earthy," he implies that the law is seen not only in the order of history, but in the individual life of the Christian man. We were once merely natural; endowed, it is true, with reason, with the power of discriminating the right from the wrong, but under the sway of passion or ambition we knew nothing of the

* From "Sermons by the late Rev. E. L. Hull. Third Series. Nisbet & Co.

higher spiritual world. Then, quickened by the grace of God in Christ, we became spiritual, rose into fellowship with God, and became inspired with hopes which stretch into eternity. There, again, we see the law of progress—first the natural, then the spiritual. It is on that law, thus manifested in the individual Christian life, that I think Paul founds the great hope expressed in our text. His argument seems to be this, Because the quickening Spirit of Christ is forming His image in us now, although its perfection may be hindered by the earthy nature, we know by the eternal law of God—first the natural, and then the spiritual—that the earthy shall perish, and we shall wear the image of the heavenly. And hence we see how he regarded that hope, not as to be suddenly consummated by the magic of death, but as already commenced and advancing towards its completeness. He regarded the Christian life here as only in a state of infancy, whose manhood would be reached in eternity, but still a life which even now was growing into the likeness of the Saviour; for that life, to some extent, exists underneath our weakness, and sorrow, and effort. We are more heavenly when we weep tears of bitter sorrow over a departed friend, than if we were too hard for tears at all. We are more heavenly when we feel the burden of sin than if our hearts were too stony to shudder at it. We are more heavenly when we are saddened by the consciousness of our heartlessness, than if in present ease and self-contentment we did not know that we were cold. In every deep aspiration, in every wrestling effort, in every strong endeavour of the spiritual man, Paul saw the heavenly nature breaking through the earthy, waiting only the last stroke of death to shine out in full lustre, when the crosses shall be changed to crowns, and the scars of conflict shall become trophies of victory. Just as the flowers that will open in beauty beneath the sunshine of summer are folded in the dark buds which are beaten and tossed in the winter winds; just as the strength of will, and fire of feeling, and power of vision of the man are hidden in the child, so the heavenly life is within us now; and, because it is there, it is possible for us to reach the full-formed image of the heavenly.

It is in that aspect I wish to try and illustrate the words of my text, so that they may be brought home to our hearts as a hope, the fulfilment of which we may gradually achieve day by day. They present to us two points of thought:—

I. *The great aim of Christian aspiration*—"to bear the image of the heavenly." The heavenly nature within us now must aspire after its own completion in the perfect image of the Lord. That is the first fact for illustration, and I shall try to illustrate it by showing the manner in which this nature manifests its life, and begins its progress in this deep and constant aspiration.

A momentary glance into spiritual experience will show how the desire to be like Christ is the deepest of all the longings of the soul. We yearn for rest, but mere rest would never content the Christian.

We long for action, for the power of unbounded service, for a sphere of divine obedience into which we could pour all the energies of our nature, and for a spiritual body in which weariness would never impede the fiery impulses of the soul. We pine after happiness, but all the happiness which poet's fancy ever pictured—all visions of eternal song and undying beauty would fail by themselves to content the spirit that has once been touched by the quickening power of God. But there is a yet deeper longing than these—we want to become holier, to become stronger and more heavenly men; we want to be able to cast off the old garment of the earthy, and become pure as Christ is pure. We long for a life rising into the likeness of the Son of God; *that* is the deepest and most imperious demand of the spiritual man. But we have to see how this is not merely the deepest, but the all-embracing aim of Christian aspiration. Every prayer for light breathed before the veiled mystery of the world—every cry for blessedness uttered by the restless soul—every longing for strength coming from the heart conscious of its weakness, is gathered up and centred in the mighty aim to bear the image of the Lord. In brief, the whole of the heavenly nature hidden in man pants after the likeness of Christ, and thus this becomes the strongest, all-embracing object of aspiration. In illustration of this, let us observe that the image of Christ, the heavenly One, has three great features: *Divine Vision*, for He ever beheld the Father and the spiritual world; *Divine Love*, for He ever rested in the love of the Father; *Divine Power*, for He overcame temptation and suffering, and amid their fiercest onset, proved Himself their King. In the attainment of these is comprised all the longings of the Christian soul.

(1.) By *Divine Vision* I mean the spiritual insight that realises the presence of God and the unseen world; and you know how deeply that is an object of Christian aspiration. We seldom feel as we would the real nearness of the Father—seldom reach that state so wonderfully expressed in the Bible when speaking of Enoch, “a walk with God.” There are, indeed, brief moments when we do realise the overshadowing presence of the everlasting wings, and seem to breathe the very atmosphere of the Divine; but far oftener are we subject to those moods of spirit in which the sense of God seems to have vanished—times when we strive to pray, and prayer recoils like a mockery on the cold unbelief of the heart,—times in which the sublime reality of the Father's presence is veiled, when the earth no longer shines with His glory, and we feel alone, awfully alone! And who does not know that he has far too feeble an apprehension of the spiritual world? Who of us is there that often realises the things not seen on which Paul gazed when he said, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory”? We feel the hard material resistance of the earthy, while, were our spiritual vision strong, it would appear but as a shadow. We stand in blind bewildered grief before the veil of adver-

sity, while, had we the keen, clear eye of faith in the spiritual world which surrounds us, we should be able, in quiet blessedness, to trace the glorious pattern which sorrow is weaving for us. Thus, to gain this vision is a profound longing of the soul. And what does it mean but a desire for the image of Christ? It is true enough we cannot see God and the radiance of eternity with the bodily eye; but were we like Christ, we should apprehend them mightily, through the sympathies of the soul. Jesus ever saw the Father, and beheld His glory above the mist and tumult of His earthly life. The unseen world was present to His vision, and its music fell on His path because His soul was ever in sympathy with the heavenly. To be like Him is to have the eye of the spirit open to that Divine vision. Thus, all longings to realise the Father, all prayer for a present sense of the invisible, all passionate outcries for more light wrung from us by the dark mysteries of failure and sorrow are the aspirations of the heavenly nature within us yearning for the image of the Lord.

(2.) *Divine Love.* We admit always and often feel the feebleness of our love to God, but perhaps we do not see in how many ways we almost unconsciously aspire after a deeper love. God's love to us, and our love to Him, seem frequently such shadowy and unreal things, that we get to speak of them in a hollow, conventional way, until they lose all meaning, as the greatest ideas will if we habitually trifle with them. Yet, what *but* the love of God can really fill the soul? What means our perpetual unrest? Why that constant reaching forward of the spirit after the unattained? Why the palling of the taste which success never satisfies? Why that pining, amid all that may be gratifying to the senses, for some emotion that shall fill the soul? How is it that even the purest earthly happiness only places us on a higher peak from which to scan the heavens? Does it not all indicate an insatiable yearning after that love of God which alone can fill us? "Oh, that Thou wouldest rend the heavens and come down," is the deepest cry of the heart. In pursuit of everything short of the fulness of the Divine love,

"Man never is, but always to be blest,"

We long for an inner joy that would bear us above the crowd of troubles, anxieties, and cares. We long to realise the love of the Father resting with its calm blessedness on the heart. We long for the sympathy of the Eternal which would beat like a pulse of omnipotence through our natures. And in all these longings we are really aspiring after the image of Christ. He was grandly calm amid the weariness and turmoil of His life, for His spirit reposed on the Father's love. Little help or sympathy had He here. The poor fellowship of those fishermen was all the human friendship He had. Often was He alone—alone through nights on the mountains, and yet, as He said, "not alone," because the Father was with Him. A deep, eternal peace abode in His soul, though all around Him raged the tempest of hatred and the fire of scorn. Coming from those

mysterious hours of His agony, and in front of the very cross itself, He said to the troubled disciples, "My peace I give unto you." Oh, verily, in that blessedness, in the midst of suffering, and peace in the heart of sorrow; as seen in the man Christ Jesus, we behold the out-shining of the blessedness of the Divine love, and therefore is it not true that all our longings for perfect rest and fellowship and blessedness which that love alone can give are the movements of the heavenly nature aspiring after the image of the Lord?

(3.) *Divine Power.* We all aspire after that. We want power to carry out our resolves—to hold the reins of the body—so to realise the grandeur of eternity as to be able to cast aside the temptations of present expediency. He has known but little of the earnestness of Christian life who has not at times bewailed his spiritual infirmities with bitter tears of self-contempt. Jesus was a king—a conquering king—over all the temptations which, as man, beset His path. Whence came that regal power in Christ after which we aspire—that resolute, instant resistance—that elevation above social influences—that calm endurance of suffering, but from self-surrender to the will, and reliance on the power of the Father whose love had ordered His course? Because He was the Priest, He was the King; because He offered up Himself as a sacrifice to God, yielded Himself utterly to His will, and delighted to do that will at the cost of all that was enticing to His human nature. Herein again He is our example. Every effort we make to resist temptation, and to do God's will in defiance of suffering; every opposition to the subtle allurements of the carnal; every endeavour to live out our convictions notwithstanding obloquy and derision; every sacrifice of desire for the sake of principle—spring from the aspiration of the spiritual nature after the likeness of Christ. Thus the one comprehensive aim of the Christian is the attainment of the "image of the heavenly."

II. *The great hindrance to its attainment.* "The image of the earthy." By this Paul manifestly means the body of corruption. Here let us observe that the body is felt to be a hindrance towards the attainment of the heavenly only by the man who has been quickened into spiritual aspiration. The doctrine that sin is the inevitable result of the clothing of the soul in the body is false and unchristian. The earthly bodily life was meant to be an education for the higher spiritual life. But sin has broken the harmony of nature, and changed transfiguration into death and corruption. Hence two results. (1.) *The tendency of the body to limit aspiration to the earthy.* To the unspiritual man this visible material world is all—his universe is confined by the narrow limits of mortality. Against this tendency of the earthy image the Christian fights. Touched by the inspiration of the Heavenly, he realises the weight and weariness of the body, and its inability to respond to the higher impulses of the spirit; he feels the pressure of thoughts which transcend all words, and of emotions too great for utterance. (2.) *The tendency of the body to become an aid to the sin of the soul.* Look, again, at the unspiritual

man. He is the slave of the earthy. He feels not the spiritual world at all—is careless of everything that is not connected with the visible and apparent; in fact, disbelieves in it as unreal. Hence the constant temptation to treat sin lightly as an imaginary thing, and righteousness as an unpractical ideal—both of them as belonging to the shadowy region of the unseen and the uncertain. Then remember how habitual earthy impulses perpetuate temptations which may at last so master a man as to render him defiant in his sin. But even in the purest and most spiritual man, the tendency of the earthy image is to shut out the invisible world and darken the heavenly vision—to make him repine—rebel—and often grow faithless. Hence Paul says, “Flesh and blood cannot inherit the kingdom of God.”

What, then, should be the ruling purpose of our lives? If it be true that the heavenly nature within us yearns for its completion in the “image of the heavenly,” and if it be true that the “image of the earthy” impedes its development, how is it possible that life may be a constant progress towards the likeness of the Lord? Take three hints in closing.

Our aspirations must be earnest and real. Forget not that what we sincerely aspire to be, we may become. In quiet hours of meditation think often of the glorious heights of being to which the Eternal Spirit is leading you—fellowship with Christ—heirship of God! Before the splendour of that vision the spirit faints and falters, and it is only by the strengthening energy of prayer that we can stand before its glory. Prayer is the life-cry of the heavenly soul. In prayer it unfolds its wings. And be not discouraged by its apparent failures, for the answers to many prayers are hidden in us now amid the clouds of conflict, but they will shine out by-and-bye when the warfare is hushed and the victory won.

Practical endeavour. Meditation alone will do but little. We must wield the “sword of the Spirit.” Every conquered temptation, every resisted rebellion, every suppressed murmur, is helping to form within us the image of the Heavenly. Little of this may be visible amid the daily toil and common round of life, but the man who is thus fighting is a spiritual hero, and his common life is a sublime endeavour. He is building up an eternal habitation, although the earthly scaffolding may hide his work.

God aids us by the discipline of life. By trials, failures, disappointments, sufferings, He is breaking away the image of the earthy. Many strokes may be needed; but as the form of immortal loveliness lies concealed in the block of stone and is being moulded stroke by stroke by the sculptor’s genius, so the heavenly form in man is being developed by the Eternal Sculptor, who by His discipline is unveiling in us the image of His Son. “As we have borne the image of the earthy, we shall also bear the image of the heavenly.”

Life.

LIFE, properly speaking, is a mode of existence, not a separate existence itself. Matter becomes alive, and becomes dead without a single particle being destroyed: there is no such thing as annihilation in the material world. What the mysterious principle is we know not. Biologists imagine they are on the eve of discovering what it is: so have they long been, and so probably they will long continue. The most powerful microscope fails to observe, and the most careful analysis to detect, what this subtle something is that causes so great a distinction between the inorganic material and the protoplasmic cell.

But its power is evident. Life brings matter under new laws; as in the tree, which grows upward instead of tending downwards. Life gives beauty of form; as in the daisy, with its regular shape and charming tints. Life gives fragrance—it transforms inodorous earth to the sweet rose. Instead of the motionless clod, it sends the antelope fleeing gracefully before the wind; instead of unbroken stillness, life fills the air with the nightingale's melody. We look at the corpse; eyes are there but they see not, ears but they hear not, there is a heart which responds not to tenderness: and instead of beauty there is all the horror of corruption, till the dearest is compelled to say—"Bury my dead out of my sight." And there is a living man—strong, beautiful, quick to discern, overflowing with affection, whom we greet with pleasure and love. Whence the difference? All lies in that mysterious something: and yet something is hardly the word for the unspeakable mystery we call life!

There is spiritual as well as material existence. Of spirits we know next to nothing beyond what is taught in Scripture. Their existence is there asserted. God is a spirit. Angels are all ministering spirits. Man is a compound being, belonging to both regions, having a spiritual as well as a material nature. Is it unreasonable to suppose that spirit may exist, as matter does, in two forms or modes, as dead and as living? Life means something other than existence. Consciousness is a property of spirit, as gravitation is of matter. And a conscious spirit may exist in an ignoble state called death, as well as in a more glorious condition called life.

As death in matter means not annihilation, nor the destruction of its properties, but only another mode of existence, so is it in spirit. In the New Testament the words are assuredly so used. The Apostle Paul speaks of those who were dead and had been quickened. Assuredly he does not mean that they had been out of existence, or even of consciousness, and then called into existence and consciousness; but rather that they had been born into a new condition of spiritual existence. Life brings spirits under new laws; now thoughts

and feelings tend upward rather than downward; the righteous flourish as a palm-tree. Life gives to the spirit form, and fragrance, and beauty. Life arouses the spirit from the lethargy of sin, and "maketh my feet like unto hinds' feet," to run in His ways. Life quickens the spirit to soar upwards with one perpetual song of praise. What the corpse is to the living man, just such is the unconverted soul to the quickened child of God. Now he sees Christ, listens to His words, grows in conformity to Him, and his heart is awakened to the constraining power of His love. True, these are figurative expressions; but our mental capacity is equal to none other on spiritual existence. The very name spirit is figurative.

Thus, everlasting life is a proper term to use in reference to an immortal soul. It means, spirit existing for ever alive. Everlasting death is equally and awfully appropriate. It means, spirit existing for ever dead, and, alas! not without its unalienable property of self-consciousness.

The life of the soul is the Holy Spirit revealing Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." The soul of the unbeliever exists, and is conscious of pleasure and pain, but never attains the noble state called life in spiritual existence. Our Lord said, "I am the resurrection and the life: *he that believeth in me though he were dead*" (this clause should be studied) "yet shall he live; and whosoever liveth and believeth in me shall never die."

Short Notes.

THE PAPACY AND THE CIVIL POWER.—The conflict between the civil power and the Pope, the Jesuits, and the Ultramontanes, is increasing both in dimensions and in intensity. The ambitious attempt to establish spiritual despotism in the nineteenth century by the Syllabus and the dogma of Infallibility, has recoiled on the heads of its authors, and will probably be found to inflict a more fatal blow on the Papacy than all the political convulsions which have assailed it for centuries. The German Government, although two-thirds of the people are Roman Catholics, have not hesitated to proceed to extremities with the contumacious bishops. After having inflicted repeated fines on Archbishop Ludochowski for infraction of the ecclesiastical laws which have recently been passed, they have at length transferred him to gaol. The Bishop of Treves, proving equally refractory, and declaring that, although supported by the State, he would not obey its laws, has been dealt with in the same manner. The Federal Council, moreover,

has just passed another Bill, ordaining that Ecclesiastics who have been convicted of offences against the laws shall lose their nationality, and be subject to banishment from the German territory.

In Austria, the Pope experiences the same stern and unflinching resistance. It is not long since the Emperor was induced to accept a concordat which gave the Pope the absolute control of education, and established his supremacy in all the relations of life. The empire has now acquired a free constitution and liberal institutions, and one of the first uses the national representatives have made of their power has been to tear up the concordat, and to adopt the resolution of freeing the country from the galling yoke of Rome, by rendering the ecclesiastical power subordinate to the authority of the State. As might have been expected, such a movement has incensed the Vatican, and the Pope and Jesuits have left no stone unturned to thwart the Austrian Ministry and to embarrass the administration. The civil and ecclesiastical powers were thus drawn up in battle array. The successor of St. Peter threw down the gauntlet, and the successor of Cæsar and his Parliament took it up with spirit, and introduced a series of ecclesiastical laws, similar to those which had been passed by the German House, and which are usually designated the Falck legislation. The Pope has anathematised these proceedings, and has issued instructions to the Austrian prelates to follow the example of Archbishop Ludochowski and the Bishop of Treves, and set the law at defiance.

In the discussion which arose on the principle of the Bills in the Lower House, the Minister of Public Worship (Herr Von Stremayr) declared that the Bills were the product of a calm and unprejudiced consideration of the existing state of affairs, and not an attempt to oppress the Church. He said: "The Government cannot permit the abuse of religion for the purpose of intrigues fraught with danger to the State, or allow the servants of God to become the missionaries of an organised opposition to the laws of the country. It is not intended to wage war against the Church, but to bring about order in her relations with the Government, so that she may freely exercise her holy mission without encroaching on the inviolable rights of the State." The Austrian Premier was equally firm and incisive in his declarations. He said: "The line of march we are pursuing is that of healthy human progress, which will lead Austria on to be a great and mighty State, strong within, and perfectly independent without. There are words fallen from the other side of the House—the Ultramontane members—which threaten revolution, and that close at hand. I pledge you my word that, as long as I stand at the head of the Government, the authority of the law shall be maintained. My experience has taught me that this sort of threat need not be taken too seriously. If, however (he concluded, amidst a storm of applause, in which the galleries, in spite of the President's remonstrance, joined loudly), the struggle be actually forced on us, it is so much the more our duty to accept it, and I trust in God it will conduct us to the

triumph of the authority of the State." The principle of the Bill was voted by 224 to 71. This overwhelming majority of three-fourths, in a Diet full of Catholics, affords the strongest proof that the Reichsrath is in harmony with the Cabinet on the one hand, and with the country on the other, and that the opposition to the arrogant pretensions of the Vatican will meet with national approbation.

DENOMINATIONAL BIGOTRY.—We had occasion, lately, to notice the bigotry of Episcopalians towards those of their own community who had exhibited a liberality of spirit by holding Christian intercourse with those outside of their own pale. We instanced the case of Dr. Smith, the Dean of Canterbury, who had communed with a Presbyterian church in America, and of Dr. Stanley, the Dean of Westminster, who had invited the Nonconformists engaged in the revision of the Bible to partake of the sacrament in the Cathedral, both of whom had been denounced by their High-Church, strait-laced brethren. But it would appear that this feeling of unchristian bigotry is not confined to the circle of an Establishment, but may be exhibited as fiercely in the bosom of other denominations as of the denomination which claims the stately prerogative of apostolical succession. We are informed that Dr. Ormstead, a Baptist minister in Boston, is now threatened with ostracism for having presumed to partake of the Lord's Supper at an Independent chapel during a temporary sojourn in England. The intelligence from the Southern States of America is still more humiliating, and cannot fail to kindle a feeling of shame and regret in our own denomination in this country. It would appear that of the 133,000 Baptists in Virginia, no fewer than 71,000 are coloured, and that they have in vain sought admission to the meetings of their white brethren. At the last meeting of what is misnamed the General Assembly of Baptists in that State, application was received from four coloured Associations to receive delegates, but met with a refusal. The Rev. Dr. Jeter, who edits the *Religious Herald*, a Richmond journal, and who recently visited England, explains and defends this course, on the ground that, if coloured delegates were invited to seats in the white religious bodies, they must also be invited to share in white hospitalities. On this subject the *Baptist Herald*, of Petersburg, an organ of the coloured Christians, makes the following pathetic remarks:—"We have never asked nor desired admittance to their parlours, chambers, or tables, nor for anything more than simple Christian hospitalities. Many of us, if not all, have good tables, and tolerably comfortable parlours and chambers. It is not such *social equality* we ask for; but we seek simply for co-operation in the glory of Christ and the advancement of His kingdom in this world. We seek for the unity of the spirit in the bonds of brotherly love. Social equality does not exist among all our white brethren. Hence, to seek among any people for that they have not themselves, would be like seeking for wool upon a goat. We want to

show to all men that we are Christ's disciples, by their seeing that we have love for all our brethren, white and black. We want you to bury your prejudices towards us on account of our colour or previous condition. For such we are not accountable. We neither made our colour nor previous condition. God made our *legal colour*; men, with arbitrary power, made our previous condition. We want your educational aid, your experience in the cause of Christ, and your financial aid. Such is what the coloured Baptists want. If we cannot get such from you, we then must and will do the best we can, and trust in that Shepherd who will never leave or forsake His sheep, or suffer any of His lambs to be lost."

MOVEMENTS OF THE BEER INTEREST IN ENGLAND.—The most important of all social questions in this Christian country is the *drink*, which is demoralizing it and making it a byword even among Hindoos and Mahomedans; and every movement in connection with it should be regarded with particular attention. While the women in America have taken the field vigorously against the liquor trade, and have constrained the publicans in various towns to close their shops by the novel device of pertinaciously singing and praying before their doors, the various sections interested in the beer trade in England have been making the most strenuous efforts to promote it. The times appear to be favourable to this object. There is a surplus of millions in the Exchequer, and the distribution of it has suddenly fallen to the lot of a Ministry who owe their position more to those who manufacture and sell beer than to any other single body in England, except, perhaps, the clergy. We are fortified in this conclusion by the declaration of Mr. Wheelhouse, whom the electors of Leeds have chosen as their representative, instead of Mr. Baines, and who, at a brewer's dinner after his election, alluded to the charge that the recent Tory victory was the result of an association of the Church and the beer-barrel, and said that "he was not one of those who thought the association a bad one." The Chancellor of the Exchequer has been besieged with deputations. The Licensed Victuallers were the first to move. They demanded that throughout England the hour for closing the alehouses should be extended to midnight, and that the hour for opening them should commence as early as five in the morning, and that they should be at liberty to entertain their friends at all hours,—and who that pays for ale is not a friend of the publican? From the Queen's Speech, it would appear as if some such concession was likely to be made to this all powerful confederacy.

Then came the Chambers of Agriculture—the farmers, the steady and permanent friends of the Conservatives—demanding the total remission, or, at least, a large reduction of the malt tax, which yields seven millions a-year. Mr. Fielden, the spokesman, said that it was one of the most important subjects in the political world—which is an unquestionable truth, though the public who place the welfare of

the country above trade interests may view its importance in a different aspect. The Secretary of the Central Chamber of Commerce then read through an elaborate list of reasons for the abolition of the tax, with which we need not detain the reader, except to state that one of the most remarkable of them was that cheapening the price of beer would promote the temperance of the people, inasmuch as men who had good home-brewed ale would stop at home to drink it, instead of resorting to the public-house to drink vile spirits. Sir Stafford Northcote thought there was a good deal of strength in the argument. Others may think the reverse, and consider that the experiment of encouraging temperance by increasing the facilities for indulging intemperance involves a perilous risk. The deputation of farmers and maltsters then suggested that the impost, if continued, should be converted from a tax upon malt to a tax on beer. Sir Stafford, then, according to official usage, thanked them for the light they had shed on the subject, and assured them that it should have his "most serious consideration."

The brewers came last; they have never been so powerful in the House as they are at present, and they are all Conservatives. Twelve years ago, Mr. Gladstone, as recommended by Mr. Bass, repealed the hop duty, and in its stead imposed a brewer's license, which is now paid by 33,000 brewers, to the extent of £400,000 a-year. The bargain, however, has failed to satisfy them, as hops have been dearer instead of cheaper since the repeal of the duty; but to the question put by the Chancellor of the Exchequer, whether they would not have been still dearer if the duty had not been taken off, there was no satisfactory reply. They simply required to be relieved of the payment for licenses, which was impoverishing them. Sir Stafford then referred to the arguments which had been adduced by the agricultural interest against the malt tax, and for shifting it on beer, if it could not be spared, and he was met by a chorus of protestations against it. They declared that the malt tax was the best and fairest tax in the world. It gave the farmer nothing to complain of. It was a tax, not, as they fancied, on barley, but on beer. It was no hardship to the working classes, for beer was already "quite low enough." In short, it was a real blessing to the country, and the substitution of a tax on beer would be a fatal mistake, and a most objectionable change. The Chancellor of the Exchequer has thus been able to play off one section against another, and has, moreover, been furnished with the best argument for doing nothing to "relieve" the beer interest, or to cheapen the article, and swell the stream of intemperance which is undermining the morals and happiness of the lower classes. We may therefore conclude with confidence that no portion of the surplus will be devoted to this object, and this will be a source of congratulation to all well-wishers of their country.

RELIGIOUS RIOTS AT BOMBAY.—Little did Washington Irving dream when he wrote the "Life of Mahomed," that it would compromise the

peace of Bombay, and oblige Government to place the town in a state of siege, as the late mails inform us has been the case. It appears that a Parsee scholar recently published a work in Guzeratee on the founders of various religious creeds, and availed himself of the "Life of Mahomed," by Washington Irving, and quoted a passage from it referring to a known and acknowledged fact that the Prophet, who allowed himself fifteen wives, had a son by one of them who was designated his concubine. The low class of Mahomedans with which the western capital of British India swarms from the neighbouring Mussulman countries beyond the sea, taking the word "concubine" in its most offensive sense, were fired with indignation, and determined to wreak their vengeance on the Parsee community. On the 13th of February, the Mahomedan Sabbath, the train which had been laid was fired; an assault was unexpectedly made simultaneously on them in various parts of the town, and neither age nor sex escaped violence. The excitement continued the next day, when the Parsees appear to have taken up arms in their own defence. On Sunday, the conflict became more fierce, and the Parsees were obliged to fly for their lives, while their houses were gutted and their temples defiled, and eight men killed on both sides. It is possible that vigorous exertions on the part of the police might have nipped the riot in the bud; but little attempt appears to have been made by them to arrest the fury of the fanatics before a large portion of the town had been wasted by them for three hours. The latest intelligence by the mail comes down to the 27th February, when the town was still in a state of great excitement. Two additional regiments of infantry and one of cavalry had been ordered from Poona by telegraph, and encamped on the esplanade, with a battery of Armstrong guns, ready for action at a moment's notice. Guns were planted at the ends of the principal streets, prepared to fire if necessary, and cavalry and infantry patrolled the streets night and day, the men being obliged to sleep in their uniforms, with their arms by their sides. There were between three and four thousand troops warned for immediate action. It was the period of the great Mahomedan festival, the Mohurrum, and the impassioned addresses of the *mollahs* at the mosques always roused the devotees to a state of frantic excitement, as they paraded the streets with the bier, beating their breasts in a state of frenzy. We learn that Government had adopted the bold expedient of forbidding the procession altogether which is said to have made the Mahomedan population frantic. But for the presence of the military, the period of the Mohurrum would have exhibited a war of extermination between the Mussulmans, 140,000 in number, and the Parsees, who do not exceed 45,000. The animosity of the parties is smothered but not extinguished, and it is to be feared that the seeds of dissension now sown will hereafter bring on a harvest of calamities. Considering the turbulence and fanaticism of the Mahomedans, it is anything but agreeable to notice the rapid spread of the creed of the Prophet in India, and more especially in

Bengal, and to be reminded of the fact that for every Hindu who has been baptized within the last forty years, twenty have submitted to circumcision.

ABOLITION OF THE COOLIE TRADE AT MACAO.—Our readers will be gratified to learn that the Portuguese Governor of Macao has issued a proclamation, prohibiting the exportation of Chinese coolies, from the 1st of March. This coolie emigration, as it was deceitfully called, was to all intents and purposes a slave trade, with all its atrocities, both in the fraudulent engagement of the wretched beings, in the horrors of the middle passage, and in the treatment of the victims after their arrival in the settlements on the coast of South America. The extent to which it had grown, by the connivance of the Portuguese authorities, will be apparent from the fact, that the abolition of it has thrown thousands of brokers, and others engaged in it, out of employ, and that three hundred houses in the town will speedily be vacated. We knew that our Government had repeatedly and importunately addressed the Portuguese Government on the subject; and we may naturally conclude that it is to the persevering efforts of Lord Granville that we are indebted for this triumph of humanity. It is no small honour to the Whigs and Liberals, that they should have taken so prominent a part in delivering the world from the scourge of slavery. It was a Whig ministry which abolished the slave trade in 1807, and slavery itself in the West Indies in 1833. It was the late Liberal ministry which, under the pressure of public opinion, extinguished the atrocious slave trade at Zanzibar and on the East Coast of Africa, and which has now been instrumental in closing the great slave-mart at Macao.

We must not, however, lose sight of the fact that to England, as the first naval power, and possessed of the largest colonial empire in the world, belongs the sacred duty of entirely extinguishing the maritime slave trade, and that we are not to rest till every sea has been freed from this curse; nor must we forget that our vocation is not completed. We have yet to deal with the villainous slave trade which has grown up in the South Sea Islands, and is conducted by British subjects with greater brutality, if possible, than the trade of the Mahomedans at Zanzibar and on the neighbouring coast. The obligation to uproot it now devolves on Lord Carnarvon, and we may be confident that he will enter upon it with heart and soul, and give himself no repose till it be fully accomplished. But we trust he may be persuaded not to stop here, but to give fuller scope to our national genius for colonisation. Mr. Gladstone, who was great in domestic policy, was spiritless in all matters of colonial policy. The Conservatives have been the reverse. It was under their auspices that the colony of Columbia was founded. It was to Lord Carnarvon's wisdom and energy that Canada was indebted for its federal constitution. It is to be hoped, therefore, that having freed the Fiji Islands

from all connection with the slave trade, he may proceed a step farther, and take into consideration the policy of accepting the protectorate which has been so often offered to us, and laying the foundation of a British colony. We are more ambitious still. There is a noble field for colonisation in the South Sea Islands. The splendid result of the attempt to colonise Australia induces us to cast a wishful eye on the islands, or rather the continent, of New Guinea, where there is ample room for new settlements in a climate congenial to the European constitution. We can spare any number of settlers without diminishing the census of Great Britain. By the blessing of Providence, we have a surplus population to the extent of a million every three years, and are thus furnished with the means of planting Anglo-Saxon kingdoms and diffusing the blessings of civilised life in other parts of the world.

Reviews.

INTRODUCTION TO THE PAULINE EPISTLES. By PATON J. GLOAG, D.D., Minister of Galashiels, &c. Edinburgh: T. & T. Clark, 38, George-street. 1874.

MANY of our readers are doubtless acquainted with Dr. Gloag, as the author of probably the ablest and most complete exegetical commentary on the Acts of the Apostles which has issued from the English press for many years. When that work appeared four years ago, we felt that the writer had rendered very valuable services to biblical students, especially as against critics of the rationalistic school, and expressed our hope that we should before long meet him again in this department of literary labour. The estimate we then formed of his critical powers receives fresh confirmation from his latest volume, and we are glad to receive another contribution from his thoughtful and scholarly mind, on some of the most important problems which biblical students have to solve. The present work is not exegetical, but rather a discussion of the questions which present themselves on the very threshold of our study of the Pauline Epistles; as, for instance, their authenticity, date, design, and the circumstances at the time of the writer and of parties addressed. While this is Dr. Gloag's general aim, he has throughout written with especial reference to the opinions of Dr. Baur, who is by a long way the most formidable of the rationalists. And, so far as this special design is concerned, the minister of Galashiels has no reason to fear comparison with the redoubtable professor of Tübingen. Unless we are greatly mistaken, his work will commend itself to all competent judges, alike by the candour and earnestness of its spirit, the breadth of its learning and the cogency of its reasoning.

There is no work of a precisely similar character in our language. We have, of course, the discussions of Alford in his Greek Testament, of Davidson and other critics, but no work which serves exclusively as an introduction to the Pauline writings. Conybeare and Howson's work on the life and epistles of Paul, and Lewin's on the same subject, are well known, but their aim is more comprehensive and therefore less specific than Dr. Gloag's, and they do not give us an adequate presentation of the matters he has here discussed. The preliminary section on the peculiarities of Paul's style and on the interpretation

of his Epistles is very good, and clearly shows the inconsistency of the principles of interpretation advocated by Professor Jowett in the "Essays and Reviews," &c. As a rule we agree with the writer's views as to the order and dates of the Epistles, although we should have been glad if he had investigated somewhat more fully Professor Lightfoot's ingenious arguments for placing the Epistle to the Philippians prior to the three other Epistles of the captivity. Lightfoot has not of course *demonstrated* his position, but his refutation of the reasons generally alleged for the later date of the Philippians—particularly those based (1) on the progress of Christianity in Rome as exhibited in the Epistle; (2) on the length of time required for the communications between Philippi and Rome, and (3) on the circumstances of Paul's imprisonment—is, to our thinking, all but complete (see Lightfoot on the Philippians, pp. 31, 32, 35—38). Several of the dissertations on the more prominent subjects in the Pauline Epistles display the best characteristics of Dr. Gloag's mind. We may mention especially those on Paul's views of the Advent; the factions in the Corinthian Church; Paul's Roman imprisonments; and the Ecclesiastical Polity of the Pastoral Epistles. With regard to the advent, it is shown, by a careful and elaborate investigation of all the passages bearing on the subject, that "what Paul taught was the uncertainty of the time of the advent, or at the most the possibility of its occurrence in his days, and the consequent necessity of living in a state of constant preparation." The views on Church polity are virtually the same as those advocated so ably by Dr. Jacob, which, with slight modification, we can heartily accept. On the question of "lost Epistles of Paul," our author believes that we have plain indications of one to the Corinthians, and another to the Laodiceans, neither of which has come down to us. On these, and many other equally important matters, Dr. Gloag has written with great learning, fine spiritual insight, sound judgment, and last, though by no means least, with the most transparent candour. His work is therefore a worthy "Introduction to the Pauline Epistles," and will be greatly prized by intelligent students of Scripture.

THE TREASURY OF LANGUAGES. A Rudimentary Dictionary of Universal Philology. Hall & Co., 25, Paternoster-row, London.

A LITTLE volume whose appearance causes us much satisfaction, rather arising, however, from anticipations of its future than perfect approval of its present. Let us say, once for all, that we recognise the merit of this book, and praise it unreservedly; in admiration both of its magnitude of conception and excellence of execution. Our criticisms are on such a subject necessarily advanced with some hesitation, and intended rather to suggest alterations in a future edition than to carp at the claims of this now before us. A just estimate of the book is postponed by the absence of the Appendix, to which we are referred throughout and which is promised in a separate form when an "adequate list of subscribers" has been obtained. This second volume is also to contain much new matter. As the compilation stands it consists of a list of languages and dialects in alphabetical order, preceded by a brief introduction, and illustrated (we presume) in an Appendix which has not as yet appeared. On looking out the name of any tongue, its locale is at once found, together with references explaining its family descent and connections. In many cases the meaning of the name is explained, and where a language has any literature the most scientific philological works on the subject are referred to. The value of a book of this kind is at once perceivable; valuable to none more than to the student of comparative philology, who thus can discover any desiderated facts relative to the distribution of any class of languages.

To begin with the Introduction. Here we find a very scanty notice on the Geographical Distribution of Languages, very good as far as it goes, but which might very advantageously have been extended. But when we look for the natural and proper introduction to a dictionary of such interest and importance—namely, a carefully-considered and well-written essay on the descent of the

existing tongues each from its respective parent-speech—we are surprised beyond measure to find such notice altogether wanting; its place not even supplied by a one-page diagram to exhibit the common origin of the well-known European languages. There is not even any notice of the three stages of speech-form; though it is true that the three titles commonly received to designate these are mentioned and explained in their alphabetical order. We can only faintly hope that such notices appear in the omnivorous appendix, and that in a future edition they will assume their proper place.

The manner and matter of the dictionary itself are deserving of all praise, since all assertions relative to obscure dialects are vouched for by reference, to standard authorities, and very many of the articles are guaranteed by the signatures of well-known philologists. Of course, in a new form, the present unsightly lists of "addenda" will be absorbed under the proper headings. But generally excellent as this part is, one or two statements are open to question. For instance, side by side among the descendants of what is here called the "Aryan" family, we find "Hellenic, Italic, Illyric." The last term being new to us, we seek for its explanation under its own name, and are referred again to Pelasgic. A combination of the acquired information shows us that by this new term may be expressed either of two classes—one a tongue ancestral of the modern Albanian, the other a name for the united Greek-Italian speech. The former assumption is rather opposed to the views of the modern philologists; and, granting the latter, we then have taken side by side in a classification the two parts that form the whole. But, apart from this inconsistency, we think the assumption that the Græco-Italian united settlement can be described as "Illyrian," altogether gratuitous, and certainly at variance with the conclusions arrived at by some of the most competent theorists on the subject.

This brief critique is intended to show what in our eyes are the chief points where the book could be improved. With a more scientific introduction and some slight reference to the most recent works on comparative philology, we predict that this volume, already valuable, will become an invaluable companion to the linguistic student.

MOTHER BRITANNIA AND HER BOYS AND GIRLS; Or, The Elementary Education Question in a Nutshell. London: Simpkin, Marshall & Co., 4, Stationers' Hall-court. Bristol: T. Kerslake & Co., 18, Queen's-road.

THIS is a rather forcible tract. There is a point about the sentences and a simplicity about the language that make it thoroughly readable. The "nut-shell" is of thirty pages containing an allegory representative of the education question as to religious or secular teaching. As a political squib, little is left to be desired. As an exhaustive argument it depends on an assumption to this effect: That religious teaching is to education generally, as the mortar or cement is to the building of which it forms the means of union. Ourselves we sympathise to some extent with the religious educationists; but the above assumption, however true, should not have been adopted without some satisfying reasoning, or explanatory illustration. The form of the parable may perhaps be open to objection, but altogether we recommend this pamphlet as thoroughly amusing, and, as far as it goes, very instructive.

IS UNION STRENGTH? OR, CHURCH AND STATE: A Conversation. By EVELYN AUSTEN. London: Elliot Stock.

IN order to judge this pamphlet fairly we will suppose that there is no impropriety in putting nicely-worded and neatly-balanced arguments into the mouths of working joiners. We will also assume it fair to adopt the Platonic artifice of giving to defeated characters the arguments it is desired to combat. Neglecting then these subjects of criticism, we ascertain further that the pamphlet contains a conversation between one speaker advocating disestablishment, and two speakers who are made to support or attempt to support the existing state of

things. At even the most casual glance, one point at once strikes the reader, that there is a most perfect absence of sectarianism. It might have been written by a moderate Nonconformist of any creed, or by any Churchman opposed to the establishment principle. Almost the only sign of difference of feeling is shown by a shaft levelled at the Ritualists, except for which persons of all shades of religious belief could read the sixteen pages, and probably would pronounce it a "quiet, moderately-worded little book." We think this very "moderation" a defect, as liable to degenerate into mere platitude. While nothing is further from our desire than to encourage "rant" of any kind, we still think that on a subject like disestablishment, now occupying the thought of every earnest man, something more might have been urged than has been urged in this dialogue. One passage seems forcible to us, in which the author asserts that while the Church may be assisted by the State it is far above any State-patronage. The liberal treatment also lends a charm to the most trite arguments which we have too often heard asserted to an accompaniment of bitter denunciation. On the whole, in this "conversation" we rather deplore the absence of something wanting than lament the "insertion" of any thing present.

HYMNS SELECTED FROM FABER. By R. PEARSALL SMITH. London: W. Isbister & Co., 56, Ludgate-hill. 1874.

FABER is one of the sweetest of the many "sweet singers of Israel." He was great as a preacher, but greater still as a poet, and has expressed with marvellous power the profoundest and noblest emotions of the Christian life. What expression of reverence can surpass his "My God! how wonderful Thou art"? Where shall we find a finer appreciation of Christ's great love to us than his "O Jesus, Jesus! dearest Lord"? The spirit of chastened resignation reveals itself in every line of "I worship thee, sweet Will of God"; and the difficulties of the Christian worker, with their counter-supports, are most powerfully set forth in "Oh, it is hard to work for God"; whilst his evening hymn, "Sweet Saviour, bless us ere we go," is not unworthy of comparison with Keble's and Lytton's. And these are but samples taken from his rich and ample stores. With regard to Mr. Smith's selection, we can assure our readers that it has been well and judiciously made. It is only a *selection*; and hence we miss some hymns we should have been glad to see. But there is not one in it we could spare. To all who are as yet unacquainted with Faber, this work will be an acquisition. It is, moreover, most beautifully got up.

GUIDE TO CHRISTIAN EVIDENCES. By the Rev. Dr. BREWER. London: Jarrold & Sons, 3, Paternoster-buildings.

NOTHING is more pleasant in these days, when "science" is to so many a mere equivalent for "infidelity," than to find a man of recognised scientific eminence devoting himself and his powers of inquiry to that which is the only universal truth. This treatise places the mass of Christian evidence in a most clear and fair light, and while being much less in extent than the unabridged Paley, possesses a vividness of its own, which an analysis of that standard work never could have. The book has many minor excellences which make up the general sense of pleasing; the numerous classical references are correctly spelt; and of them all we can wish is that the author had left the text uninterrupted by placing them in the margin. The index is very copious and useful, and the use of this book in schools is facilitated by dividing sentences in such a manner that all of the sentence after a hyphen is the answer ready to an easily made question. If this book of evidences were in every school put into the hands of teachers, who understood and sympathised with a work influenced by no party or sectarian feeling, we are convinced that the young disciples of our country would be all the better for it.

SO GREAT LOVE: SKETCHES OF MISSIONARY LIFE AND LABOUR. By Miss BRIGHTWELL. London: John Snow & Co., 2, Ivy-lane.

A COLLECTION of memoirs of the most eminent of the labourers in connection with the London Missionary Society. The lady who has prepared this volume enjoyed the privilege of friendship with John Williams, Lacroix, Knibb, Moffat, and the pioneers of the work in Madagascar, and has prepared a very pleasing little volume respecting them and their work. Such publications cannot fail to help on the missionary enterprise by enlisting new sympathies and reassuring former friends.

CAUTIONS FOR DOUBTERS. By the Rev. J. H. TITCOMBS, M.A. London: The Religious Tract Society.

THOSE who doubt in the belief of a Personal Creator—the doubters of a supernatural revelation—the scientific doubters—and the critical doubters—are the several classes addressed in this work. We have given elsewhere in our pages an extract, which will convince our readers that this is a most valuable book; and we trust that it may be greatly blessed to those for whose benefit it is written—"anxious and conscientious doubters, who, while troubled with difficulties, nevertheless desire to get rid of them, and whose only wish is to gain and grasp the truth, whatever it may cost them."

A SIMPLE WAY TO PRAY. By MARTIN LUTHER. London: William Weale, 28, Essex-street, Strand.

THIS is an elegant reprint of one of Luther's wise and witty tractates. Its counsels are worthy of careful perusal by all who would, like their author, speak devotedly and lovingly with God.

LENDING UNTO THE LORD; OR THREE DAYS IN THE LIFE OF CHRISTIAN F. GELLERT. London: Kerby & Endem, 190, Oxford-street.

NINE or ten years ago we published this pretty story in the pages of the BAPTIST MAGAZINE. We are glad to see it in the elegant form in which it appears in this handsome little volume.

GLENALLADALE HALL: A TALE OF CULLODEN. London: Elliot Stock.

ALICE DEAN'S LIFE WORK: A TALE OF THE FISHER FOLK AT SEACLIFF. London: Religious Tract Society.

THE WEAVER OF NAUMBURG; OR, A CITY SAVED BY CHILDREN. London: Religious Tract Society.

THE HISTORY OF LITTLE PETER THE SHIP BOY. By W. H. KINGSTON. London: Religious Tract Society.

ALL of these have our hearty commendation as most suitable for juvenile readers.

Extracts.

THE INFLUENCE OF PRIESTLY CONFESSION.

We turn from the confessors to their penitents. What must be the effect of confession upon them? What effect may we anticipate will be produced on the moneyed interests of the country? Satan once put a shrewd question, though in pointing to Job he missed his mark—"Doth Job serve God for nought?" We ask, Will these men serve the confessional for nought? I trow not. Men are generally willing to pay for their sins. If a man pays a hundred pounds to his wine merchant for strong drink, he will not grudge ten pounds for liberty to take it freely; or, if a man pays a hundred pounds to a mistress, he will readily give ten pounds to be allowed to keep her. Especially when conscience is roused, and death appears in sight, when the terrors of hell are put in array before the confessing sinner, what will he not then give for pardon and heaven? True, at first, penances are appointed for different offences. But these are irksome to the penitent, not always easy to enforce, and of no obvious efficacy. So they are commuted into money payments. Thus here, too, money answers all things, and, freely circulated, makes friends all round. Hence the doctrine of indulgences. Sins may be paid for like goods in the market. The extravagance to which this was carried was one of the great occasions of the Reformation. If Tetzel had not sold his indulgences so scandalously, it may be doubted if Luther would have thundered as he did, or if the people would have been aroused. History is a huge libel, or priests have rarely been insensible to good living, or to the money which can buy it. Most of them have a quick eye for gain, and a strong hand to grasp and keep it. How often, in Ireland and Belgium, do we read of lawsuits by which families seek to reclaim property made over to the priests! How many more cases may be supposed of like disposal of property, which for various reasons are never brought into court! If these men ever get the confessional into general and working power, will they not use it for the same ends? They are greater fools than I take them to be if they do not. Forewarned, forearmed. While it is yet time, take care of the national purse.

By confession the penitent is perverted. The practice is baneful because agreeable. It blinds the understanding and hardens the conscience, while it only seems to come down to our level. It is of the nature of Paganism, and produces its results. One feature of idolatry which most fills us with surprise is its absurdity. The gods are evidently felt to be on a level with the worshipper. He will rebuke or soundly thrash them if his wishes be not complied with. This appears simply ridiculous, but it is the real charm of the system. Before the worshipper there is nothing to awaken the conscience or inspire awe—no incomprehensible majesty, before which he can only bow—no inexorable truth before which nothing can be disguised. He has looked his god in the face, and is not alarmed. So the absurdity of the confessional is the secret of its strength. The priest is after all felt to be but a man. Before him the penitent is confronted with no lofty conceptions of the spirituality of law, and sees no intense light falling on the hatefulness of sin. The priest can know only what he is told, and can appreciate nothing but the outward life, the word spoken, and the act performed. All these he must measure by a mere human standard, personal or conventional. At best he is sin-stained, and compassed by infirmities. These infirmities are more or less well known, and he may well be tolerant. Certainly he will be, if the penitent is fair, submissive, and can pay well. It will go hard mainly with the ugly, the independent, and the poor. Worst of all, the devotee cannot rise above his

priest. His standard is low, and his view limited; and, at last, confronted with the spirituality of the divine law, with the spotless holiness of the divine nature, he will be convicted and crushed. The cry will ring out against him, "Thou art weighed in the balances and found wanting." How terrible to wake too late, and find that, in the ordering and issues of his life, he had to do not with man, but God!

He who submits to this system abdicates his manhood. He allows a usurpation which makes him a slave, and of all slaves the basest—a slave of slaves. If it be my sacred duty to confess my sins to this priest—to lay bare my heart and open its secret chambers before him—if it be in his power to pardon me, to shield me from the divine wrath, and introduce me to the home of the blessed, then he is far more than a man to me, or I am far less than a man to him. He is my lord and master. I am in his hands, body and soul, for this world and the next. He may not crush me; but he could. I should be in horror of that man, and could find no rest till I had found shelter in the might and mercy of the Most High. "Let me fall into the hands of the Lord, but never into the hands of man." The poor negro slave had a horrible lot. He was not a man, but a thing, the property of another. He toiled, but had no recompense; he suffered, and there was no redress. But his soul was free. His conscience held its allegiance sacred to the Author of his life, and his heart would spring up into constant fellowship with the divine love. But these slaves of the soul have fathomed a far lower depth of degradation. I have seen illustrations of this in France, with a sense of burning shame. It is hard to say which is the more odious—the superciliousness of the priest, who exacts such abject prostration, or the baseness of the penitent, who can yield it.

This is the system with which they desire to enslave and corrupt our country. Some say it will not succeed, and smile in their confidence. I wish it may be so, but I am not so sure. I look at the facts of the case. Here are between twenty thousand and thirty thousand of the most educated men in the land; the majority of these are in avowed sympathy with priestly pretensions; very many of them openly desire the confessional, and avow it to be their purpose to bring the faith of the nation under the dominion of Rome; all these wield an influence arising out of the status which the nation has given; they spend annually millions of money which the nation supplies; they are aiming to turn the thirty thousand sacred edifices which the nation has reared, into citadels of their spiritual force. From these they have ready access to the families of the most influential classes, who regard them, in their turn, as the best pledges of security for their property in this life, and for their salvation in the future. What is far more alarming, is, that there is so little to resist or impede their movements. Luxury prevails, and that always enfeebles and corrupts. The minds of the reading classes are largely steeped in fiction, and he who is enamoured of the unreal is prepared to be enslaved to the untrue. Unbelief in all forms abounds, and speculation is reckless and uncontrolled. The working classes appear to be abandoning their better habits of quiet reading to give themselves over to intemperance or combinations for gain. When men are reduced below the level of the brute, they may be easily ensnared and enslaved. The secular press, the greatest existing force either for good or for evil, is largely tinctured with unbelief. Infidelity is confessed without shame, as it is assumed to be an indication of intellectual superiority. It can tolerate or sympathise with superstition, because it will not be suspected of fearing it, and hence it is utterly powerless in conflict with it. By alighting our liberties we have all done much to forfeit them; and, by the divine law, privileges neglected or abused are sure to be taken away. Not that I imagine they can permanently succeed. The persistent dominion of the priests is impossible anywhere; for it cuts up self-government by the roots, and those who cannot govern themselves are doomed to thralldom or anarchy. But I fear that, working on the fears of the timid, stimulating the deluded, and indirectly aided by the corrupt, they may usurp a position equally opposed to reason, to liberty, and to true religion. They will thus provoke a reaction of absurdest opinions and

maddest passions, and our beloved country may be reduced to the hideous condition of France and Spain. In view of this we are all called to vigorous endeavour. I know not what Episcopalians may do. Many are doing earnest battle with this evil; but, situated as they are, it is hard to say what they can accomplish. But this one thing is sure—the Nonconformists, true to their traditions and principles, by the convictions which to them are so precious, and by the homage they pay to the supremacy of our Lord, will struggle to hold their own, and cry, with Joshua, "As for me and my house, we will serve the Lord."—*Lecture by the Rev. J. Aldis, Plymouth: "Priestly Confession the Bane of Priests and People."* Elliot Stock, Paternoster-row.

TEACHING MEN TO PRAY.

Inspiration of Desire.—As regards the work of the Christian ministry of teaching or inspiring men to pray, I have to say, in the first place, that one of the secret arts,—if you use the term "art" in the sense of wisdom,—one of the subtle, secret arts of the ministry is, not didactically or demonstratively to make men pray, but, by a wise knowledge of how to teach them the thought, the feeling, to inspire them with a *desire* for some such higher utterance. If a man preaches, therefore, hard matters of fact, if he all the time secularizes his sermons, if they are ethicalized to death, if they lack the savour of the something better, the something higher, the something nobler, that is for man in his communion with God, men will scarcely learn to pray except as they learn to perform any other duty. But the secret of praying is, to want to pray. The secret of wanting to pray is, to have excited in our souls certain aspirations, certain yearnings, certain desires. The conscience hungers and thirsts, the imagination yearns and longs, the affections rise above all the bounds of ordinary experience in life.

Prayerful Preaching.—There is the sense of wings, I think, in every soul that is touched with the least ideality, and it is desirable to so preach to men that they shall have an upward yearning. Break up base content. Infuse into men a glorious discontent with things as they are. So idealize everything, so preach it, that the necessary things, common things,—all of them,—shall have a halo about them, a suggestion of something higher and nobler, till the soul is in an exhalant state, till it shall tend to pray always,—that is to say, to have a subtle uplifting and going up of the thoughts, out of the physical and material, and the near and present, into the invisible and holy.

Much of this spirit of prayer can be infused, while you are not actually praying, through your way of dealing with men. It is whether you are aiming at the base of their brain, where lies the great workshop of life; or whether you are aiming at the middle of their brain, where the great household and social affinities are playing; or whether you take the top, where is the holy spirit, where we touch God, if we touch Him at all, in our thought and inward life. Now, sermons that are constantly working upward into that, tending toward that, although they may never discuss prayer, are all the time tending to spiritualize men, to give activity to that side of their nature whose expression must necessarily be invocation and ejaculation.

But let me say that, while we are laying the foundation for instruction in this way, I have felt in my own ministry the constant need of doing a great many other things. To tell the truth, it was a good while after I had come into the Church that I was like the deacon who was asked to pray by his minister and refused; and who, on being told that he had the gift and ought to pray, said he knew he could do it, but he always hated to. To tell you the truth, I hated to pray; it used to be a most disagreeable, enforced duty, partly from one reason and partly from another, which it is not necessary now to specify. I remember that it was a long time before I could get back to the habit of my childhood, and kneel down and pray with any comfort. The moment I bent my knee, I also lost my thread; and the mechanicalism of attempting to pray morning, noon, and night, would ruin my soul, I think, If I had to

pray by the clock, if I had to have a mechanical order, it would derange all my spiritual tendencies. I could not do it. Little by little, I came to the feeling of wanting to commune with my Father; and thus I learned, after a while, that we had to go into our congregation just as the Lord did. His disciples came to Him and said, "Lord, teach us to pray."

Unlearning Wrong Ideas.—Generally, the first step towards teaching men to pray is to get them to unlearn their prayers. Insensibly they have formed their idea of what prayer is. It is the way that the minister prays, it is the way that their mother prayed, it is the way that holy men have prayed whose prayers are recorded. To attempt to pray in that way is worse than to attempt to wear another man's clothes, without any regard to size. It is worse than the attempt of a little child to walk with a stride as long as the father's, whose hand he holds. For, if there be anything in this world that must be personal and absolutely genuine to you, it is the aspiration. Suppose, when I courted my wife, I had got down one of the letters preserved in the family,—one of my father's to my mother,—and I had sat down and read that to her as a letter of courtship! It was a very good one, in its time. But I think prayer is like the powder that a huntaman uses; he never can use it but once.

I am speaking now of my own views, and not of the views of everybody. There are prayers that are like stairs,—you begin at one spot and you always land at another spot; and persons say that they were like the stairs that Jacob saw in his vision, on which angels ascended and descended, and that it takes them up to heaven. Such prayers are perfectly right for those who want them and can use them. But, to my thought, prayer is *wings*, and a man must go, not where the stairs are put, but just where his own will wants to go—to the east, to the west, to the north, to the south—higher, lower, with many or few strokes, anywhere, as birds fly in the summer heavens above us. And you never can fulfil the apostle's injunctions, "Pray always," "Be instant in prayer," "Pray in season and out of season,"—those things cannot be done if prayer is a set act, instead of an evolution of feeling or a holy ejaculation.—*H. W. Beecher's Lectures on Preaching.*

IS REGENERATE EXPERIENCE FANATICAL?

In this view, there is nothing singular in the charge of fanaticism upon a regenerated man. Such a man, acting out obediently the power which is within him, will never escape that charge, in one form or another, till the world is filled with such fanatics. It was not much learning—it was much grace—that made Paul seem a madman to Festus. "As for Chalmers, he is mad"—so said the noble ones of Scotland when that voice, as of one crying in the wilderness, began to be heard from the solitude of Kilmarnock. It has been said "of all great workers and thinkers of the world," that their power is a "force as of madness, in the hands of reason." Vastly more significant is this of the "power of an endless life," awakened and girded through the union of a soul with the Infinite Mind.

We may test, therefore, by this criterion, diverse types of professedly Christian experience. Many such offer themselves to our observation in real life: which of them exhibits, by its intensity, the keenest sympathy with the working of an infinite power in the soul? One ideal of Christian character invites to a life of self-indulgence. Surely, the indwelling of God never originated that. Another conception of the Christian faith degrades it to a gauge of respectability in society, or of refinement in culture. Is it possible that the witness of the Holy Ghost has ever testified to that?

A certain model of Christian profession is remarkable for its effeminacy. It represents one who is ashamed to speak, and who cannot labour and dare not suffer for Christ. He assumes the reality of a latent godliness. His reticent speech proclaims only the secrecy of religion as an affair between the soul and God. His theory of life, his social habits, the companionship he seeks, the amusements he approves, his uses of property, of time, of culture, and of mental gifts, all

end to obliterate the distinction between the Church and the world, between "saint" and "sinner." In all those things which would make godliness visible to observers, he approaches as near to a "world lying in wickedness" as he *can* approach without arousing that world's contempt for him as a hypocrite. Is it conceivable that such a model of a Christ-like life was ever wrought by the "exceeding greatness of God's power"? Did the Spirit ever help our infirmities with groanings which cannot be uttered, to evoke such an ideal from the depths of our souls? Has it ever cost a strong man crying and tears to execute it?

From such a type of Christianity it is but a step to that represented by one who can ridicule Christian missions in their inception, admire the romance of them in their progress, and pour unctuous adulations upon their success; who is always in sympathy with the world in its caricatures of Christian doctrine; who can amuse himself alike with nicknames of Christian revivals, with jeers at Christian reforms, and with burlesques of Christian men. Can it be that an Infinite Mind is dwelling, thinking, feeling, working in that little soul? We can discern the handiwork of God in the brain of a butterfly; His work there is apposite to the thing He works upon. But who can discover any traces of God in such a model of Christian character?

When God works in a human spirit He works as He did when He created that spirit. He produces something which is like Himself. He quickens into being a thing which expresses itself in a Godlike way. He inspires a character which is built on intense convictions, which take possession of a man, and which claim and use the whole of him. Such convictions, wielded by such a Power, make life earnest, because they make Eternity real and God absolute.

There is nothing else that grates so harshly against the grain of a regenerate nature as to be either a hypocrite or but half a man in religious life. The germ of a martyr is in every soul which God has chosen as His abode. Humble and contrite, indeed, is the spirit with which He dwells; but, under His reviving, lofty and jubilant as the morning. Weak, faint, cast down, ready to perish, it may be; but, in His strength, a conqueror. Sensitive to suffering, timid in peril, a woman in delicacy of nerve, a child in resolution, it has often been; but, through communion with an infinite Friend, it has become so possessed with the consciousness of spiritual life and the assurance of a blessed immortality, that it has seen no terrors in death, none in torture. Such souls have reserved their fears for something more appalling than these. This intensity of regenerate life has very frequently made martyrs of Christian children.—*Dr. Phelps's "Born Again."* Hodder & Stoughton.

Texts and Thoughts.

"The statutes of the Lord are right, rejoicing the heart: more to be desired are they than gold."—Ps. xix. 8, 10.

"In preparing a guide to immortality, infinite wisdom gave not a dictionary nor a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and exquisite inlaying on the scabbard. The shekels are of the purest ore; but even the scrip which contains them is of a texture more curious than that the artists of earth could fashion it. The apples are gold; but even the basket is silver."

DR. J. HAMILTON.

"When I see the blood, I will pass over you."—EXOD. xii. 13.

"The blood of Jesus Christ cleanseth us from all sin."—1 JOHN i. 7.

"I dare assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of salvation to the precious blood of Jesus Christ. If we have *redemption*, it is through His blood; if we are *justified*, it is by His blood; if washed from our moral stains, it is by His blood, which cleanseth us from all sin; if we have *victory over the last enemy*, we obtain it not only by the word of the Divine testimony, but through the blood of the Lamb; and if we *gain admittance into heaven*, it is because we 'have washed our robes and made them white in the blood of the Lamb;' and, therefore, are we before the throne of God. Everything depends on the blood of Christ; and 'without shedding of blood there is no remission.'" DR. R. NEWTON.

"Put ye on the Lord Jesus Christ."—ROM. xiii. 14.

"They that put on the Lord Jesus are clothed with a fourfold garment. 1. With a garment of Christ's imputed righteousness. 2. With a garment of sanctification. 3. With a garment of protection. 4. With a garment of glory. The first garment may be called a winter's garment, because it covers us; the second, a summer's garment, because it adorns us; the third, a coat-armour, because it keeps us safe; the fourth, a wedding garment, because there is no admission to the Supper of the Lamb without it. The first three may be called our work-day suits, because we must put them on all the days of our lives; but the fourth, our holiday suit, because we must not put it on till the week of our pilgrimage in *Babylon* be ended, and the Sabbath of our eternal rest in the new Jerusalem begun." SPENCER.

"O woman, great is thy faith."—MATT. xv. 28.

"Whosoever will go to heaven must have a faith of his own. In Gideon's camp every soldier had his own pitcher; among Solomon's men of valour every one wore his own sword, and these were they that got the victories. The five wise virgins had every one oil in her lamp, and only these enter in with the bridegroom. Another's eating of dainty meat makes thee none the fatter."

ADAMS.

"Which hope we have as an anchor of the soul."—HEB. vi. 19.

"An anchor is a good stay to a ship in a storm. What would the mariner do without it? So hope in God, through Christ, is a stay to the soul of the believer in the day of trouble, and without it would be in danger."

B. KEACH.

"Every man's work shall be made manifest: for the day shall declare it."—1 COR. iii. 13.

"Many a tree, as it stands in the forest, looks fair, fine, solid, and valuable, which, when cut down and sawed up for use, reveals, perhaps, rottenness, cross-grains, and knots. There are men which move in the circles of society, who, to judge by the appearance, are almost all that you could wish them to be in moral conduct; but when *death* shall have mowed them down, and the judgment shall have examined them, what will be the heart-infidelity, the secret sins, the unchristian principles, which shall be disclosed, rendering them totally unfit for the Master's use in the glorious building of the heavenly temple."

JOHN BATE.

The Portrait.

A **LIFELIKE** portrait hung upon the wall :

A fair young face, a pearl of beauty rare ;
And oft a mother on her knees would fall,
With bleeding heart, for that young girl to call
On God, in earnest prayer.

Recalling how that precious jewel fell,
And, in a city's filth, sunk out of sight,
Beyond her reach, whither she could not tell—
Sinking with speed to an eternal hell,
Hiding in shame and night.

A voice came to her as she wept and prayed—
" Your love is quickened by the picture's skill ;
Let your own face be carefully portrayed
With eyes and looks of love, as if they said,
' I love my daughter still.'

" And somewhere in the city let it stand,
Where it may catch the sinning daughter's sight."
And He who mercy for the lost hath planned,
And guideth all events with loving hand,
Directed it aright.

With joy all fled, destroyed beyond repair,
In the dire misery of a sunken soul ;
The past all woe, the future all despair ;
Dead every hope, dead e'en the power of prayer,
Along the street she stole.

Now God, who knows where every jewel lies,
Her gaze directed to the pictured face ;
Love touched her heart, and tears flowed through her eyes,
Quick to her mother she repentant flies :
The pearl is found by grace.

And that great loving Heart who reigns above
Will still for fallen souls His care retain,
And in His Christ reveals His wondrous love—
A portrait, sinful hearts of men to move,
To bring them home again.

J. HUNT COOKE.

Intelligence.

RECENT DEATH.

MRS. COWDY.

This Christian sister—the wife of the Rev. Samuel Cowdy—has recently departed this life, at the comparatively early age of fifty-five years. Our brief obituary records have, during many past years, been useful in bringing to light the quiet and comparatively unknown virtues of many whose lives were, in more senses than one, “hidden with Christ in God;” and our chief aim has been the magnifying of “the grace of God in them.” It is a consolation to believe that one day, in the blessed life above, there will be a grand revelation of all the unseen excellences wrought by the Holy Spirit in multitudes of God’s children who were unknown to fame. They were known to *Him*, and He keeps the record well! Still, it is right, and it is helpful too, sometimes to reveal a little of the secret, even now,—only *a little*, at best, even when we know as much as we have the power to understand.

Some five-and-thirty years ago, the Baptist denomination was not badly represented in the island of Jersey. The Rev. John Carré, who at that time carried on a large and prosperous business, as well as the avocations of the ministry, had built a small, but neat, Baptist chapel, which, for some years before the above date, and for several years after, was the meeting-place of a compact little church, using the French language. There was also an English chapel, handsome and commodious, in which the late Rev. Thos. Jarvis exercised his ministry for many years, during the latter portion of which he was assisted by the Rev. G. W. Fishbourne. Business reverses befel both Mr. Carré and Mr. Jarvis; and, as the result of intricacies known only to Jersey law, both chapels were lost to the worshippers. Mr. Carré’s family had been the principal supporters and workers in the French church; and Mrs. Cowdy—who was his third daughter—received her religious tone, and exercised, at a very early age, her religious influence in that centre. Mr. Cowdy and his future wife were both baptized by the pastor, and, if we mistake not, on the same day.

Even long before her marriage, her influence on the little community, and outside it, was of a very blessed kind. Quiet and unostentatious, she possessed the power—rare as it is—of introducing the subject of personal religion to all whom she had the opportunity of conversing with,—never giving offence, and often realising some blessed results, as many who outlive her can testify. This characterised her through life. She was specially successful with the young, as the following circumstance will tend to show. Some time before her death, she visited the family of one of the deacons of the church at Arthur-street; and when, after her death, this gentleman asked his little boy—only six years old—if he remembered her, the little fellow replied, “Oh, yes! the last time she was here she asked me how old I was. I told her; and she said: ‘Do you think you would go to be with Jesus, were you to die?’” We know that very many, under God, have owed their conversion to her.

Mrs. Cowdy married young; and, about a year after, she removed from Jersey, with her husband, to Romsey, his first pastoral charge. Here she had need of all her thrift, patience, and fortitude, and these came to her help under circumstances which, happily, are much less common now than they were then, when little pay and great faith might have pretty well summed up the history of many a pastor and pastor’s wife. Then it was that she had to bear the separation from her husband, whose ill-health at that time necessitated his taking some long sea-voyages. His health being restored, he resumed pastoral work. In two other country churches, *viz.*, at Chipperfield and at Leighton Buzzard, did she exercise her Christian influence, being specially tender with the sick and sympathising with the poor, among whom she was in the habit of exercising her great gift in prayer. Her husband testifies to the help it has

been to him, *with whom and for whom it was her habit to pray.* We think that this period of her life is portrayed in the character of *Phoebe Cure-for-all*, in her husband's book, "*Heavenward, Ho!*" for which, with his other works, he has recently received the honorary diploma of LL.D.—ten days only after the death of her whose love to him was more precious than distinctions, however honourably earned.

Our space forbids further expansion. We hasten to notice, therefore, that, although the duties of a pastor's wife in London are largely different from those which devolve upon her in the country, Mrs. Cowdy was found equal to them also. At Arthur-street she will be remembered, by young and old alike, for innumerable proofs of interest, care, and love. Her memory is blessed. Her home, too, moulded so largely by her influence, was a happy one. She knew, long before she died, that all her children were "in Christ," and, in that supreme family blessing, she could leave them without care or fear.

Her illness was long, but it was patiently borne. Her faith, if not ecstatic, was calm. *Only once* did doubt intrude to alarm her, but the Saviour's hand quickly removed it. We end as we began: we magnify the grace of God in her.
C. B.

The family of the late Rev. J. H. Hinton, M.A., have in consideration the preparation of a biography of their father. They earnestly request that all persons who can contribute materials of *any kind* for the purposes of such a memoir, will be kind enough to place them at the disposal of the family. All letters, documents, newspaper-cuttings, &c., will be returned if desired.

As the author will be the best judge of what is likely to be useful in the preparation of the book, all who have any authentic information of whatever nature, respecting the life and work of Mr. Hinton, are asked to be kind enough to place themselves at once in communication with Mr. Hinton's family. The Rev. E. Dothie, B.A., Princess-road, South Norwood, S.E., will receive and acknowledge all documents, &c., on behalf of the family.

News of the Churches.

NEW CHAPEL OPENED.

Ashton-on-Mersey, February 19th.

INVITATIONS ACCEPTED.

Holyoak, Rev. T. H. (Northampton), Brompton.

Kirtland, Rev. C. (Sec. British Mission), Battersea.

Laakey, Rev. W. (Stroud), Worsted, Norfolk.

Satchwell, Rev. W. (Harts Hill, Warwickshire), Wyle Cop, Salop.

RECOGNITION SERVICES.

Blackstock, Rev. T., Millport, N. B., February 26th.

Dolamore, Rev. H., Stafford, March 2nd.

Green, Rev. J., Broughton, Hants, March 3rd.

Green, Rev. W., Melbourne, Derby, March 2nd.

Manning, Rev. J., Harlington, March 3rd.

Skerry, Rev. W. R., Bristol, March 11th.

Vasey, Rev. W. B., Gorton, March 16th.

RESIGNATION.

Cross, Rev. H., Gosford Street, Coventry.

DEATH.

Watts, Rev. J., Watford, February 21st, aged 76.

[APRIL, 1874.]

THE MISSIONARY HERALD.

Annual Services

OF THE

BAPTIST MISSIONARY SOCIETY.

WEDNESDAY EVENING, APRIL 22ND.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Members' Meeting will be held in the Library of the Mission House, Castle Street, Holborn. The Rev. Dr. ANGUS will preside. The Chair to be taken at Seven o'clock.

Tea will be provided at six o'clock.

THURSDAY MORNING, APRIL 23RD.

INTRODUCTORY PRAYER MEETING.

A Meeting for Special Prayer, on behalf of the Missions of the Society, will be held in the Library at the Mission House, Castle Street, Holborn, in the Morning, at Eleven o'clock. The Rev. JOHN ALDIS, of Plymouth, will preside.

FRIDAY EVENING, APRIL 24TH.

WELSH ANNUAL MEETING.

A Public Meeting will be held, on behalf of the Society, in the Library of the Mission House. The Committee have the pleasure to announce that Dr. PRICE, of Aberdare, will take the Chair. Speakers—The Revds. THOMAS EVANS, of Allahabad; J. R. MORGAN, of Llanelly; O. BAILHACHE, of London, and others. Chair to be taken at Seven o'clock.

Lord's Day, April 26th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott . . .	Rev. W. Sampson
Acton	Rev. J. Foster . . .	Rev. J. Foster.
Addlestone		
Alfred Place, Old Kent Road . . .	Rev. T. Churchyard . .	Rev. S. Pearce.
Alie Street	Rev. C. Masterson . .	Rev. C. Stovel.
Arthur Street, Camberwell Gate . .	Rev. A. Saker . . .	Rev. T. Evans.
" King's Cross	Rev. H. E. Stone . . .	Rev. G. Sparks.
Balham	Rev. J. Drew.	Rev. B. C. Etheridge.
Barking	Rev. W. J. Tomkins . .	Rev. W. J. Tomkins
Battersea, York Road	Rev. C. Kirtland . . .	Rev. J. B. Burt.
" Surrey Lane	Rev. W. Norris . . .	Rev. W. Norris.
Battersea Park	Rev. J. Bateman . . .	12th April.
Belvedere	Rev. G. W. Fishbourne	Rev. G. W. Fishbourne
Berkley Road, Chalk Farm	Rev. J. Stuart	Rev. J. Stuart
Bexley Heath	Rev. E. E. Fisk . . .	Rev. E. E. Fisk.
Bloomsbury Chapel	Rev. T. W. Handford.	Rev. Newman Hall, LL.B
Bow	Rev. J. H. Blake . . .	Rev. J. H. Blake.
Brentford, Park Chapel	Rev. I. Stubbins . . .	Rev. S. Couling.
Brixton Hill, New Park Road . . .	Rev. J. Culross, D.D.	Rev. C. M. Birrell
Bromley	Rev. A. Tessier . . .	Rev. A. Tessier
Brompton, Onslow Chapel	Rev. T. H. Holyoak,	
	19th April	Rev. J. Bigwood.
Camberwell, Denmark Place	Rev. S. Chapman. . .	Rev. S. Chapman
" Oottage Green	Rev. J. W. Lance . . .	Rev. T. Thomas, D.D.
" Mansion House	Rev. W. K. Rowe . . .	Rev. W. K. Rowe.
Camden Road	Rev. F. Tucker, B.A.	Rev. C. Bailhache.
Castle Street (Welsh)	Rev. J. R. Morgan . . .	
Chadwell Heath	Rev. D. Taylor	Rev. D. Taylor.
Chalk Farm, Peniel Tabernacle . . .	Rev. E. Davies	Rev. E. Davies
Charles St., Camberwell New Rd. . .	Rev. J. Webb	Rev. T. Churchyard.
Chelsea	Rev. F. H. White . . .	Rev. F. H. White.
Chesham	Rev. J. Howe	Rev. J. Howe.
Clapham Common	Rev. J. Bigwood . . .	Rev. J. Bigwood.
Clapton Downs Chapel	Rev. W. Sampson . . .	Rev. J. P. Chown.
Commercial Street	Rev. T. M. Morris . . .	Rev. C. Masterson.
Crayford	Rev. J. Dunckley . . .	Rev. J. Dunckley.
Croydon	Rev. J. A. Spurgeon . .	Rev. J. A. Spurgeon.
Dalston Junction	Collections in May.	
Dartford	Rev. R. K. Brewer, Ph.D.	Rev. R. K. Brewer, Ph.D.
Deptford, Olivet Chapel	Rev. G. W. Humphreys,	
	B.A.	Rev. T. Davies
Drummond Road, Bermondsey	Rev. T. Davies	Rev. G. W. Humphreys,
		B.A.
Dulwich, Lordship Lane	Rev. J. Stock, LL.D . .	Rev. J. Drew.
Ealing	Rev. J. Fergusson . . .	Rev. J. Fergusson.
East London Tabernacle	Rev. E. Spurrier . . .	Rev. A. G. Brown.
Eldon Street (Welsh)	Rev. H. Harries . . .	Rev. J. R. Morgan.
Esher	Rev. J. Green	Rev. J. Green.
Forest Hill	Rev. W. Walters . . .	Rev. W. Walters.

PLACES.	MORNING.	EVENING.
Gravesend	Rev. G. Hider . . .	Rev. G. Hider.
Greenwich, Lewisham Road . . .	Rev. A. Tilly . . .	Rev. E. Sparrier.
" South Street	Rev. W. L. Gilles . . .	Rev. J. W. Lance.
Grove Road, Victoria Park . . .	Rev. J. Aldis . . .	Rev. J. C. Page.
Gunnerybury	Rev. S. Couling . . .	Rev. W. Frith.
Hackney, Mare Street	Rev. J. Penny . . .	Rev. J. Aldis.
" Grove Street		
Hackney Road, Providence Ch. . .	Rev. G. Sparks . . .	Rev. W. Cuff.
Hammermith, West End Chapel . .	Rev. F. Trestrail, F.R.G.S. . .	Rev. F. Trestrail, F.R.G.S.
" Avenue Road	Rev. J. M. Stephens, B.A. . .	Rev. J. M. Stephens, B.A.
Hampstead, Heath Street	Rev. J. Pearce . . .	Rev. L. Skrefsrud.
Hanwell	Collections, 12th April . . .	
Harlington	Rev. J. Manning . . .	Rev. J. Manning.
Harrow-on-the-Hill	Rev. R. Colman . . .	Rev. R. Colman.
Hawley Road, St. Paul's Ch. . . .	Collections, 17th May . . .	
Henrietta Street	Rev. E. S. Ladbroke, B.A. . .	Rev. H. Hardin.
Highbury Hill	Rev. T. Evans . . .	Rev. J. Murrell.
Highgate	Rev. J. J. Brown . . .	Rev. J. J. Brown.
Hounslow, Providence Ch.	Rev. B. Dickins . . .	Rev. B. Dickins.
Islington, Cross Street	Rev. J. Murrell . . .	Rev. B. Smith.
" Salters' Hall Chapel	Rev. C. Stovel . . .	Rev. T. M. Morris.
James Street, Old Street	Rev. H. Hardin . . .	Rev. W. T. Adey.
John Street	Rev. B. Millard . . .	Rev. J. M. Stephens, B.A.
" Edgware Road	Rev. J. Hughes . . .	Rev. J. Hughes.
" Kilburn	Rev. T. Hall . . .	Rev. T. Hall.
Kinggate Street	Rev. W. Osborne . . .	Rev. T. Price, Ph.D.
King Street, Long Acre	Rev. W. T. Adey . . .	Rev. A. Ashworth.
Kingston-on-Thames	Sermons, 8th March . . .	
Lee	Rev. T. Thomas, D.D. . .	Rev. W. B. Skerry.
Lower Edmonton	Rev. W. H. Payne . . .	Rev. W. H. Payne.
Maze Pond	Rev. T. R. Stevenson . .	Rev. E. G. Gange.
Metropolitan Tabernacle	Rev. O. H. Spurgeon . .	Rev. O. H. Spurgeon.
Moor Street, Bloomsbury		
New Barnet	Rev. J. Dunlop . . .	Rev. J. Dunlop.
New Cross, Brockley Road	Not this	year.
" Hatcham Ch., Lansanne Road		
New Southgate	Rev. D. Gracey . . .	Rev. D. Gracey.
North Bow, Park Road	Rev. R. B. Finch . . .	Rev. J. Stock, LL.D.
Notting Hill, Cornwall Road . . .	Rev. J. P. Chown . . .	Rev. R. H. Roberts, B.A.
Peckham, Park Road	Rev. J. Lewett . . .	Rev. J. Bloomfield.
" James's Grove		
Pease	Sermons in January . . .	
Plumstead, Conduit Road		
Poplar, Cotton Street	Rev. W. D. Elliston . .	Rev. E. S. Ladbroke, B.A.
Putney	Collections in May . . .	
Regent's Park	Rev. J. Owen . . .	Rev. R. Glover.
Regent Street, Lambeth	Rev. E. Roberts . . .	Rev. E. Roberts.
Richmond, Parkshot	Rev. T. Martin . . .	Rev. T. Martin.
Rochampton, Grandard Chapel . .	Rev. S. H. Booth . . .	Rev. S. H. Booth.
Romford	Rev. C. Bailhache . . .	Rev. F. Bugby.
Romney Street, Westminster . . .	Rev. S. Pearce . . .	Rev. J. Webb.
Shacklewell	Rev. A. Sturge . . .	Rev. A. Sturge.
Shooter's Hill Road	Rev. T. Wilkinen . . .	Rev. A. Tilly.
Spencer Place Ch.	Rev. J. H. Cooke . . .	Rev. J. H. Cooke.
Stockwell	Rev. F. Bugby . . .	Rev. A. Murrell.

PLACES.	MORNING.	EVENING.
Stoke Newington, Devonshire Square Chapel	Rev. J. T. Collier	Rev. J. T. Collier.
Stoke Newington, Bouverie Road	Collections in Autumn	this year.
Stratford Grove	Rev. A. Ashworth	Rev. W. D. Elliston.
Streatham	Rev. J. L. Keys	Rev. J. L. Keys.
Sutton	Rev. J. M. Bergin	Rev. J. M. Bergin.
Tottenham	Rev. R. Glover	Rev. J. Penny.
„ West Green	Rev. B. H. Bayly	Rev. B. H. Bayly.
Upper Holloway	Rev. J. Wood	Rev. B. Millard.
Upper Norwood	Rev. T. A. Wheeler	Rev. T. A. Wheeler.
Upton Chapel	Rev. E. G. Gange	Rev. J. Owen.
Uxbridge	Not this	year.
Vernon Chapel	Collections, 22nd March	
Victoria Dock, Union Ch.	Rev. J. Foster	Rev. T. R. Stevenson.
Victoria Chapel, Wandsworth Road	Rev. J. Bloomfield	Rev. J. Lewitt.
Waltham Abbey	Rev. A. F. Riley	Rev. A. F. Riley.
Walthamstow, Wood Street	Rev. F. D. Waldoock	Rev. F. D. Waldoock.
Walworth Road	Rev. W. B. Skerry	Rev. J. Culross, D.D.
Wandsworth, East Hill	Rev. T. Price, Ph.D.	Rev. W. Osborne.
Westbourne Grove	Rev. W. G. Lewis	Rev. W. G. Lewis.
Wood Green	Rev. J. Pugh	Rev. J. Pugh.
Woolwich, Queen Street	Rev. J. Teall	Rev. T. Wilkinson.
„ Parson's Hill	Rev. W. Barker	Rev. W. Barker.

JUVENILE MISSIONARY SERVICES.

THE following services for the young will be held in connection with the Missionary Anniversary on the afternoon of Lord's Day, 26th April, 1874. The Services commence at *three o'clock*, and terminate at a *quarter past four*. The Hymns, and the tunes with one exception, are printed in the *Juvenile Missionary Herald*.

NAME OF CHAPEL.	SPEAKER.
Abbey Road, St. John's Wood	Rev. W. Sampson.
Acton... ..	Rev. W. H. McMechan.
Arthur Street, King's Cross	(Unites with Vernon Square).
Battersea Park	Mr. W. Tresidder.
Berkeley Road, Chalk Farm	Mr. C. Barnard.
Bermondsey, Drummond Road	Mr. J. T. Dunn.
Bloomsbury	Rev. L. O. Skerfstad.
Bow	Mr. H. M. Heath.
Brentford, Park Chapel	Mr. J. H. Dineen.
Brixton Hill, New Park Road	Rev. R. Smith.
Bromley	Mr. J. F. Makepeace.
Brompton, Onslow	(Service 1st Sunday in May).
Calthorpe Terrace	(Unites with Bloomsbury).
Camberwell, Charles Street	Mr. J. J. Hayman.
Camberwell, Cottage Green	Rev. J. Sears.
Camberwell, Denmark Place	Rev. A. Saker.
Camberwell Gate, Arthur Street	Mr. S. Watson.
Camden Road	Rev. J. C. Page.
Chalk Farm, Penial Tabernacle	Mr. F. A. Freer.
Clapton, Downs Chapel	Mr. F. E. Tucker.
Commercial Street	Mr. J. Berry.
Cornwall Road, Notting Hill	

NAME OF CHAPEL.	SPEAKER.
Crayford	
Cromer Street, Gray's Inn Road	(Unites with Vernon Square).
Croydon, West	Mr. A. P. Fayers.
Dulwich	Rev. H. J. Tresidder.
Ealing	Mr. H. Wright.
Esher... ..	Mr. A. Young.
Forest Hill	
Goswell Road, Charles Street	Mr. W. Keen.
Hackney, Grove Street	Mr. J. Webb.
Hackney, Mare Street	Mr. F. Andrew.
Hackney, Providence	
Hammersmith, West End	Mr. F. Knight.
Hampstead, Heath Street	Rev. W. Brock, jun.
Harrow	
Hatcham, Lausanne Road	
Highgate	Mr. G. Hardy.
Holborn, Kinggate Street	Mr. G. B. Richardson.
Islington, Cross Street	
Islington, Salters' Hall	Rev. J. Stubbins.
James Street, St. Luke's	Mr. W. Rothery.
John Street, Edgware Road	
Kennington, North Street... ..	
Lambeth, Regent Street	Mr. J. Ensoll.
Lambeth, Upton Chapel	Mr. J. T. Comber.
Lee, High Road	
Lewisham Road	
Lower Edmonton	Mr. H. Patton.
Mase Pond	Mr. W. E. Beal.
Metropolitan Tabernacle	Rev. Dr. Price.
Park Road, Victoria Park	Mr. G. Martin.
Peckham, Park Road	Mr. H. H. Gilbert.
Peckham, Rye Lane	Mr. G. T. Congreve (Service, 19th).
Poplar, Cotton Street	Mr. W. J. Scott.
Regent's Park	
Richmond, Parkshot	Rev. T. Martin.
Rotherhithe, Midway Place	
Stratford Grove	
Stoke Newington, Devonshire Square	Mr. J. Milton Smith.
Sutton	
Tottenham, High Road	
Tottenham, West Green	Mr. W. Bishop.
Upper Holloway	Rev. F. R. Wood.
Vernon Square	Mr. T. Pavitt.
Victoria Park, Grove Road	Rev. J. Bailey.
Walthamstow, Wood Street	Rev. F. D. Waldock.
Walworth, East Street	Mr. E. Howlett.
Walworth Road	Mr. W. Appleton.
Wandsworth, East Hill	Mr. H. Abraham.
Westminster, Romney Street	Mr. H. H. Birt.
Woolwich, Queen Street	Mr. H. Capern.

MONDAY EVENING, APRIL 27TH.

BIBLE TRANSLATION SOCIETY.

The Annual Meeting of this Society will be held in the evening in Regent's Park Chapel. Chairman—The Honourable Mr. Justice LUSH. Speakers—The Revds. C. B. LEWIS, of Calcutta; J. C. PAGE, of Darjeeling; W. BAILEY, of Orissa; and T. A. WHEELER, of Norwich. Chair to be taken at half-past Six o'clock.

TUESDAY MORNING, APRIL 28TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in the Library of the Mission House, Castle Street, Holborn. Chair to be taken at half-past ten o'clock, by HUGH ROSE, Esq., of Edinburgh.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 and upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

WEDNESDAY MORNING, APRIL 29TH.

A MISSIONARY BREAKFAST

Will be held in the Library of the Mission House, Castle Street, Holborn, on behalf of the Zenana Mission in India. Chairman—JOSEPH GURNEY, Esq., of London. Speakers—The Revds. Dr. LANDELS, of Regent's Park Chapel; R. T. PASSINGHAM, of Dover, late of India; J. C. PAGE, of Darjeeling; and JOHN SALE, of Barisal.

Breakfast at nine o'clock. Admission only by ticket, Half-a-crown each, to be had at the Mission House, of the Hon. Secretaries, Mrs. ANGUS and Mrs. FRANK SMITH, and of members of the Committee. Early application for tickets is requested.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. JOSHUA C. HARRISON, of Camden Town, will preach the Annual Morning Sermon, on behalf of the Society, at Bloomsbury Chapel. Service to commence at Twelve o'clock. And that the

ANNUAL EVENING SERMON

Will be preached by the Rev. ALEXANDER MACLAREN, B.A., of Manchester, at Regent's Park Chapel. Service to commence at Seven o'clock. Hymns for these services may be had on application.

THURSDAY EVENING, APRIL 30TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Meeting will be held at Exeter Hall, on the evening of April 30th, at which JOSEPH TRITTON, Esq., the Treasurer, has kindly consented to preside. The Revds. W. BEST, B.A., of Leeds; L. SKREFSRUD, of Southallistan; J. C. PAGE, of Darjeeling; and THOMAS W. HANDFORD, of Bloomsbury Chapel, London, have consented to speak. The Chair will be taken at Six o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the Vestries of the Chapels of the Metropolis.

FRIDAY EVENING, MAY 1ST.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held at the Metropolitan Tabernacle. The Chair will be taken at Seven o'clock, by the Rev. C. H. SPURGEON. Speakers—Revds. J. C. PAGE, of Darjeeling; A. G. BROWN, of Stepney; W. BROCK, jun., of Hampstead; and Mr. F. E. TUCKER.

The Bengal Famine Fund.

THE response made to the Appeal to the Churches for assistance, on behalf of our Native brethren in Bengal, has been of a most gratifying character. At the time of going to press, the Treasurer has received a little over £2,400. The gift has been enhanced by the manner in which it has been presented. Expressions of the deepest sympathy have accompanied the remittances, and donations have come from the most unexpected quarters. Both churches and individuals, who rarely aid us in our missionary work, have been moved by the cry of the perishing. Immediately on the receipt of the first contributions, our brethren in Calcutta were requested, by telegraph, to form a local committee for the distribution of the fund, and £400 were placed at once at their disposal. At the meeting of the Committee held subsequently, they were further instructed to draw at the rate of £200 a month for the next four months, and to distribute the money on the basis of the resolutions in our last issue. It is probable that, in the later months of the year, money will be required to purchase seed for the next sowing; but in the further appropriation of the fund, the Committee will be guided by the information that will, from time to time, reach them.

Meanwhile, the following extracts from our latest letters will be of interest. Writing on the 30th January, the Rev. Dr. Wenger says:—

“The scarcity is beginning to be felt in some parts of the country. Patna and Dinagore are the centres of the extensive circles within which the distress threatens to be most severe, and which contain a population of say twenty millions or more. In many parts of the interior, much further south also, the scarcity of

drinkable water is likely to prove a more appalling calamity even than the scarcity of food. Some of the minor rivers appear to be drying up, but this may be owing to the extraordinary frosts in the sub-Himalayan regions, which check the melting of the snow.”

The Rev. George Kerry, of Intally, writes as follows. A considerable number of our native converts are to be found in the villages to the south of Calcutta:—

“The famine we have been dreading during the last three or four months, is slowly drawing on. According to the Government returns, the districts which will be severely affected contain a population of twenty-six millions of people, and the districts which will be partially affected have a population of fourteen millions,

in all, 40,000,000. These estimates are within the truth. Great doubts are felt as to whether the Government will be able to do much effectually to mitigate the greatness of the calamity, which is so stealthily marching through the land. Public opinion blames the Governor-General for not having stopped the exportation of

rice. One hundred thousand tons of rice have been exported during the past few months, and Government has only imported 25,000 tons. Already distress is appearing in many places. The district to the south of Calcutta is not included in the Government list of probably distressed districts; but I am certain that there will be much trouble there, in parts especially, though, perhaps, not so much as in some other districts. There has been a large draining of rice from the south and eastern districts, to supply the

northern and western districts. The poor people have been tempted by high prices, and have largely parted with stores which they will need when the pinching time comes. In none of the districts whence rice has been sent has there been an average harvest; and I fear the suffering will be much more widespread than Government anticipates or has provided for, or could provide for. The Khari people will be very badly off: something will need to be done for them."

In the district of Dacca, Mr. Bion informs us that, although the want of food is not so bad as in other parts of India, yet prices have greatly risen. Many places have been denuded of rice to supply other districts. Some of the Native Christians will certainly need help.

From Monghyr has come the following notice of the state of things, and the methods taken to meet the need. The writer is the Rev. E. C. B. Hallam, under date of February 17th:—

"I ought to say something about the present scarcity, for I am sure you are all alive with sympathy for the distressed districts. We are beginning to feel it here already. Colonel Murray issued 'food tickets' the day before yesterday, and this means 'starvation, or food at Government cribs.' My servants have for some time been living on one meal a day, being unable, on their limited wages, to afford more. We are unable to pay them more; so Mr. Dear, a friend whom I dare say you know personally, has kindly allowed me to have rice (which he purchased months ago) at cost price; this I shall let them have at cost. He supplies me with sufficient for the native Christians also, for eight months. By that time we hope the worst will be over. Of course, Europeans, whose incomes are small, will feel the scarcity to some extent:

many things will be high, at famine prices; while such things as, in ordinary times, are used by the natives as luxuries, will be cheap, because they will not be able to indulge in them. Our cold weather crops are good; in some parts of the district so good, that the farmers laugh at the idea of famine. They are ignorant, however, and do not know that from 3,000 to 5,000 maunds of grain per diem are needed to feed the people of our own district only, not to mention neighbouring districts, where the people are worse off than ourselves. Actual loss of life from starvation I think we may, with the blessing of God, avoid; but distress there must be, and, I fancy, serious distress. The Government has prepared itself for the worst, so there is no fear of a repetition of the horrors of the Orissa famine in 1866."

The little-known hilly district of Sonthalistan is likely to suffer not less than the plains of Bengal. Mr. Boerresen, our missionary, and the

colleague of Mr. Skrefsrud, now in this country, writes thus on the 3rd February :—

“ People write everywhere about the famine, also about the Sonthal pergunnahs, but we believe the real state is not mentioned; nobody knows anything about it; they are shut out from outward communication. We are travelling through the country, and cannot help seeing the people's state. After two or three months, a fearful thing will take place—starvation will be in many places. Who will help them? Being high land, they could not even plough their fields, and here is no winter crop whatever. If the Government does not look into the matter, we can do nothing, except for the Christians, for

whom we must try to do something. They trust in Christ, and hope that He will not forsake them. There are a few villages only which have something, but what shall become of the others? In two Christian villages they have a fair rice crop; in three others a middle crop; but in about five other Christian villages only a quarter crop, and in two nearly nothing. There is not a single village in 800 square miles (in which we have travelled, seen with our own eyes) where there is a winter crop. In some places they have sown, but all has died away, for want of moisture, and some has not even sprung up.”

It may be instructive to mark the effect of the apprehension of famine on the minds of the idolatrous Hindus. An Indian paper says :—“ We read in a letter from Simla : ‘ The afflicted districts have betaken themselves to propitiatory sacrifices to Kálf. In a time of calamity the beneficent deities of the Hindu Pantheon are abandoned for the worship of the more terrible ones. The local god (generally some form of Vishnu or Kriahna), who does the leading business in prosperous seasons and enjoys the confidence of the moneyed classes, finds himself ignominiously thrown over the moment things begin to look serious. A kindly deity may do very well as long as people are pretty well off; but a pestilence or famine at once reawakens the inherent belief in the malignancy of the gods, and the necessity for propitiating them. During the last few weeks the shrines of Kálf have been streaming with blood. Hitherto, goats and buffaloes have sufficed; but during the famine of 1866 the pressure of the popular religious instinct became so intense that such propitiatory rites culminated in human sacrifices.’ ”

Truly, earnest prayer should accompany the gifts of our friends, that the minds of the Hindu people may be awakened, by the calamity that has fallen upon them, to seek after the knowledge of the only true and living God. Our missionary brethren are labouring to effect this, and are diligently teaching this idolatrous nation to look to Him from whom alone help can come, and who is able to open His hand and supply the wants of every living thing.]

Decéase of the late Mrs. Evans.

IN our last issue we were able only briefly to notice the departure of a valued friend, the wife of the Rev. Thos. Evans, of Allahabad. The circumstances were such as to call forth an unusual amount of sympathy, while Mrs. Evans was herself eminently worthy of the affection and esteem in which she was held by all who knew her. The following short notice of her life, so early closed, we take from the local Welch paper:—

"She was born in India some five-and-thirty years ago. Her grandparents, both on the father's and mother's side, were missionaries. She was herself as perfectly familiar with the native languages spoken in Central Hindostan as with her own. Most fitly, therefore, did it fall to her lot to become the beloved wife and true helpmeet of a Christian missionary, himself a native of Newport, in this country. Our departed sister was a sincere follower of Jesus Christ; a holy woman; one who lived near to God. Her death is not only a grievous blow to her sorrowing husband, who has been thus suddenly bereft of an affectionate wife, and to the dear children, who have been deprived of a loving mother; it inflicts a loss upon the mission which cannot easily be repaired. But she has been called to her rest and home above. We sorrow not as those who have no hope. The old familiar words, which will never prove false, are full of richest consolation: 'Write, Blessed are the dead that die in the Lord.' What added to the painfulness of the occasion is, that Mrs. Rowe, the venerable mother of the departed, was compelled to leave immediately after the funeral for India, her passage having been previously taken, that she might return

under the escort of a son-in-law whose leave had expired. On Sabbath evening the pastor of the Baptist church preached an excellent sermon with special reference to the death of Mrs. Evans. His text was 1 Thess. iv. 13, 14. Having dwelt at considerable length on the lovely Christian character, the devoted life, and the peaceful death of the departed one, he illustrated the words of his text in a way calculated to afford much comfort to those who are called upon to mourn the loss of those who have fallen asleep in Jesus. The solemn words of the preacher seemed deeply to impress the audience, and a feeling of deep sympathy was manifested by all present for the afflicted family. In not a few instances the emotions of kindly hearts could only find relief in sighs and flowing tears. Christian fellow-feeling is indeed sweet; and we were pleased to see so much of it on the occasion. At the close of the service the preacher gave out that beautiful hymn, 'For ever with the Lord,' and he said it was the last hymn sung on earth by her whose death was so deeply lamented, but who has now joined the heavenly choir, and who is singing before the throne of God and the Lamb for ever."

The Missionary Work in Hayti.

BY THE REV. JOSEPH HAWKES.

BEFORE the breaking down of his health, Mr. Hawkes made an interesting visit to the northern parts of the country, where, for some years, three or four small communities of native Christians have maintained the cause of Christ, and without foreign aid sought to spread the light of Divine truth around them. The following sketch of his journey will be found interesting. Mr. Hawkes gives also some particulars of the work in and around Jacmel:—

“With regard to the journey of which I have spoken, I succeeded in visiting the churches of Port-au-Prince and St. Marc, but, to my great disappointment, was prevented, by the disturbed state of the country at that moment, from penetrating further north, to visit the other churches, and our estimable brother, Metellus Menard. I left Jacmel on Tuesday, February 11, accompanied by my wife; we were fortunate enough to be able to take a passage on board the *Bolivar*, an English steamer, to Port-au-Prince, where we arrived the following evening. Electioneering disturbances had resulted in the capital being placed in a state of siege, but we found no difficulty in entering, and we apprehended no serious disorders. We were kindly received and hospitably entertained by a worthy family, friends of Mr. Bird, the Wesleyan missionary, and by the latter gentleman and his wife. On the Sunday following, in early morning, I baptized in the sea a member of the Wesleyan Church, who, without detaching himself from that communion, wished to conform to the evangelical method of confessing Christ. Although, in consequence of the state of siege, we were obliged to go outside the city, we had a good congregation, to whom, on

the sea-beach, both our dear brother and myself had the privilege of preaching Christ, and of explaining the rite which was about to be performed. In the afternoon I preached in the Baptist chapel, and administered the communion to the members of the church. In the evening, I conducted service and preached in the Wesleyan chapel. The Baptist Church is expecting the arrival shortly of the Rev. — Andrews, from the United States, who is to become their pastor. This will, we trust, be the means of restoring the much-dispersed and diminished church to its former strength and usefulness.

VISIT TO ST. MARC.

“On the following days I suffered from my usual indisposition, but as a good opportunity presented itself of continuing by sea to St. Marc, on Thursday afternoon, I left Mrs. Hawkes with our kind friends at Port-au-Prince, and started for the north. I arrived at St. Marc on Friday, and on Saturday had so severe an attack of illness, that I meditated returning; but on Sunday, feeling somewhat better, I conducted two services, and administered the communion, though in much feebleness. As I found no vessel to carry me from St. Marc to

Port-de-Paix, which I wished to visit next, I returned to the capital to seek one there, and succeeded in taking a passage for Gonaïves, from which town I could proceed on horseback to my destination. In passing, we touched again at St. Marc, where, to my surprise and disappointment, I was informed that a revolution had broken out at Gonaïves, that already much blood had been shed, and that I could not, on any account, be permitted to continue. It turned out afterwards that the disorders were suppressed with the loss of from twenty to thirty lives. I took counsel with our friends and the English consul at St. Marc, and, acting upon their unanimous advice, I gave up my project for the time, and returned to Port-au-Prince, and from there, with my wife, back to Jacmel.

THE BIBLE READERS.

"Our friends, Lolo and Madame Cajoue, continue their work as usual. The former devotes three days a week to journeys in the country, for the visitation and encouragement of the church-members, and the instruction of other families who will listen to him. Madame Cajoue reports a good work going on at Petit Goâve, a town she frequently visits, and in which she thinks the way is prepared for the formation of a church. I propose going over after the rainy season, in order to satisfy myself of the extent of the

work, and to aid and encourage those who are seeking Christ.

"I certainly should like to see a school established, and I believe that the funds for putting up the building might be raised here. The influence of such an establishment might be great; the history of the Wesleyan Mission seems to point at that as the best means of spreading the truth in Hayti. The almost constant presence of the missionary, however, would be necessary to ensure its success.

AT JACMEL.

"On Sunday, since my return from St. Marc, I have been preaching at Jacmel in the evenings, while Voltaire has occupied the pulpit in the morning. Our congregations have slightly improved. I have also conducted, in the afternoons, some English services, which have been very fairly attended. But we have to mourn that the Gospel seems to make so small progress. Indifference and scepticism prevail where Roman Catholicism has been virtually, though not professedly, renounced; and fear of loss and persecution keep timid ones from appearing to be too favourably inclined towards us. Public opinion, however, is setting in our favour, but we need change of heart as well as of opinion, and this we look for in vain. But we preach the word that shall not return void; and we wait patiently for the promised blessing."

Home Proceedings.

To make the statement complete with reference to the new chapel in Agra, mentioned in our last issue, Mr. John C. Parry informs us, that when the North-West Provinces were formed into a distinct government, and Agra became the headquarters, about 1835-6, a large number of gentlemen in the Uncovenanted Civil Service came up with the offices from Calcutta. Approving of the ministry of the Rev. B. Williams, they found it necessary to enlarge the chapel a second time, and to renew the roof, at a cost exceeding that mentioned by Mr. Godfrey. Mr. Parry was in Agra in 1829-30, when his father built the first chapel, and also at the time of the enlargement in 1835-6, until his removal to Delhi eighteen years after.

The census shows that the progress of Christianity in Bengal has been by no means so unsatisfactory as is generally assumed. The total Christian population in Lower Bengal alone is now ascertained to be 93,098. Of these more than 70,000 are Asiatics; 50,000 are natives of Bengal; a little over 20,000 are persons of mixed blood born in the country; and 22,000 are Europeans or non-Asiatics. A native or semi-native Church of 70,000 members does not seem a very inadequate result of seventy years of missionary enterprise in a single governorship.—(*From a Correspondent of the "Pall Mall Gazette."*)

The Services and Meetings of the month have been as follows:—

PLACES.	DEPUTATIONS.
Bath district	Rev. I. Stubbins.
Bourton, Berks	Rev. T. Martin.
Bradford district	Revds. J. Page and L. O. Skrefarud.
Enfield Highway	Rev. C. Bailhache.
Hanley	Rev. C. Bailhache.
Harlow and Bishop's Stortford	Dr. Underhill.
Hastings and district	Revds. G. Hider and W. H. McMechan.
Houghton Regis and Dunstable	Rev. R. Smith.
Hareford district	Rev. C. B. Lewis.
Inskip, Preston, and district	Rev. T. Martin.
High Wycombe district	Rev. F. D. Waldock.
Leominster	Rev. W. Cuff.
Leamington district	Rev. F. D. Waldock.
Luton (Union Chapel)	Rev. T. Martin.
Kingston district	Rev. T. Martin.
Newbury	Dr. Underhill.
Newtown (Mont.)	Rev. C. Bailhache.
Princes Risboro' district	Rev. R. Smith.
Saffron Walden	Rev. R. Smith.
Swindon	Rev. C. B. Lewis.
Tottenham	Rev. C. Bailhache.
Tring	Rev. F. D. Waldock.
Wolverhampton	Rev. I. Stubbins.

The Scotch Tour has also commenced, and is in progress. This has been undertaken by our brethren Smith and Waldock.

In Wales, also, the Rev. Thomas Evans has visited Castletown, Newport, Risca, Newbridge, Argoes, and Hengoed, in Monmouthshire. He reports an increase in contributions at every place.

We are happy to announce the safe arrival of the steamer *El Dorado* at her destination. By telegraph we learn that she reached Colombo on the 4th March; Madras on the 10th; and Calcutta on the 19th.

It is with great regret that we mention the departure to his rest of the Rev. Dr. Leechman, for many years a member of the Committee. In 1851, in company with the Rev. Joshua Russell, Dr. Leechman proceeded to visit all the Society's Missions in India and Ceylon, as a deputation, returning in July, 1852. In the earlier portion of his life he was associated with the Serampore brethren. Though of late laid aside from active life, his interest in our work continued unabated to the last.

TO TREASURERS OF AUXILIARIES.

It is particularly requested that, in forwarding their remittances, our friends should specially mention what sums are to be devoted to special purposes. Much inconvenience and inaccuracy are occasioned by the neglect of this rule.

REMITTANCES.

We are sorry again to caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House. Post-office orders should be made payable to the Secretary at the General Post Office, St. Martin's-le-Grand.

Contributions

From 19th February, to 18th March, 1874.

W. & O. denotes that the contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; S. for Schools.

ANNUAL SUBSCRIPTIONS.						LEGACY.		
Barnes, Mr T.	1	0	Walkden, Mr. J.	1	0	Williams, the late Rev.		
Beddome, Mr R. B.	1	0	Welch, Mrs. Kemp	2	0	B., of Pembrey, Carmarthen- shire, per Mr.		
Beedy, Mrs.	2	0	Whitchurch, Miss.....	2	0	S. W. Williams.....	19	0
Butterworth, Mr. W. A.,			Wilshire, Rev. J.	0	10			
Surbiton	2	0						
Do., for China	1	0	DONATIONS.			LONDON AND MIDDLESEX.		
Do., for Rome	1	0	Aked, Mr Thos., for			Alie-street	5	10
Do., for W. & O.....	0	10	India	25	0	Battersea-park, for		
C. F.....	1	0	Barclay, Mr B., for India	5	5	W. & O.	2	2
Deane & Co., Messrs ...	1	0	C. H., for Mr. Smith's			Camberwell, Cottage-		
Gingell, Mr Jas.	1	0	School, Delhi	50	0	green, for Messrs.		
Haddon, Mr J.	1	0	Edwards, Rev. J., for			Wenger's N. P.s.....	5	0
Joseph, Mr Thos., Pon-			Nercoy	40	0	Chelsea, for W. & O. ...	1	10
typridd (8 yrs)	52	10	Emery, Mr G., Market			Devonshire-square Ch.	2	6
Kennard, Mr. & Mrs W.	1	10	Harbors	5	0	Ealing, per Y.M.M.A.	2	17
Lea, Mr T.	1	0	Gotch, Fred. Hepburn,			Charles-street, Camber-		
Lewis, Mr H., Brecon...	1	0	Box	1	16	well New-road, per		
Luntley, Mr & Mrs P. H.	10	0	Gotch, E. W., do.....	1	14	Y.M.M.A.	5	0
Olney, Mr. T. H.	1	0	Sayce, Mr. G.	3	0	Do., for N. P., per do.	0	9
Overbury, Mr. B.	1	0	Do., for Rome.....	2	0	Maskney, Mare-street,		
Peardice, Mr. W.	1	0	Under 10s., per "Bap-			for W. & O.	6	0
Stubbins, Rev. Isaac ...	1	0	tist"	0	5			
Tarlton, Mr. C.	1	0						
Templeton, Mr J., F.R.G.S	2	0						

Hampstead, Heath-st.	1 18 11
Do., for W. & O.	13 11 10
Harrow-on-the-Hill	10 14 3
Hawley-road, St. Paul's Ch.	51 2 8
Highbury-hill	53 10 8
Islington, Cross-street, per Y.M.M.A.	5 2 8
Do., Salter's-hall, for W. & O.	8 8 0
John-street, Edgware-road	1 0 0
Kingsgate-street, for Mr. Smith, Africa	10 0 0
Do., for Mrs. Kerry's School, India	5 0 0
Pekham, Park-road	11 11 0
Do., for W. & O.	1 10 0
Regent-street, Lambeth	2 11 6
Do., for W. & O.	1 10 0
Romney-street	4 15 4
Upper Holloway, for N. P., per Y.M.M.A.	1 8 7
Vernon Ch., per Y.M.M.A.	3 15 7
Walworth-road, for Mr. Hobbs, Swazie	5 0 0
Do., for Mr. Ellis, Jes-sars	5 0 0
Do., for China	3 0 0
Do., for Orphan Girl under Mrs. Anderson	5 0 0
West-green, per Y.M.M.A.	1 17 6
Do., for N. P.	3 15 0

BEDFORDSHIRE.

Bunham	0 6 10
Do., for W. & O.	0 4 0
Do., for N. P.	0 6 0
Laton, Park-street	28 9 11
Do., Union Chapel, for W. & O.	1 10 0
Keynes, for N. P.	0 10 6
Stevington	1 1 0
Thurleigh, for W. & O.	0 11 6
Do., for N. P.	1 6 1

BERKSHIRE.

Bourton	23 0 0
Do., for W. & O.	2 0 0
Do., for N. P.	3 0 0
Ffild	2 0 0
Newbury, for N. P.	2 5 0
Wantage, for N. P.	1 8 2
Windsor, for W. & O.	1 11 0

BUCKINGHAMSHIRE.

Aylesbury	1 1 0
Do., for N. P.	1 0 6
Gold Hill, for W. & O.	0 14 0
Great Marlow, Ebenezer Ch.	1 6 6
High Wycombe, Union Ch.	32 4 10
Do., for N. P.	1 13 11
Do., Wycombe Marsh	9 0 0
Little Kinghill	7 6 4
Do., for W. & O.	0 10 0
Olney	12 10 8
Do., for W. & O.	3 0 0
Do., for N. P.	2 10 0
Do., for Chiss	0 15 0
Weston Turville	5 9 4
Do., for W. & O.	0 9 8
Do., for N. P.	0 11 0
Wynbury, for W. & O.	0 19 6

CAMBRIDGESHIRE.

Burwell, for W. & O.	1 0 0
Do., for N. P.	1 10 6

Cambridge, Zion Ch., for W. & O.	8 0 0
Gamlingsay, for W. & O.	1 0 0
Histon, for N. P.	1 0 0

CHESHIRE.

Chasler, for N. P.	0 6 8
Northwich	1 15 0
Do., for N. P.	0 10 0

CORNWALL.

Falmouth, for W. & O.	2 0 0
Helston	13 12 3
Do., for W. & O.	0 10 0
Do., for Italy	0 10 0
New Quay, for N. P.	0 6 9
Penzance, Clarence-st.	4 0 8
Saltaah	9 10 6
Do., for W. & O.	1 12 0
Do., for N. P.	1 9 6

CUMBERLAND.

Maryport	5 10 0
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DERBYSHIRE.

Birches-lane	0 15 0
Do., for W. & O.	0 4 3
Do., for N. P.	0 6 0
Chesterfield	6 16 4
Do., for W. & O.	1 4 2

DEVONSHIRE.

Ashwater, for W. & O.	0 12 0
Christow, for W. & O.	0 5 6
Chudleigh	39 9 6
Do., for W. & O.	1 2 6
Devonport, Morice-sq., for W. & O.	2 1 6
Great Torrington, for N. P.	0 9 10
Hemyock	0 6 6
Saintnail	0 5 6

DORSETSHIRE.

Bridport	1 0 0
Do., The Grove	0 10 11

ESSEX.

Ashdon	1 0 0
Earls Colne	4 10 9
Halstead, Providence Ch., for N. P.	0 10 0
Harlow	44 1 8
Do., for N. P.	5 9 10
Ilford	1 10 0

GLOUCESTERSHIRE.

Cheltenham	2 0 0
Do., Cambray Ch., for W. & O.	2 0 0
Nailsworth, Tabernacle, for N. P.	0 5 9
Park-end, for W. & O.	0 7 9
Do., for N. P.	8 12 3
Uley, for W. & O.	0 5 0
Yockley	0 10 4
Do., for W. & O.	0 7 10
Do., for N. P.	8 1 10

HAMPSHIRE.

Locksley, for W. & O.	0 10 0
Parley	1 5 0

Portsmouth, Portsea, and Gosport Auxiliary.

Collections	9 17 8
Do., United Com-munion Service for W. & O.	3 14 4
Portsea, Kent-street	27 13 2
Do., for N. P.	1 0 8
Do., for N. P. under Mr. Gregson, India	14 17 9
Landport, Herbert-st.	4 11 7
Do., Lake-road	23 19 2
Do., for W. & O.	1 0 0
Southsea, Ebenezer Ch.	4 13 1
Do., St. Paul's-square	27 4 6
Do., for N. P. under Mr. Gregson	15 0 0
Do., Kent-road, United Communion Service for W. & O.	1 0 0
Forton, Victoria-street	3 6 2

138 17 9

Less expenses and amount acknowledged before 123 10 2

13 7 7

Romney	1 9 10
Do., for W. & O.	1 0 0

Southern District Juve-nile Association, for Rem Canto, Dacca	4 10 0
Do., for N. P., Africa	4 10 0
Do., for Mr. Hansen, Norway	5 0 0
Wallop	8 9 4
Do., for W. & O.	1 0 0
Do., for N. P.	0 13 8
Winchester, City-road	9 2 1
Do., for W. & O.	0 18 10

ISLE OF WIGHT.

Newport	33 3 6
Niton	5 2 2
Do., for W. & O.	0 10 0

HEREFORDSHIRE.

Crowhill	3 0 1
Fownhope	6 14 4
Do., for W. & O.	0 11 0
Do., for N. P.	7 0 8
Gorsley	2 0 11
Hereford	31 8 9
Do., for W. & O.	1 6 10
Do., for N. P.	4 1 4
Leadbury	2 8 0
Leominster, for W. & O.	0 9 11
Peterchurch	7 13 6
Do., for W. & O.	0 8 0

	67 1 4
Less district expenses	1 4 0

65 17 4

HERTFORDSHIRE.

Bishop's Stortford	12 2 1
Boxmoor	12 10 0
Breachwood Green	6 7 0

Markyate-street	14	1	11
Do., for W. & O.	1	0	0
Do., for N. P.	2	3	1
St. Albans	10	15	8
Do., for W. & O.	6	2	1
Do., for N. P.	2	3	3
Tring, New Mill	6	17	8

HUNTINGDONSHIRE.

Bluntham	12	3	6
Dean	3	5	3
Fenstanton	6	14	11
Godmanchester	1	8	2
Hail Weston	1	7	9
Houghton	8	4	6
Huntingdon and District Churches	41	17	9
Kimbolton	2	16	0
Offord	1	16	0
Ramsey	14	6	1
St. Ives	29	4	1
St. Neots	14	5	0
Spaldwick	4	15	11
Woodhurst	2	18	3
Yelling	1	6	11

Less expenses and amount acknowledged before	142	10	1
.....	102	16	7
.....	39	13	6

For W. & O. Fund.

Buckden	0	4	4
Dean	1	0	6
Godmanchester	1	0	0
Houghton (2 years)	1	3	6
Huntingdon	3	16	4
Kimbolton	1	1	6
Offord	0	8	9
Perry	0	6	6
Ramsey, Salem	1	10	0
Do., Great Whyte	1	0	0
St. Ives	3	0	3
St. Neots	3	0	9
Stoughton	6	6	6
Woodhurst	0	10	8
Yelling	0	11	0

Moisty of above	9	9	10
Less amount previously remitted	3	18	9
.....	5	11	1

KENT.

Ashford, St. John's-lane	5	10	0
Bemels-green	0	15	6
Do., for W. & O.	0	18	6
Do., for N. P.	1	15	3
Edenbridge	8	6	10
Do., for W. & O.	1	1	0
Do., for N. P.	4	9	10
Foot's Cray, for W. & O.	1	5	0
Forest-hill	21	2	0
Meopham	10	0	0
Ramsgate, Ellington Ch.	5	9	8
Do., for Child in Mrs. Kerry's School, India	4	0	0
Woolwich, Enon Ch.	3	0	0

LANCASHIRE.

Astley Bridge	6	1	4
Do., for N. P.	0	10	3
Barrow-in-Furness	3	1	3
Birkenhead, Grange-in.	17	8	6

Blackpool, Union Ch.	4	5	11
Do., for W. & O.	0	18	5
Bolton, Claremont-st.	11	7	9
Do., for W. & O.	3	12	5
Bootle	0	7	7
Do., for W. & O.	4	15	0
Dalton-in-Furness	1	11	9
Lancaster	3	0	9
Liverpool, Pembroke Ch.	2	0	0
Do., for N. P.	6	18	0
Do., New Ferry, for N. P.	0	5	1
Mills-hill, for W. & O.	2	0	0
Waterbarn, for W. & O.	1	15	0
Do., for N. P.	1	9	8

LEICESTERSHIRE.

Blaby	12	3	1
Leicester, Belvoir-street	160	6	0
Do., Charles-street (balance)	19	13	9

Less amount acknowledged before	185	2	1
.....	170	3	1

Leicester, Victoria Ch.	65	14	6
Do., for W. & O.	10	0	0
Do., for N. P.	2	14	0

NORFOLK.

Dis	5	16	8
Kenninghall, for W. & O.	0	15	2
Lynn, Stepney Ch., for W. & O.	2	0	0
Do., for N. P.	4	5	8
Norwich, St. Mary's	32	9	2
Swafton, for N. P.	7	0	0
Scop Chand, Kotalya Yarmouth, Tabernacle, for N. P.	1	0	0

NORTHAMPTONSHIRE.

Braunston	1	13	6
Cooknos	2	4	0
Ravensthorpe, for W. & O.	0	4	6
Do., for N. P.	0	5	4

NOTTINGHAMSHIRE.

Nottingham, Derby-road	0	13	0
Do., George-street, for W. & O.	2	2	0

OXFORDSHIRE.

Caversham	18	9	8
Do., for W. & O.	5	5	0
Do., for African School	12	0	0
Do., for Rome	10	0	0
Little Tew	5	10	8
Do., Cleveley	1	2	0
Do., for N. P.	1	8	4

RUTLANDSHIRE.

Belton	1	0	0
Do., for N. P.	1	5	9

SOMERSETSHIRE.

Beckington, for N. P.	1	12	1
Frome, Locks-lane	1	0	0
Road, for N. P.	0	12	8
Watchet	1	10	0
Do., for N. P.	1	4	6

STAFFORDSHIRE.

Coseley, Darkhouse Ch.	13	5	3
Do., Netherton	1	1	0
Hanley	2	2	0
Do., Welsh Chapel	1	2	1
Do., for W. & O.	0	5	4
Do., for N. P.	0	7	10
Newcastle, for W. & O.	1	0	0
Welverhampton, Waterloo-road	10	0	0

SUFFOLK.

Wattisham, for N. P.	1	0	0
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SURREY.

Esher, per Y.M.M.A.	1	1	2
Do., for N. P. per do.	2	11	1
Richmond, Parkshot, for W. & O.	1	1	2
West Croydon, per Y.M.M.A.	4	5	4

SUSSEX.

Battle, for W. & O.	2	4	2
Do., for N. P.	3	0	0
Bognor	3	3	0
Forest-row, for N. P.	1	3	5
Lewes	15	5	3
Do., for W. & O.	1	13	5

WARWICKSHIRE.

Alcester	13	6	6
Birmingham	370	5	8
Do., for additional missionaries to India	500	0	0
Do., Christ Church, Aston - park, for W. & O.	4	0	0
Do., Circus Chapel, for W. & O.	1	9	6
Henley-in-Arden, for W. & O.	0	10	6
Warwick, Castle-hill	11	3	3
Do., for W. & O.	2	0	0

WILTSHIRE.

Damerham and Rockbourne	3	3	0
Do., for W. & O.	0	5	0
Grittleton	1	3	6
Lemley	11	12	0
Trowbridge, Back-street	35	0	0

WORCESTERSHIRE.

Atch Lench and Dunnington	20	14	6
Do., for W. & O.	0	15	0
Evresham	20	9	8
Upton-on-Severn	1	0	0
Worcester	4	4	6
Do., for W. & O.	3	0	0

YORKSHIRE.

Driffield, for W. & O.	0	14	3
Do., for N. P.	1	11	9
Do., for Mr. Fuller's School, Africa	0	6	0
Gildersome	11	16	11
Hobden Bridge, for W. & O.	1	10	0
Leeds, Blenheim Ch.	9	10	0
Do., for W. & O.	3	19	5
Lockwood, for W. & O.	3	10	0
Rawdon	3	2	2
Scapogast-hill, for W. & O.	1	10	0

THE BAPTIST MAGAZINE.

MAY, 1874.

Oberglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

V.

I SHOULD be very sorry to leave on your minds the impression that my old schoolmaster was unnaturally cruel or harsh. He had, it is true, a short temper, and passions that were quick to rise, but, on the whole, he was one of the jolliest souls and best-hearted men alive. He never punished a boy without showing how little his heart was in the work by spoiling him with over-indulgence afterward. It was known to all the school that the boy last whipped was the next favourite, and "in for the master's goodies." I daresay the old gentleman had a good deal to try him outside the school as well as within. He had a large family, and must at times have been sorely beset to feed and clothe them; toward which the five pounds a quarter which he received from his church would go but a short way. Besides, it must have been a sore trial to the flesh occasionally, after preaching three sermons on Sunday, to be compelled at nine o'clock on Monday morning to go into the midst of seventy or eighty rackety schoolboys; possibly, too, after a poor breakfast, and with little prospect of a dinner. If his patience sometimes broke down under little provocation, and a boy's back had to smart because the master's nervous system was unstrung, it cannot be greatly wondered at. But though his floggings were somewhat frequent, he was neither harsh nor unkind. In fact, in this he only obeyed an established rule and custom. He was the victim of a false system. It was commonly supposed, at that time of day, that the only way in which knowledge could be got into a boy's head was through his hide, so he was duly tanned for the credit of an old creed. Even the Sunday-school was under the rule of King Birch. Many a time, during divine service,

I have heard the sharp thwack of the superintendent's cane as it fell on the shoulders of some unlucky youth who was not paying proper attention to the minister.

You who have been accustomed only to the superior schools, higher education, and more cultivated taste of these better days, need not, however, despise those less-favoured times that are gone by, or flatter yourselves with the thought that there was nothing good till you came. After all, the rough-and-tumble system of education to which we were subjected, made men of us—at least, those of us who had the making of men in us—and that, I take it, is just about the grandest thing that any system can do for boys. Of those who were contemporary with me during the whole or part of my short time at school, three became ministers; one, a missionary; four, schoolmasters; one, a solicitor; and two, successful men of business; and, best of all, all of these, men who had the fear of God before their eyes.

The truth is, that a really good man is always a great moral power. Our old schoolmaster was a good man and a gentleman, every inch of him. Most of us remained under his influence long after we had left school, and as we learnt to know him better and to appreciate his sterling worth, he became our standing model of Christian character and gentlemanly conduct; and the affection we bore him constrained us to try to imitate him, and to rise to his level.

When I see people horror-struck at the idea of excluding the Bible and denominational teaching from State-aided schools, and hear them denounce an education given in such conditions as "Godless," I settle the matter for myself by saying, "All the Bibles in the world will not enable an ungodly man to impart instruction in godliness; but give us Christian teachers—men of earnest spiritual life—and then, Bible or no Bible, there is no power on earth, or under the earth, can prevent the education given from being a religious education." I wish good people would leave off contending about the text-book to be used, and turn their attention to the man that is to use it. With children, at all events, the man has more influence than the book.

I have already intimated that my schoolmaster was also pastor of the Baptist church. Indeed, he only kept school because there were no other discoverable means of getting a living, and he was but ill-fitted for the work; he once told me that at the time he first opened his school he could not work a Rule-of-Three sum, and was equally ignorant of all other branches of knowledge. I have reason to know that he considered himself ill-used, and that the last years of his life were embittered by the thought that he had never had a fair chance, and had been prevented by circumstances from taking that position in the world for which he was qualified. In which, I think, he was unjust. I ventured once to silence his complaints on this score by telling him—what I believe is perfectly true—that Baptist ministers, like a bale of merchandise, generally fetch what they are worth. If here [and there one is in a position obviously below his intellectual

merits, he will probably find the cause in himself if he look deep enough ; but the likelihood is that when a minister quarrels with the position which the world assigns him, it is because he has over-estimated his value. If years of manly, faithful labour, in an obscure position do not issue in a call to "come up higher," the labourer had better make up his mind that his proper place is lower down. For my own part, I have wrought in the valley all my life, but I should not have been permitted to do it, unless by my own preference, if I had been fit to walk in high places. I believe my old pastor over-rated himself, and that the great mistake of his life was in becoming a minister at all ; for which he had no special aptitude. I have notes of some of his sermons taken by me in youth. Here is the outline of one on the text, "Faint, yet pursuing"; the divisions are—"I. The Circumstances ; II. How we ought to pursue ; III. The End." The divisions of another on the words "Feed My sheep," are—I. Who are the Sheep ? II. Can the sheep choose their own shepherd ? III. The Privileges." Almost the last time I heard him preach, his text was "All things are yours, and ye are Christ's, and Christ is God's." He proposed to "reverse the words," and consider—I. "Christ is God's ;" here he had six "particulars ;"—"Christ is God's Apostle," "God's Ambassador," "God's Redeemer," "God's Mediator," "Why Christ came," "Christ's Reward." On this occasion a little amplification on each point exhausted the allotted forty minutes, and saved him further trouble ; although, I have no doubt he was fully equal to the whole text had time served. I do not remember now what he said, except that he had a slap at Antinomianism, Arminianism, and Church Rates. I am considerably puzzled to understand how he maintained his position so long—considerably over forty years ; and how to account for the fair measure of prosperity which the church enjoyed during most of the time. I am inclined to think there must have been considerable quickening power in many of his unconnected utterances, which the structure of his sermons gave no promise of, and which escaped my attention.

But with all his faults I believe I enjoyed the dear old pedagogue's preaching much better than that of the last pastor I "sat under," although the latter was a thoroughly able man, an accomplished scholar, and a close student. (He was not at Overglen, by-the-way.) He made the merely intellectual of rather too much importance, and quite forgot that his hearers had hearts as well as heads. Every sermon was in his best style. There was a dead level of goodness in his ministry, which in the end became monotonous. I can remember wishing he might forget himself, and say something foolish just for a change. He was what is called a "topical preacher." His usual method was, after reading his text, to announce his subject, from which time we heard no more of the text. I sometimes thought he did it because he found it easier to talk about a question which he stated for himself, than about one which the Bible stated for him. But he was a keen logician, and the controversial form into which most

of his sermons fell, suited him well. He would have been admirably placed in a world where everybody governed themselves by logic. He was, however, a little too prone to waste his time in defending a dogma of his own, instead of giving us the sense, and causing us to understand the reading of the Holy Word. He seldom waxed warm except when assailing the errors of Arminianism and Unitarianism; and at such times he spake much as if he thought the Bible had been written solely in the interests of the Shorter Catechism, and to furnish weapons for the defence of the Calvinistic Theology. He frequently fell into the error, common to most "topical preachers," of getting his topic out of his text, very much as a sculptor gets the statue out of a block of marble, that is, by leaving a large portion of the original block behind him in the form of chips; and, on the whole, I think I greatly prefer the plan followed by many of the old Puritan divines, of breaking the whole block into chips, and then exhibiting each chip by itself as a great rarity. It shows more reverence for the raw material, which, after all, is the only part that has real divinity in it.

In one respect the church at Overglen was a model one; we were a thoroughly social and friendly people. Everybody knew everybody and spake to everybody, and I don't remember that a quarrel ever happened among us. It was, I believe, a real brotherhood in which the members felt a true interest in each other's welfare. Our intercourse with each other was a good deal more free and familiar than would be tolerated in most churches to-day, even in villages, where intercourse is always more open and neighbourly than in towns. You may think, perhaps, that ours was a little too free, when I describe a scene which I once witnessed in chapel. It was customary for the minister, before reading his text, to make the announcements. These seldom varied. They included two or three cottage prayer-meetings, and a service in the schoolroom for the coming week, and everybody knew all about them. One morning, however, after announcing the Monday-evening meeting, the minister paused for a few minutes as if in doubt about something; presently he leaned over the side of the pulpit and looked toward the senior deacon, who sat at some distance on his right hand, and something like the following colloquy occurred:—

Minister: "Do you think we ought to have a church-meeting this week, William?"

Deacon (hesitatingly): "I don't know: what do you think?"

Minister (meditatively): "Well; there's that matter of the cleaning, you know; but perhaps it is not pressing."

Deacon: "No."

Minister (still undecided): "How will you be engaged on Thursday? Could you attend?"

Deacon: "Yes; I know nothing to hinder me."

Here a voice from the gallery called out, "There's to be a charity sermon at the Independents on Thursday."

Minister (turning to the last speaker): "I was not aware of that. I have had no notice of it."

Voice: "Notice was left at our house yesterday, and I forgot to bring it."

Minister: "Do you know who is to preach?"

Voice: "No. He's a stranger."

Minister: "It's of no consequence. Our Independent friends are sure to have a good man; so we will just put the church-meeting off." Then, turning once more to the deacon, he added, "We had better do that, William; and that matter of cleaning we can talk about at Joel's to-night over our pipes!"

The service then proceeded in due form. Imagine Mr. Landels, or Mr. Lewis, or Mr. Spurgeon carrying on a little private and confidential conversation with one of his deacons in the middle of public service on Sunday morning, and then quietly relegating church business to an informal meeting, to be discussed over pipes and tobacco!

"Joel's" was too characteristic an institution at Overglen to be left without description. It was my father's house, which, being situated near the chapel, became a common resort for the senior members of the church, many of whom, living at long distances from each other, seldom met except on Sunday, and, therefore, made the most of that one opportunity of social intercourse. It was my delight, when a child, to sit on a low stool, near the fire, listening to the talk of the ten or twelve old saints who used to gather in a semi-circle round the hearth. Most of them were smokers, I think, or if there was any exception, I don't remember it. Brotherly greetings, friendly inquiries, and passing remarks were exchanged while the tobacco-jar went round. The first few whiffs were generally taken in solemn silence, but presently a topic was started, and conversation became general. Sometimes the sermons of the day were discussed; and I know I used to think they were far more interesting on the hearth than they had been in the pulpit. The conversation was always religious, often theological, but never trifling. The men might be rude and unlettered and coarse, but the spiritual life that was in them was a mighty force, and their grasp of the doctrines of grace very firm. "Joel's" was a recognised power in the church. Its deliberations and conclusions were referred to and quoted as if they had all the force of authority. Many a time when a question proved too knotty for a church-meeting, I have heard the minister suggest that "it had better be talked over at Joel's." This was all dreadfully irregular, I know, and might have resulted in mischief, but I am not aware that it ever did. Looking back at it after the lapse of forty years and more, I am persuaded that this singular weekly gathering was a most important feature in the life of the church. It promoted brotherly feeling, stimulated thought, deepened good impressions, and quickened intelligence. Few of the appliances for diffusing knowledge with which we are so familiar now were in existence then, and methods of working were often very irregular. The only magazines I can remember hearing of in my youth were the

Baptist Magazine and *Zion's Trumpet*; and selections from these were often read at "Joel's." Here also it was usual to bring all difficulties, doctrinal, experimental, or exegetical; and Dr. Gill's Commentary, the ultimate authority, was constantly in request for the settlement of some question of interpretation.

There was one old man, I will call him John Smith, who was a great favourite of mine, though why, I cannot now call to mind. He dressed in drab breeches, tied at the knee with broad ribbon, a blue coat with bright brass buttons, and a striped waistcoat. His talk was generally of personal experience; and from scraps of his talk, which I can still remember (although he died when I was yet a boy), I judge him to have been a man who lived unusually near to God. I recollect that one Sunday evening when the rest of the company were sitting round the fire, he was walking to and fro in the middle of the room, ever and anon muttering to himself, "God be merciful to me!" At length, some one asked him, "John, what's the matter wi' thee to-night, lad?" and, the question being pressed by others, he explained, in faltering tones, and with tears in his eyes, that during the previous week he had met with the word "panoply" in *Zion's Trumpet*, which had so taken his fancy, that he had resolved if called upon to pray at the Sunday evening prayer-meeting, he would use it in his prayer. He had been called upon to pray, and had toiled for twenty minutes to get the word in and had not succeeded. Now, the thought had come back upon him that he had committed a great sin in making prayer a mere occasion for self-display. "O brethren," he exclaimed, "what a vile wretch I am! This is a lesson! Lord, have mercy on me!"

While the name of this worthy is in our thoughts, I will try to recall the story of his conversion, as I heard him relate it one Sunday evening. I cannot, of course, vouch for the exact words, but in substance my recollection is no doubt correct; for the story made a great impression upon me. This is nearly it:—"Sunday used to be a tiresome day, because I'd nout to do. After breakfast I generally went and leaned ower t' garden gate watching t' passers by. There was one man, most on yo' knew him, Jim Giles, he always went past about ten o'clock. I knew Jim went to th' Dippers' Chapel, an' he hardly ever missed asking me to go wi' him. But I didn't like to go. But by-and-by I began to think, and the more I thout the more miserable I wor. At last I made up my mind that I would go wi' Jim to th' chapel. So next Sunday I donned my Sunday things and waited at th' gate as usual for him. Well, soon he cam' by, and said 'Good morning,' but he did not ask me to go wi' him! O dear! I wor that miserable! Yo see I wor just like our dun cow. Once when I wanted to get her into th' byre she wouldn't go in no how. She ran round th' garden, into th' barn, into th' croft, and all ower. At last I got so mad that I shut th' byre door, an' said, 'Thou shan't go in at all.' Well, as soon as iver th' door was shut, she went full bang up agin it, an' I had to open it for her. I wor like that: when th'

door wor open I wouldn't go, now when it was shut I felt I *must* go. Well, I went into th' weaving-shed, an' I knelt down behind th' looms, an' if ever I prayed it wor then. As soon as I'd had me dinner, I started for th' chapel; but I wor that 'shamed I daren't go on th' road, so I crossed th' fields. When I go' to the chapel gates the service had begun; but, while I wor lingering about, a man came up, an' asked me if I would go in. So in I went. How awkward I felt! But I gat' used to it, an' when th' minister read his text,—'I have sinned, I have perverted that which was right, and it profited me not,' I said, 'that's me.' Well, the word cam' home wi' power, an' I wor saved.

"'Grace taught my sowl to pray,
An' made my eyes e'erflow;
'Twas grace that kept me to this day,
An' will not let me go.'"

As the old man concluded his story, some one struck up Cranbrook, the verse was sung through, prayer was offered, and the company broke up.

"The Holy Jesus."

A SERMON FOR YOUNG FOLKS.:

By THE AUTHOR OF "A SAVIOUR FOR CHILDREN."

"Thy holy child Jesus."—Acts iv. 30.

YOU children know what prayer is, don't you? And let me tell you that these four little words, "Thy holy child Jesus," are a part of a prayer, which was prayed a many hundred years ago, by good people who were in trouble. They were in danger of being sent to prison because they loved the Saviour, and talked about Him to others. You may fancy how they felt. But we know what they did: they asked God to help them. And that is what should be done every day, whether we are in trouble or no, not only by grown-up people, but by young folks too.

Do you ever pray? A little boy says, "Yes; every night, before I go to bed." Well, there is one thing I want you to remember: a prayer is of very little use if we do not say something about Jesus in it. It is only when we ask for what we want in His name, and for His sake, that we may expect to receive it.

The Apostles wished for success in answer to their prayers; but it was all for the honour and glory of Jesus. Such prayers are sure to be heard. Do you ask me how I know? Listen to what the Saviour says, "Whatsoever ye shall ask the Father in My name, He will give it you" (John xvi. 23). But if, when we pray, Jesus is never

thought of, never mentioned, we may be quite sure that God will not answer us, even though we should pray all day and all night. When Peter and John, and their companions, prayed to the Almighty, they did so in the Saviour's name, and they called Him, "Thy holy child Jesus."

You like easy words, don't you? And these are so easy that a little child may read them; and they are very beautiful too. Let there be silence while they are repeated by the youngest child in the school, "Thy—holy—child—Jesus."

There, now, each of these little words will teach us a great truth. I am sure you will listen to me while I talk to you about them. First of all, there is the word, "Thy." Good people are speaking to the great God, and this little word, which they use, shows that Jesus belongs to Him. He is "His dear Son." God calls Him "My beloved Son." He speaks of Himself as "The only-begotten Son of God." And I dare say you remember a grand old hymn in which He is called, "the everlasting Son of the Father." This is a great truth for a little child to think of. Jesus belongs to God. When He was here among men He said, "I and my Father are *one*." Hence, we read in the Bible, "Let all the angels of God worship Him." And, again, "Thy throne, O God, is for ever and ever." How great Jesus is!

I think you are beginning to see what is meant here by this little word, "Thy"; and, young as you are, you may learn why good men, when speaking to the Almighty Father of His own Son called Him, "*Thy* holy child Jesus."

The next word is "Holy."

God has a great many children. All who trust in the Saviour, whether young or old, are His sons and daughters; but He has only one Son "who did no sin;" He is called here, "Thy '*holy*' child Jesus."

But do you know the meaning of this little word? A boy says, "I do; for my teacher told me the other day that it meant that a thing had been '*set apart*' for God, and that that is its meaning in the Bible, where the Temple, in which people used to worship, is called '*the holy place*,' and the Sabbath is said to be '*a holy day*.'"

Very true; but let me tell you that the word "holy" means something more than that.

A day cannot think; a temple cannot feel; but you can. And if you wish to be holy, it is not enough for you to have been once "*set apart*" for, or dedicated to, God in your infancy by those who loved you, and wished you to be always His. No; you must give Him your heart. He will give you His holy Spirit if you ask Him. He can make you holy. He has "opened a fountain for sin and uncleanness." In it you must be washed.

A little girl says, "Doesn't '*holy*' mean '*clean*'?" Yes, if you are thinking of a clean heart. But a child may be washed from head to foot, and have clean clothes to wear, and yet within there may be wicked thoughts, a bad temper, and a great deal of ignorance and sin.

To be holy you must have "a new heart." Would you like to know how that can be had? God says, "A new heart will I give you."

Well, you are thinking of the word "holy," and you are trying to understand it. There is another little word which will, perhaps, help you. Suppose I spell it. WHOLE. What does that spell? "WHOLE." When Jesus healed poor sick folks it is said that "He made them 'whole.'" If now you take away the "w" from this word, and then turn the "e" into "y," what does that make it? "Holy." How much alike these little words are! They have almost the same letters, and nearly the same meaning. When the Saviour cured disease He made people "whole;" that is, healthy; and when He takes sin away from the heart He heals the soul, and makes us "holy."

But, good people called Jesus holy. Why? Did they mean that He was "set apart" for God? It was true. For, He speaks of Himself as "He whom the Father hath sanctified, that is, 'set apart.'" Did they mean that He was healthy? It was true. For there was no disease or defect in Him. Jesus, the Lamb of God, was without blemish. Or, did they mean that He was clean, that is, pure? It was quite true. The Son of God was "undefiled, separate from sinners." All that is meant by the word "holy" belongs to Him.

Then, there is the little word, "Child."

This Holy One was once "a child." God's great Son came into this world; and He had a body just like yours. The Bible tells us that in this He was the same as other young people. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same." "He was made in the likeness of men." And He was "humble" and "obedient," as they ought to be. Hence, He is called "Thy holy child (or servant)." For He came to obey God's will, and to finish the work which His Father gave Him to do. What work was that?

But stay: there is another word here which we must not forget. It is more beautiful than any of the others. The name of God's holy child is "*Jesus*." You know what it means. For, you have read what the angel said, "Thou shalt call His name JESUS; for He shall save His people from their sins" (Matthew i. 21). Do you ask "Who are His people?" "Who did He come to save?" The Bible says, "Christ Jesus came into the world to save sinners" (1 Timothy i. 15). Are you a sinner? Yes. "All have sinned." Then, He came to save you. And not only you, but your schoolfellows, your teachers, your parents; and, indeed, all the men and women and children in the world." For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii. 17). Jesus can save you. Do you trust in Him? Then you are saved. And I am sure you will be delighted to hear about the Saviour. What a grand person He is! God Almighty's Son. Think, too, of the purity of His nature. He is holy. And yet, He took upon Himself our nature; He is one with us. He became a child. Nay, more, "a servant." Read what He said to His disciples, "I am

among you as he that serveth." And again, He says, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He is able and willing to save those who trust in Him. And He is called "Jesus," that all who hear His name may know that salvation is His work.

Well, I don't want to keep you a great while, and either of these little words will be quite enough to talk about to-day. But which shall it be? Let me hear some of you read them.

One reads,—"*Thy* holy child Jesus." Another,—"*Thy* holy child *Jesus*." And another,—"*Thy* holy *child* Jesus." But one, who is a little older, says, "I should read it in this way,—'*Thy* *holy* child Jesus.'"

Very well, then, suppose we think of the holiness of Jesus. Yes, that will do; for it is the thing by which He is distinguished from all other children. What a many boys and girls there are in the world! And yet, there is not one holy child to be found among them. There are many beautiful children; many intelligent children; many clever children; many honest children; many children who read the Bible, and pray, and love the Saviour; but there is not one holy child; for every child you meet with, whether in a poor man's cottage, or in a rich man's house, is a sinner. And let me tell you that, during all the thousands of years that the world has been inhabited, there has never been but one holy child in it.

There have been two holy men. Adam, the first man, was holy, when God made him, and gave him a charming home in a pleasant garden. But who was the other? The Bible calls Him "the second man." But what is His name?

I should like you little ones to tell me. One says, "Isn't it Abel?" No. Another asks, "Isn't it Job?" No. Another says, "Then, perhaps, it is David?" No. A little boy is whispering to one who sits next to him, and he is saying, "*I think I'll say Adam.*" Then speak out, my dear, for that's right!

A little girl says, "I couldn't have thought that had been it. I was going to say '*Jesus*.'"

And that would have been quite right too. "The last Adam" is "the Lord from heaven" (1 Corinthians xv. 45-47). And He is the "holy" man, Christ Jesus. But while there have been two holy men in this world, there has never been, as I have said, more than one holy child. He was born, as you know, in Bethlehem. He was brought up in Nazareth. And we read of Him here as "*Thy* *holy* child, Jesus."

I am sure you will listen a little longer to what I have to say about Him.

I shall not weary you by trying to prove that Jesus is holy. I should as soon think of trying to prove to a number of sensible children that the sun is shining on a fine summer's day. You know it shines. All who have eyes can see it; and those who haven't can feel it. It's a thing which doesn't need any proof. And thus it is with the holiness of Jesus. You have only to look at what He is;

to listen to what He says ; to believe what He does, and you will see the beautiful sunlight of His holiness. His enemies, even, who were very blind, and did all they could against Him, had to acknowledge the purity of His life ; for they felt how holy He was. Judas was so wicked as to betray Him ; but after he had done it, he said, " I have sinned in that I have betrayed the innocent." Pilate was so unjust as to deliver Him to be crucified ; but he said, " I find no fault in this man." Devils are so bad as to hate Him ; and they would, no doubt, be glad if they could blot out His name, so that a child should never be able to read it or remember it. But one of them said to Jesus, " I know Thee, who Thou art ; the Holy One of God." When, then, we are told that Jesus is holy, we know that it is as true as that the sun shines.

A boy wants to say something. Well, what is it ? Let us all listen. " Are not others holy, too ? for I read in the Bible of ' holy angels ' and of ' holy men of God,' and good people are called ' saints,' which my teacher says means ' holy ones.' And I want to know whether there is any difference between these and the holy child Jesus." There is. And let me say—

I. The holiness of Jesus is perfect.

There was no sin in Him, nor in anything He ever did. That could not be said of anybody else. There have been many good people in the world ; but they have all had their faults, failings, bad tempers, and sins.

Such pious men as Abraham, Moses, and David were not like Jesus, perfectly holy ; for they sometimes said and did what was very wrong, and God was angry with them for it. The Bible tells us all about this. Perhaps you are wondering why they should be called " holy," I should like to help you to understand this.

But, first of all, let me ask you a question. Which is the most valuable of all metals ?

A little boy, remembering what he has learnt at school, says, " GOLD." Suppose, now, we had a large piece of gold here. I daresay you know that other things, of less value, are often mixed with gold. But it is not so with this piece. There is no dross in it ; nothing worthless about it. It is not only beautiful, but very valuable ; and, I want you to look at it as a picture of perfect holiness ; holiness which hasn't anything sinful or impure mixed with it. Such is the holiness of Jesus. He never thought, felt, said, or did anything that was wrong. God was always well pleased with Him.

But I want you to fancy another piece of gold. It is very beautiful ; but it is not as valuable as the first piece. Why ? Because there is something else mixed with it. Do you say, " Then why is it called gold ?" Well, because that is what it is, although it is not quite pure. A lump of lead might have a few grains of silver in it, but that would not make it silver, would it ? And there may be something that is worthless in a piece of gold, but that does not make it worthless. No ; it is still of great value ; and it may serve to represent the holiness of the best men, women, or children that ever lived, in whom there

has been something sinful. Their holiness was not like the holiness of Jesus: perfect.

And yet I think you are beginning to see why these good people are called "holy." As there may be something good in a bad man, but that does not make him good; so the Bible tells us of the defects of good men whom it still calls "holy." But what a difference there is between them and Jesus! There was something sinful about them; but in Him was no sin.

II. The holiness of Jesus is unchangeable.

Angels are holy, but some of them have sinned; and now, instead of being angels in heaven, they are devils in hell. Isn't that very dreadful? Once they were pure and blessed, but now they are very wicked and miserable.

Then, God created man in His own image; He made him good and happy. But as soon as man was tempted, he sinned. Those who were once holy have thus become unholy.

The Bible tells us of some good people who have made themselves very unhappy by sinning against God.

I want you to fancy a beautiful lake of water. I saw one the other evening. It was so clear! You could have seen to the bottom! But it wasn't so the next morning. No; it was quite muddy. How had this come about? During the night there had been a storm; and, as it swept over the lake, it stirred up all the mire that was underneath. Well, there has been something very like this with a number of good people of whom we read in God's Word. If we look at what is said about them in one chapter, everything seems as beautiful as a clear lake on a summer's day. But, turn over another leaf, and what a change! They have sinned. How is this? There has been a dark night, and a dreadful storm of temptation, which has stirred up from the bottom all that was bad in man's heart. Isn't this very sad?

But it wasn't so with Jesus. There was nothing impure at the bottom of His heart. He was tempted; but the tempter didn't find any sin in Him. He was always holy. And He is so still. His holiness is unchangeable.

I wish I could say something that would make this very plain to a little child. Let me try. What a wonderful thing the light is, isn't it? And it is so pure. Not all the men in the world could make it impure. It shines all day upon some filthy people, but they cannot make it filthy. Clean water may become dirty, but the light of day is always clean. And thus it is with Jesus, who is the light of the world. His holiness can never change. He came into this sinful world; He staid in it for many years; He lived amongst sinners; He talked with bad men, and with some of the worst of women; but He was still as pure as the light that shines. Before He came from Heaven He was spoken of as "the Holy One of Israel," while in this world He was known as "the Holy One of God," and, after He had ascended to His Father, He was called "Thy holy child Jesus." He is thus the same yesterday, to-day, and for ever—HOLY.

But there is another thing I want to tell you—

III. The holiness of Jesus is the source of all that is holy in others.

Are His disciples holy? He has made them so. They are "sanctified by faith that is in Him." Good people become more and more like the Saviour in whom they believe. Are there any children here who wish to be holy, and pray to be made holy, and are becoming more holy every day? It is all owing to the truth, spirit, and power of Jesus, in whom they trust. Are the redeemed in Heaven holy? And does the Son of God say, "They shall walk with Me in white, for they are worthy"? It is because they "have washed their robes, and made them white in the blood of the Lamb" (Revelation vii. 14).

All the holiness that is to be found in holy angels; or in holy men; or in the Holy Bible; or in "the holy Church throughout all the world;" or in the worship of God, whether on earth or in Heaven, is from this pure fountain of true holiness—JESUS. And it is only as we come again and again to the holy Jesus, to be washed in His blood, to be purified by His Spirit, and to copy His example, that we can hope to be holy.

Well may the Bible speak as it does of the holy Jesus, for His holiness is perfect, unchangeable, and the spring of all that is holy in others.

Let me say—

Admire Him. You children admire what is beautiful. And the Bible tells us of "the beauty of holiness." There is nothing more beautiful on earth or in Heaven. The great God is said to be "glorious in holiness." What would His power, and His wisdom, or even His love be without it? It is His chief glory. It is the light in which we may see the beauty of all other perfect things which belong to Him. And Jesus is the brightness of the Father's glory. He is admired by all who behold Him.

Fear Him. He is terrible to those who delight in sinning against God. The holiness of Jesus is the joy of all who are, or wish to be, holy; and they "give thanks at the remembrance of it" (Psalm xxx. 4). But it is very dreadful to those who love sin. Why will the wicked be turned into hell? Because Jesus is holy. He is a holy Saviour now, and He will be a holy Judge at last.

Love Him. He loves you. He sees how sinful you are, and still He pities you. Without Him every child is lost; but "He is come to seek and to save that which was lost." He gives you now every blessing you have. This holy day, so bright and beautiful, is His; and He gives it to you to enjoy. This holy book, the Bible, is His; and He gives it to you to read, that you may become wise, and good, and happy. Even that hymn-book of yours is from Him, too. He taught good men and women to write those sweet hymns which you are so fond of singing. Indeed, all holy thoughts, all pure desires, all good and lovely things are His. And, since He has given you so many of them, will you not, must you not, love Him?

Try to be like Him. We can never be like Him in *power*; we can never be *great* as He is. But we can try to be like Him, "holy." He says to every man, woman, and child, "Be ye holy, for I am holy." The more holy we become, the more happy shall we be; it is sin that makes people miserable. The more holy we become, the more useful shall we be; it is sin that keeps so many grown-up people and children, too, from being useful. Then, let us not only admire, and fear, and love Jesus, but try to be like Him. He was holy when He was a little child; He was holy when He became a man; He is holy now, and He will be holy for ever.

The Bible speaks of "holiness, without which no man shall see the Lord." And without this no child can see Him either. May we, through trusting in His precious blood, have all our sins forgiven; that by-and-by, we may be permitted to see Him, and to live with Him in heaven for ever!

In Memoriam.

JOHN CANDLISH, M.P.

BY the death of Mr. Candlish, of Sunderland, our friends in the North have lost one of the most remarkable men that have appeared among them during the present century. Local history will give him a high place in that long roll of northern worthies, which contains the names of Stephenson, Bewick, Eldon, Binney, and Havelock; for a man who, without the advantages of birth, education, ancestral wealth, or even long life, succeeds, by sheer force of character and an almost boundless capacity for work, in attaining the very first rank among his contemporaries, and making his name a power in the legislature of his country, is a man whom princes may delight to honour: he is himself a prince among men. Such a man was John Candlish. His story furnishes another of those lessons to young men, in which the records of our age are so abundant, of what may be accomplished when definite aims, undaunted courage, enlightened common-sense, tireless industry, and high principle are combined. Mr. Candlish was not a genius; his talents were all of a commonplace kind; he owed nothing to the exceptional brilliance of his intellect. Herein lies for others the quickening stimulus of his example. Thousands of men who let life slip past them, a useless, colourless thing, and then drop out of their little circles unwept and unmissed, are as richly endowed with mental gifts as he was. What he became he owed not to any rare advantages which he enjoyed above others, but entirely to a conscientious and indomitable determination to make the best of himself—a moral quality, which, being in its very nature, independent of circumstances, is possible to any one in any place.

Mr. Candlish was born in the county of Northumberland, in the year 1816. His parents were in humble circumstances, so that, at an early age, he was required to toil for his daily bread. The writer has more than once heard him make public reference to the time when, as an errand-boy, or amateur "gatherer," he ran about among the workers in the "bottle-houses"; for our departed friend had none of the priggishness which makes a man who has risen in life ashamed of a lowly origin. When he had become a large employer of labour, there was not a man in his service but knew that the master had once served where now he commanded, and that he was proud of the relationship in which he thus stood, as an old labourer, to the black-fisted artisans around him. This fact gave him great influence with working men, and especially with those in his own employ. He was one of themselves, and not ashamed to own it. He understood them, sympathised with them, laboured for them; and, while never sacrificing the dignity of the master, he never gave himself the airs of an upstart. We have ourselves witnessed many an illustration of the warm-hearted esteem in which he was held by those in his employ; but the most touching instance of all was one he related to us when returning from a visit to his large bottle works at Seaham Harbour, in the year 1864, and which he related again in one of his public speeches in the following year, in these words:—"Some eight or nine years ago, when the District Bank stopped payment, I, like many others, was troubled for the time about providing ways and means. The stoppage took place on the Wednesday, and the Thursday I had to spend in Sunderland devising ways and means. On the Friday I proceeded to the works at Seaham Harbour, and entered the office. I had not been there long before I saw the men crowd together. This made me apprehend that some other difficulty had arisen in addition to the financial one. At length, however, a deputation separated themselves from the mass, and came towards the office. They were invited in, and the spokesman said: 'Well, Sir, we have had a meeting among the men, and we have been sent to say we have heard that the bank has broken, and as we thought you might be put out of the way for want of money, we have agreed to work for a month without any wages.' I felt for the moment my heart was so full that I could not reply, whereupon the spokesman again said: 'You know, Sir, we cannot live altogether without money for a month; but some of us have got a little saved, and those who have are prepared to lend to those that are without, so that you need not have anything to pay for a month.' And these are the men (he added) whom our Tory opponents insist upon excluding from the franchise."

Sunderland, in common with most northern towns, is not altogether wanting in men who, having risen rapidly to wealth, are not able to carry their acquisitions gracefully. Knowledge and good taste have not kept pace with the advance of material prosperity, and so they have simply added the arrogance of success to the vulgarity of ignorance. To all such, if they were capable of learning, the example and

experience of Mr. Candlish might be a lesson, none the less useful for being charged with unpalatable rebuke.

From his earliest youth Mr. Candlish showed a decided taste for knowledge, coupled with a firm resolution to acquire it; and, although he had to leave school while still very young, his purpose was not to be frustrated. Difficulties never daunted him; he fronted them with the calm determination of one who was conscious of power, and whose mind was made up to succeed. He gave his leisure hours to a diligent study of French and mathematics, and to extensive reading. In order to acquire the art of public speaking, he joined one or two debating clubs, and missed no opportunity of taking part in their discussions. Thus, triumphing over almost insurmountable obstacles, he girded himself for work. His naturally keen perception and strong judgment rapidly ripened, and he was prepared to take his place as a fully-equipped warrior in the battle of life, at an age when scores of young men, far more highly favoured by fortune, have barely cut their wisdom-teeth.

The "Autocrat of the Breakfast-Table" indulges in some rather caustic but characteristic remarks about "self-made men." He admits, of course, that "it is better to be made that way than not to be made at all," but still he expresses a pretty decided opinion that the workmanship is not generally good. In this there is undeniably a great deal of truth. Home-made men, like home-made clothes, are apt to turn out a bad fit, and not well finished. In most cases, a man is as unfit to be his own tutor as to be his own doctor. Self-culture is commonly spoiled for want of judicious pruning. Forward growths, which require checking, are stimulated; backward ones, which need gentle encouragement, are neglected; inclination holds the reins which should be in the hands of judgment; and the result too often is a complete absence of that balance of faculties and harmony of character which, in the best cases, at least, comes out of the drill of a public school or life at a university. Thus the self-made man is generally, more or less, a one-sided being, whose powers are unequally developed, and whose range of information is either wide and superficial, or narrowed down to one or two pet subjects, which he has studied *con amore*.

In our opinion, Mr. Candlish suffered less from the usual defects of self-training than almost any man we ever saw. A marked persistency in the assertion of his own opinion, and a certain hardness of character, making him somewhat impatient of men who could not be as self-reliant and energetic as himself, were nearly the only blemishes which his friends could feel might have been modified by a liberal education. He had none of that painful self-consciousness which so frequently makes self-taught men shy and diffident in the presence of superior minds. A self-respecting manliness made him at home everywhere. From the first he resolved to occupy a position of equality among the best, and thus, by mingling with the princes of society, acquire that completeness of character and ease of manner which most others attain only by a costly process of education. Hence, when he was

raised to the highest position his fellow-citizens could give him, he took his place among the aristocratic members of the legislature with as much ease and grace as if he had been born to a coronet, and cradled in a university.

In the year 1848 Mr. Candlish was elected to a seat in the Sunderland Town Council; and from that time to the day of his death it may be safely asserted that no other man occupied so prominent a position in the town as he did. The long, severe self-discipline of previous years had prepared him for more than common service; and it was quickly seen that he was a man of no ordinary stamp. From the day on which he took his seat in the Council Chamber, the electric influence of his energetic spirit was felt in every public question; and his colleagues knew that a master-mind was among them. His inflexible honesty, his unyielding courage, his fearless denunciation of impurity and wrong in high places, and a capacity for hard work which seemed almost limitless, marked him out as at once a leader of men and a dangerous antagonist. Venerable abuses, worn-out institutions, official jobbery, and respectable sinecures trembled in his presence. It seemed as if nothing could withstand the *furor* of his attack, while his irrepressible determination constantly wore out his opponents, and enabled him to gather the spoils of war.

Of course it was inevitable that one who showed such aptitude and willingness for public service should have work enough provided him; and as Mr. Candlish established himself in the confidence of his fellow-townsmen, one office after another was crowded upon him, until it became a standing wonder to all who knew him how any one man could manage all he undertook; and there were not a few who foresaw what has now happened, that his life must eventually fall a victim to overtaxed energies. But for twenty years it simply appeared as if the more he did, the more he could do. It was impossible for him to be a mere ornamental or honorary official. Every office he filled became a position of power for the public good; and whatever the particular duty of the hour, he showed an acquaintance with it, and a devotion to it, as complete as if nothing else ever shared his attention. Twice he was elected Mayor; he was made an Alderman of the Borough, a principal of the Orphan Asylum, a River Wear Commissioner, Chairman of the Board of Guardians, a Justice of the Peace, a County Magistrate, and a Deputy-Lieutenant of the County of Durham, besides being called to fill a host of inferior offices; and in every office his motto was "Whatsoever thy hand findeth to do, do it with thy might."

It is given to few men to accomplish so much in so short a time as was accomplished by John Candlish. In its admirable sanitary arrangements, its extensive improvements, its beautiful public park, its ragged-schools and reformatory, and in a multitude of forms less conspicuous, Sunderland will bear through many generations the memorials of his sound judgment, his energetic character, and his self-sacrificing zeal.

At the general election in 1865, Mr. Candlish came forward as one of the candidates for the representation of Sunderland in Parliament, and although on that occasion, owing to a coalition of the Whigs and Tories, he was defeated, yet there was no doubt in the minds of any, whether friends or opponents, of his ultimate success. The death of Lord Palmerston had just relieved the country from the incubus of Whig Government. A strong current of active Liberalism was setting in. The demand for a little more vigour in our domestic policy was becoming too decided to be longer disregarded. Much-needed and long-deferred reforms were pressing for settlement. The moribund party, which for a number of years had been kept in existence entirely by the genius of the late Premier, had received a fatal blow by his death: it might, when aided by the whole force of Toryism, be successful in its first encounter with young Radicalism, but it was a dying struggle; its day was over. Henceforth the conflict of political life was to lie between a resolute spirit of progress on one side, and an equally resolute spirit of resistance on the other. "Safe" men whose policy was to let everything alone, and make matters comfortable all round; and timid men who wanted to tinker old abuses so as to make them stand, were no longer wanted.

In these circumstances, it was impossible for the Liberals of Sunderland to overlook the claims of Mr. Candlish to represent them in Parliament. For years he had been their recognised leader; and the most popular of the local newspapers had for some time referred to him as the man for the times. In fact, no more fitting representative could be found. His Liberalism was of the most advanced type, conscientiously adopted and tenaciously held. He was the embodiment of that rugged and energetic democracy which was then so distinct a characteristic of most northern towns. And it was no slight commendation of his claims, that he was known to have reached his political opinions by the slow process of intellectual conviction. He had begun life as a Conservative; had been editor of a Conservative newspaper, for which he had written slashing articles, such as might have satisfied even the Toryism of Lord Salisbury; but the Free Trade agitation, which carried so many others out of the Conservative camp, carried him also. He became a Radical, a Dissenter, and a Baptist, and thenceforward marched with resolute step in the front rank of advanced Liberalism.

Early in the year 1866, one of the seats for Sunderland was again vacant by the then senior member's acceptance of a Government office. Mr. Candlish, at the call of an immense number of the electors, resolved to contest it, and was returned by a large majority; and from that time, till the late dissolution of Parliament, he continued to be one of the representatives of Sunderland in the House of Commons.

His Parliamentary career was marked by the same unwearying devotion to duty, and the same unswerving fidelity to conviction which had so strongly characterised him in previous years. His attendance in the House was extraordinarily constant. The Division

List showed him always at, or near, the top of the tree. In 1870, he actually attended every one of the 244 divisions, and overtopped the Government whips on the list. He took a prominent part in the Church Rate and Reform Bill discussions. He was the author of the amended clause in the Reform Bill of 1867, which enlarged the meaning of the term "dwelling-house," so as to include "parts of a house" occupied by separate tenants; an amendment which gave the franchise to over 3,000 persons in Sunderland alone. He stoutly opposed the passing of the Contagious Diseases Act, and never ceased to labour for its repeal. In the debate on the Elementary Education Act, he strove manfully for the removal of the 25th clause, on which account he was selected at the Manchester Conference of Nonconformists, with Mr. Dixon, to bring in a bill for its repeal.

In one instance, his conduct in the House gave serious offence to the great body of his supporters; he voted against the proposal to open the office of Lord-Lieutenant of Ireland to a Catholic equally with a Protestant. In this case he certainly separated himself from his party, and many felt it impossible to reconcile his vote with the first principles of his creed; although, when it is freely admitted that he habitually made exception in his theory of religious liberty and equality to the detriment of Roman Catholics, it ought not to have been so. Those who knew what he had to say for himself were perfectly satisfied that he was quite logical and self-consistent, whatever might be thought of his argumentative position. We ourselves were among those who witnessed his conduct on that occasion with deep regret; but we have lived long enough, if not to alter our opinion, greatly to modify our feeling. The fact is, it is impossible to regard Roman Catholicism as a merely religious system; it is a political organisation, and aims at political power. Not the salvation of souls, nor the elevation of men, but the subjection of the nation to the absolute tyranny of an irresponsible priesthood, is its openly avowed object. It demands religious equality only as a step toward political supremacy. It asks for religious liberty that it may crush the liberty of others. Mr. Candlish was suspicious of it, and so are we; exactly as we are suspicious of a ticket-of-leave man whatever his professions may be. It is impossible for us to look with anything but foreboding on the fact, that England is the only nation in Europe in which it is a growing political influence; and that English Liberal statesmen are nearly the only ones that suffer themselves to be intimidated and befuddled by its arrogance. We are glad to record the fact, that Mr. Candlish never truckled to gain a Catholic vote. He left that to less courageous and more squeezeable politicians, feeling that he could not be faithful to Catholicism without being traitor to Truth; nor do we regret that the party which has been coquetting with it, has been banished to the cold shade of Opposition, where we devoutly hope it may stay, until it has learnt that England will not allow her policy to be dictated by Cardinal Cullen, Archbishop Manning, and the Ultramontane hierarchy of Ireland.

As a speaker, Mr. Candlish was effective, but not fluent. He was a close reasoner. His mind was decidedly logical, and as he generally pushed his inquiries to ultimate principles, he dealt greatly in abstractions. In the marshalling of facts and figures, and in elaborate calculations he was *facile princeps*. He thought while he spoke; hence, his speech was often abrupt, convulsive, fragmentary, and slow; and he often hesitated to search his mind, and pick and pack his words. His vocabulary was a good one, but he had not a ready command of it. In language, however, he was a purist, and the most noticeable feature of his speech, next to the directness of his argument, was the accuracy of his terms. He might pause for a word, but he never stumbled upon the wrong one. But he could be vehement, too, especially under the impulse of strong feeling, or the provocation of factious opposition. At such times his speech would be lit up with flashes of wit, or mellowed by deep pathos, or spiced with glittering sarcasm; and his power of turning the tables on an opponent was such, that few who had once provoked it, ever ventured to beard him a second time.

No estimate of Mr. Candlish's character would be complete, which did not give a chief place to the religious element in it. He was, before all things else, a man of earnest piety; in fact, it might be said to be almost a necessity of his nature. But, as in all other cases, his religious life was greatly shaped by his constitutional character and habits. With him, religion was an eminently practical and common-sense thing, intended to form character and regulate conduct. Not that he was latitudinarian or careless of doctrinal opinion; for his attachment was both intelligent and strong to what are commonly called the "doctrines of grace" among us. His own system of Christian truth was clear-cut, and withal somewhat narrow. Indeed, his Christian life was far ampler and more generous than his Christian creed; yet he had a firm and appreciative grasp of the broad aspects of the Evangelical system. He liked a sermon to be "sound," spiritual, and full of Christ; if it was a mere defence of a doctrinal proposition, however masterly, he did not greatly care for it. "That was an able sermon," he would say, "but it made me feel as if the Gospel was simply a theme for intellectual speculation, instead of good tidings of salvation; it did not bring Christ home to one as a Saviour and a friend." He had a deep and abiding feeling of his need of mercy, which was greatly intensified by his naturally strong sense of justice; and his simple, childlike trust in Christ, was all the more marked, in consequence of its contrast with the rugged energy and self-reliance of his character. Mr. Candlish had been brought up among the Scotch Presbyterians, but early in life he became a Baptist, and joined himself to the Baptist Church in Sans Street, then under the able pastoral care of Mr. Alexander Wilson, and enjoying great prosperity. Mr. Wilson, though a working man, employed in one of the glass manufactories of the town, was a man of vast information, earnest piety, and great tact in the management of men. It was his special delight to seek out young men of promise, to whom he became at once "guide, philosopher,

and friend." He encouraged them to diligent mental culture, aided them in the choice of books, directed their studies, even prescribed for them when ill. He talked with them, read with them, prayed with them; endeavoured to imbue them with his own lofty sense of the paramount importance of truth and right principles; and to pursue in all things what was manly, honourable, and Christian, rather than what was expedient. Hence, he gathered round himself a circle of single-minded and earnest youths, many of whom have since risen to distinction; among whom may be mentioned, besides Mr. Candlish, the present senior Member of Parliament for Sunderland, E. T. Gourley, Esq.

Under Mr. Wilson's successor, however, who, although he was a good man and an able preacher, was not skilled to rule, the church fell into dissensions and strifes, in which it lost many of its best members, and in one phase of which, chiefly by a most unwarrantable stretch of the pastoral prerogative, Mr. Candlish was excluded from fellowship. But though he felt keenly this act of high-handed autocracy, he never referred in, after years to the man who had done it, except in the kindest terms. It is due to the church, to add that, several years afterwards, the resolution of exclusion was unanimously rescinded; an act of justice, which would have been still more graceful, if it had not been delayed till Mr. Candlish had attained considerable distinction, and the church had sunk into difficulties. But Mr. Candlish resumed his place without one word or thought of reproach. The church of his spiritual youth was dear to him; its interests lay very near his heart; and to the day of his death, he continued one of its most consistent and devoted members. His intercourse with his fellow-members was always marked by an unassuming modesty. "Before God, and in His Church, all social distinctions should cease," he once remarked in our hearing, and on this principle he conscientiously acted. Every other member he treated as one of a brotherhood, in which each was of equal authority and importance with himself. His counsel might be of value to, and was always at the service of, the church, but it was never hastily tendered, or unduly pressed; and he paid great deference to the desires and opinions of others. To the poor, in particular, he was invariably attentive and courteous; his ready smile, cordial greeting, and kind inquiries, often gave them confidence, and caused them to feel at home, when the consciousness of poverty would have made them shrink timidly into the background as strangers. In his attendance on the worship of the church, he was strikingly punctual and regular. When he returned from his harassing journey to India, in connection with the Parliamentary Committee of Inquiry on the Abyssinian War, he travelled from Marseilles to Sunderland without breaking the journey, reaching his home a little after midnight on the Saturday, and next morning was in his usual place in chapel at the usual time. It was characteristic. Hardly anything but serious illness ever interfered with his presence in the House of Prayer. We have heard him remark that, during his resi-

dence in London, no small part of the pleasure, with which he used to anticipate his return home, arose from the delight of being once more among his brethren in the little obscure Baptist Chapel. His fidelity to conviction was in marked contrast to the conduct of many of his contemporaries, who, as they grew in wealth, became too refined for the "vulgarity" of Dissent, and gravitated to the Church of England.

In deference to what we know would be his own desire, we forbear to speak of his many acts of charity and benevolence. He was liberal, but he was not ostentatious. He concealed from his left hand the good deeds of the right. Few things would wound him more, could he know it, than a parade of the large sums of money he gave away on this side and that. Suffice it to say, that every philanthropic movement had in him a warm friend and a generous supporter. Of the material, intellectual, and spiritual interests of his workpeople, especially, he was very careful; and spared neither time, labour, nor money, to promote them. He was not a wealthy man, as wealth is reckoned to-day. Money-making was not his *forte*: he was too public-spirited for it. While other men were making colossal fortunes, he was devoting his energies to the interests of his fellow-men.

To such restlessly energetic natures as Mr. Candlish, the House of Commons proves a fatal place; and to his friends it soon became painfully evident that his severe attention to his Parliamentary duties was undermining his health. At length, he himself recognised the fact, and, under the advice of Sir William Gull, betook himself to Cannes in the autumn of last year. But it was too late. The vital energy was exhausted. His throat became swollen and ulcerated to such an extent that the difficult operation of tracheotomy had to be performed, and a silver tube inserted through an incision in the wind-pipe to enable him to breathe. His left arm also began to ulcerate, and finally sloughed to the very bone. "So dreadful, indeed, was this phase of his illness that he had to be chloroformed every time the arm was dressed, and to take opiates at night to induce sleep, so that the members of his family and the nearest and dearest of his friends came gradually to look for death as a happy release and a merciful end to his intense sufferings. All this was borne with the greatest fortitude, and he faced death with the same brave spirit which he brought to the encounters of active life." Calmly and peacefully he prepared to go down into the valley of death, leaning on the Saviour whom he had served. His mental faculties were unclouded to the last, and he continued to take the greatest interest in public affairs, while he found inspiration and comfort in those promises of God which had often been the joy of his life. Just before his death he sent a message of loving sympathy to the brethren whom he loved so well in the Baptist Church, to which he belonged, accompanied by the following hymn, which he desired might be read to the members.

HE KNOWS.

I know not what may befall me,
 God spreads a mist before mine eyes,
 At every step in my onward path
 He maketh new scenes to rise;
 And every joy He sends me
 Comes with a sudden and strange surprise.

I see not a step before me,
 As I tread on another year;
 But the past is still in God's keeping,
 The future His mercy will clear :
 And what looks dark in the distance
 May brighten as it grows near.

It may be the bitter future
 Is less bitter than I think ;
 The Lord may sweeten the waters
 Before I come to drink ;
 Or if Marah must be Marah,
 He will stand Himself by the brink.

It may be He is keeping,
 For the coming of my feet,
 Some gift of such rare blessedness,
 Some joy so strangely sweet,
 That my lips will only tremble
 The thanks they cannot speak.

Oh, blessed, happy ignorance,
 'Tis better not to know,
 It keeps me so still in the tender arms,
 That will not let me go,
 It hushes my soul to rest
 On the bosom that loves me so.

And so I go on not knowing,
 I would not if I might ;
 I'd rather walk in the dark with God,
 Than go alone in the light ;
 I'd rather walk with Him by faith,
 Than go alone by sight.

My heart sinks back from the trials
 The future may disclose,
 Yet I never had a sorrow
 But what the dear Lord chose ;
 So I force the coming tears back,
 With the whispered word " He knows."

On the 17th of March he fell asleep in Jesus, in the 58th year of his age.

As an illustration of the esteem in which Mr. Candlish was held in Sunderland, it may here be mentioned that, at the general election in 1868, he was returned to Parliament free of expense; and on the recent dissolution it was fully intended to return him again, had he not refused to allow his name to be put forward. He had expressed a wish that his funeral should be strictly private, but this was simply impossible; he was interred at Sunderland, on Wednesday, March

25th, and the public were not to be deterred, even by the wishes of one whom they so highly revered, from paying their last tribute of respect to his worth. Six thousand people joined the procession, while it was computed that forty thousand more lined the route, and crowded the cemetery.

Our departed friend was not faultless by any means, but his faults we bury in his tomb. In our grief over his departure, we can remember only those rare excellences by which he won our esteem. By his death, another precious friendship has been changed for us into a memory; another light has gone out in our life.

We will close this rapid and incomplete sketch of a great and good man, in the language spoken at his funeral by the Rev. G. Wallace, M.A. "'Man,' says Pascal, 'is but a reed, and the weakest reed of nature, but he is a thinking reed.' Lo! the reed lies broken, but the thoughts have not perished with him. The worker dies, but his works remain; for the living Christ, our Brother, holding all things in His hand, can take even the humblest work and weave it into the web of His plans, and they shall survive for ever. And the name of our dear departed brother is written on a monument far more enduring than marble or bronze. His name is written on all the institutions of the town. His name is written on the hearts of thousands of our fellow citizens, who will be stimulated by his example to noble deeds, and, best of all, his name is written in Heaven. Brother, in the days that are coming we shall miss thee! So earnest, so clear-sighted, so honest, so true, so willing to work, and so successful in work, we shall miss thee! But though we miss thee, we shall not say 'farewell.' Death cannot rob us of those who have fallen asleep in Jesus, and death cannot rob us of thee. Thou wilt live in our hearts; thou wilt speak to us from thy tomb, saying, 'Work while it is day; the night cometh when no man can work.' We shall not say farewell, for those who have fallen asleep in Jesus shall come with Him. We hear the Saviour's voice say to us to-day, 'Thy brother shall rise again. I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.'

"' Brother, thou art gone before us,
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown;
From the burden of the flesh,
And from care and fear released,
Where the wicked cease from troubling,
And the weary are at rest."

JOHN FREEMAN, ESQ., J.P., FALMOUTH.

If the memory of the just is blessed—and we have inspired authority for asserting that it is—then assuredly blessing will in some way be found connected with a review of the life, and varied labours of him whose name stands at the head of this sketch. Whether viewed from the standpoint of the Apostle Paul, or that of the Apostle James, both as a believer and as a worker, our departed friend must be ranked among those whom Scripture so emphatically styles “the just.” Justified himself before God by faith in Christ, it will be seen that his faith was justified before men by works; so that it may be said of him, as of faithful Abraham, “Faith wrought with his works, and by works was his faith made perfect;” and, as in righteous Abel’s case, so in his, by his faith “He being dead yet speaketh.”

Mr. Freeman was born in Westminster, November the 27th, 1800. His father, who was a member of an old Yorkshire family, came to London as a young man, and established the business in Millbank-street, Westminster, which was subsequently carried on with great energy and success by his two sons, under the style of William and John Freeman. John, the subject of this memoir, was but in his ninth year when his father died, leaving him to the care of a mother who, if we may judge from letters and memoranda carefully preserved by her son, was a woman of superior piety, and peculiarly well qualified to train her children in “the nurture and admonition of the Lord.” She was of Huguenot descent; her father having been brought over to England by his parents when he was but five years old, they being driven by persecution to seek refuge on our shores. Among the private papers of our departed brother, one has been found written by his mother on the night on which her two sons were received into the fellowship of the Christian Church: a copy of it will serve to show how deep was her maternal solicitude for the spiritual interests of her children, and how true is our estimate of her worth.

“*Tuesday, January 20th, 1820.*—This night my dear William and John came before the Church, and gave a simple account of what God had done for them. Who can tell a parent’s feelings on such an occasion? My heart overflowed with gratitude. Oh, keep them very near Thyself, looking unto Jesus, relying on Him who is our righteousness! May they be useful members in the Church of God when I am laid in the dust! O Lord, teach them so to act, walk, and speak that in their daily occupation they may be watchful, and study to glorify Thee, and adorn their profession! Oh, make them lively and zealous in Thy cause! Keep, oh, keep them, dearest Lord, and never let them go.”

It was her practice to take her children every Lord’s day to the prayer meeting at half-past nine o’clock, though the house of God she attended was two miles from her residence, and she always attended the morning and evening services beside. For many years she hired

a room adjoining the chapel, where the family took their meals with her on the Lord's day, and where she gathered some beloved Christian friends to join the social circle, when the interests of Christ's kingdom engrossed the conversation; her cheerful piety, combined with the most solemn and reverent regard for sacred things, imparting an air of sanctity and hallowed communion to the seasons so spent, which deeply impressed all who witnessed it. With such a mother, and under such influences, we cannot be surprised to find our friend at a very early age giving evidence of serious concern about his soul, and its eternal salvation. In his boyhood, there sprang up between him and the now well-known Dr. Cramp of Nova Scotia (then a student at Stepney Academy), a friendship of the most warm and abiding character, which ripened as years advanced, and continued to the day of Mr. Freeman's death; and it is to letters written to him by his friend, and still in existence, that the writer of this sketch is indebted for proofs of the deep spiritual work which was wrought in him while he was but a youth. In one of these, dated January, 1816, Mr. Cramp refers to a letter just received from his friend, in which reference had been made to his deep sense of sin, and earnest desire for salvation from it, when only twelve years of age; and congratulates him that he was now able to feel assured of his vital union with Christ. Subsequent letters, almost entirely devoted to religious topics (they having agreed to write each other on such matters every alternate week), evidence the growth of Mr. Freeman's spiritual life, until at last, in the year 1820, we find him publicly confessing his attachment to the Saviour by being baptized in His name at Lion Street Chapel, Walworth, by the Rev. John Chin, who was then pastor of the Baptist Church worshipping in that place. From that time his path may well be said to have been "like that of the shining light, which shineth more and more unto the perfect day," and, as might be expected in the case of one whose ambition so evidently was to walk with God, he was soon marked out for prominence in the service of the Master. When but in his twenty-ninth year, he was unanimously chosen a deacon of the Lion Street Church, although a letter, which he wrote to a friend at the time, shows that he accepted the office with some hesitation, being deeply impressed with a sense of its responsibilities, and anxiously concerned to discharge aright its duties, as witness the following extract:—

"I beseech you to remember me in your prayers, that no pride may be engendered, no fearfulness or unbelief may check my exertions, that worldly-mindedness may not spread its blighting influence over my conduct, and, above all, that I may have the honour of being a useful man in the Church of God,—that the Cross of Christ may be always in view, His glory my aim in every movement, and my most grateful reward."

It was in this selfsame spirit he engaged in Christian work throughout the whole of his career; having taken the yoke of Christ, and learned of Him, he sought to bear it always with a like meekness, and

lowliness of heart. After some years of happy connection with the Lion Street people, circumstances led to his being removed from their fellowship to that of the Church in Romney Street, Westminster, of which the Rev. Mr. Hammond was the pastor, where he remained an active member until his removal in 1846, from the metropolis to the West of England. In the year 1822 he became united to Miss Mary Deane, a daughter of one of the well-known firm of Messrs. Deane and Sons, of London Bridge, in whom he found a worthy helpmeet, one who could enter into his loftiest spiritual aspirations, and who delighted to help forward in any possible way his efforts for the promotion of the Divine glory. It is an interesting fact that they had from childhood cherished for each other an ardent affection—so much so, that he had often been heard to say he would never marry at all if he could not have the object of his early choice; and also that now, after having lived and laboured in loving consort, as “heirs together of the grace of life,” for fifty-two years, Mrs. Freeman still survives, waiting in patient hope for the re-union which shall indeed be “soon and for ever.”

During his London life, our dear brother formed a very intimate friendship with the Rev. Charles Stovel, between whom and himself a frequent and confidential correspondence was kept up until his death. They were associated together in various works of usefulness in connection with our denominational interests, Mr. Freeman being for some time a member of several of our committees, notably so of the Foreign, and also of the Irish Missionary Societies. In these committees, as in others, they joined in originating measures, the importance of which is now attested by a longer experience. Ireland was visited by deputation in 1838, and the employment of native agency in the Foreign Mission was, with his aid, eventually secured. He had a keen and accurate perception of practical worth in measures on which he adjudicated, and proved a valuable coadjutor to his friend in the formation of the “Baptist Union,” his name appearing on its committee at its *real* formation in 1834, when the Rev. Edmund Clark, of Truro, presided. In the year 1850, the Revs. Charles Stovel and J. Davis were appointed by the Baptist fund to re-visit the recipient churches in Devonshire. Mr. Freeman aided this work, and joined those brethren in visiting the churches in Cornwall, a service in which he and Mr. Stovel had joined some years before. It was first suggested and urged by Mr. Freeman; and the practical suggestions that were printed with their signatures, and affectionately submitted to those churches, remain to testify the useful and important nature of their work. It endeared these brethren to each other greatly, and many proofs have been given of its acceptance with the Lord whom they sought to exalt. In 1846 our friend removed from London to Plymouth, and devoted his energies to the greater development of the granite trade of Cornwall, which, through his enterprise and perseverance, speedily ripened into one of the most important industries of the county. He now became identified with the George

Street Church, under the pastoral care of the late Rev. Samuel Nicholson. His influence there was soon felt by his fellow-members to be at once gracious and powerful for good, and there are many in the church to this day who speak of his fervent spirit, and untiring zeal in the Saviour's cause. Amidst business claims of the most arduous kind, he was ever mindful of his consecration to God, being "instant in season and out of season" in various branches of Christian work. He became superintendent of the boys' Sunday-school, in which office he not only earned the confidence and affection of his co-workers, but was also signally owned of God in successful efforts to win souls to Christ. He found time to establish and lead a teachers' preparation class, which is still remembered as one of great benefit to those who attended; and, in a letter written on his leaving Plymouth, in acknowledgment of a testimonial presented to him by the teachers, he speaks of these classes, and of the afternoon prayer meetings held at the close of the school, as seasons "never to be forgotten, and certain to be followed by blessing which will gladden our spirits in the eternal world," a conviction which we doubt not his ransomed spirit is already permitted to realise.

In addition to these activities he also engaged in various acts of service on behalf of the Church, visiting its sick and infirm members, and was specially useful in watching for and encouraging any signs of religious concern which showed themselves in the congregation, thereby helping many to a decision for God, which would otherwise doubtless have been much longer delayed. He had a happy method of speaking to strangers on the subject of personal religion, and accustomed himself to embrace every opportunity which presented itself for doing so. One striking illustration of this fact may be given: Noticing on one occasion a young man enter George Street Chapel, and sit down in a pew just in front of him, his heart at once went out in prayer to God for his salvation, and at the close of the service he made a point of speaking to him some words of welcome and invitation. He frequently afterwards saw him in the congregation, and, to quote from his own account of the matter, says, "Often I have prayed, when an appeal has been made from the pulpit, 'Lord, seal it home to that young man.'" A few months after his first coming to the chapel, that same young man became a member of the Church, ascribing his conversion, under God, to the interest taken by Mr. Freeman in his soul's welfare. He commenced at this time occasionally to preach the Gospel; and in conjunction with Mr. Lavers, one of his most cherished friends, he opened a room for public worship at the Cove Portnaris, where he would at times proclaim the salvation of God to the villagers who assembled: this room has remained in use from that time, and is now occupied by the Bible Christians. In the year 1852, he was led, in the course of Divine Providence, to remove from Plymouth to Fal-mouth, where, if possible, he became even more devoted to the service of God, proving a most valuable acquisition to the Baptist Church there, with which he at once associated himself, ere long becoming

one of its deacons, and also its treasurer; and holding for some time, in addition to these offices, that of superintendent of the Sunday-school, in the work of which he always evinced intensest interest, constantly striving, both by his efforts and counsel, to promote its efficiency. The earnest tone of his religious life soon made itself felt in the town, by the various philanthropic endeavours which he made for the general good of its inhabitants. He was mainly instrumental in establishing a "British Workman" Institute, and was for some years prominently connected with the Town Mission; while it was his delight also to bring the various sections of the Church, as much as possible, into co-operation, occasionally inviting the ministers of all denominations to meet at his house for prayer, and consultation upon matters affecting the religious prosperity of the town. He threw open his library every Saturday evening as a place for prayer, and gave a general invitation to any who might desire to avail themselves of such a privilege: and there are not a few who can now look back to those Saturday evening gatherings as "times of refreshing," and, in some cases, even of conversion to God.

As a large employer of labour, several hundreds of men being constantly engaged in his service, he showed the greatest concern for their temporal and spiritual welfare. He was accustomed, at regular intervals, to visit the many quarries which he had in process of working, and never did he allow the business objects of such visits so to engross his thoughts as to make him unmindful of the spiritual influence which his position gave him power to exert upon his *employés*. His journals make frequent reference to conversations with them about their souls, and to special prayers offered on their behalf. In 1859 he visited Edinburgh and Glasgow, for the purpose of making himself acquainted with the wonderful work of God which was at that time in progress there. On his return, fired with zeal kindled afresh by what he had heard and seen, he commenced holding services in various chapels in the villages where his quarrymen resided, such as Carnsew, Constantine, Mabe, and Edgcombe, which were so signally owned of God, that a great work was wrought in their midst, many souls being led to Christ. On his retirement, at the close of 1871, from prominent action in the business, his *employés* of all grades and classes in the Penryn district, presented him with a valuable silver vase, as a mark "of their regard for him as an employer, and appreciation of his uniform kindness, and consideration in all matters affecting their welfare," the presentation being made by one of themselves, at a meeting held in the Falmouth Polytechnic Hall, attended by 580 of their number. This meeting was described in the *Western Morning News* of January 3rd, 1872, as being "one of the most interesting gatherings ever known in the county of Cornwall." Nor was this the only testimony given at that time to the powerful impression made upon the minds of those in his employ; for the workmen in his Cheesewring quarries, numbering some 300 more, presented him with an address expressive of their grateful esteem.

Men of large business pursuits often speak of a high tone of religious life as being almost impossible of attainment, if not incompatible with their position in the world; but Mr. Freeman did not find it so. Possessed of a very vigorous mind, which led him to take an active interest in all that was passing around him in the political and social world, and also to cultivate habits of study, which kept him fairly abreast of the times in most subjects of a literary character; engaged, also, as he was, in business transactions of a very wide and responsible character, requiring the utmost tact and skill to guide them to a successful issue, he yet lived, as the foregoing facts abundantly testify, a life of truest devotedness to God, and of deep spiritual fervour and power. "Diligent in business, fervent in spirit, serving the Lord," are words which accurately describe the tenor of his life. Nor are we at a loss to account for the rare combination of these qualities which he displayed; for a life governed by such resolves as those which we find he had made, and, through grace, faithfully kept to the end of his days, could not fail to exhibit spiritual qualities of the highest order. Let the following copy of a manuscript, dated December 31st, 1832, speak for itself:—

"Feeling very sensible that my past life has been exceedingly defective, I desire to amend it, and, relying entirely upon Divine aid, I now resolve upon a new method of attending to several important duties, hoping that God will be pleased of His infinite mercy to bless the resolution of this paper from time to time:—

"I. In reference to reading the Scriptures. I resolve to read two chapters every day in private—one out of the Old Testament, and one out of the New; and after having read, to meditate five minutes upon the portion, previously to approaching the throne of grace.

"II. In reference to private prayer on week-days. I resolve to pray three times a-day; in the morning I desire to remember my family, and all my relatives and friends; in the evening the Church of Christ, my pastor, and my brother officers, in addition to the matter which shall arise from my experience as a child of God.

"III. In reference to the Sabbath.

"I resolve to abstain from all conversation on matters not connected with religion.

"I resolve to retire four times to pray, and especially to remember—

"1. The minister, deacons, and members of the church, that the services may be blessed of God.

"2. The spread of the Gospel.

"3. My dear children's conversion to God.

"4. My need of Divine aid to render these resolves useful and beneficial, in addition to the matter which shall arise from my personal experience as a child of God.

"IV. In reference to worldly company. I resolve never to meet worldly men by appointment, to dine with them, &c., without making it the occasion of special prayer to God to restrain me, to uphold me, and to bless me.

"Now, O Lord! my Heavenly Father, deign to look down upon Thy unworthy creature, and vouchsafe Thy blessing upon these resolves, seeing I ask it through the merits of the mediation of my Lord and Saviour, Jesus Christ." Then follows his signature.

These resolutions were not of the impulsive, and therefore evanescent character, too often made under the influence of some special excitement, but the outgrowth of thorough conviction and deeply realised need of regular communion with God, in order to the maintenance of a consistent and faithful Christian life. Hence it was his custom to rise at half-past five each morning, to retire into his library for the purpose of reading the Scriptures and prayer, a practice which he continued, with rare exceptions, even to the last—thus making the dawn of day to be as the dawn of heaven to his soul. From these seasons of retirement he would come forth to join his family at the breakfast table, wearing an aspect of peace and joy which, to use the words of one of themselves, "made him seem like one refreshed from the very presence of God." The worship conducted by him at the family altar also told of the hallowed influences under which he had spent the early morn, his solemn and reverent tones of voice betokening his sense of the Divine majesty before which he bowed; while his earnest supplications, embracing, as they always did, not only the family, but also the church and the world, proved how wide were his sympathies and how fervent his yearnings for the glory of God in the welfare of men. His love for the Word of God was so strong and ardent that it amounted to a passion; it was, indeed, to him "more than his necessary food." Having, in the pursuit of business engagements, to take long and frequent journeys from home, he had a large type copy of the Scriptures divided and bound in several parts for more convenient use in travelling, thus devoting the hours which to many are so tedious and slow to making himself closely familiar with the revealed will of God; and the numerous marks and notes inserted in the margin of these portions show how diligently and thoughtfully he had perused them. It was his delight to take a single book of Scripture and read it through and through, the last few weeks of his life having been devoted to such a study of the book of Ezekiel, aided by the quaint and bulky, though practical and spiritual, notes and comments of Greenhill, from which he derived much enjoyment and profit; and it was only on the day before his death that, having finished this study, he told the writer of these pages of a plan he had formed for a course of reading on the dispensational aspects of Divine truth, as set forth in the Sacred Volume. The fruits of this painstaking and incessant searching of the Word were seen in the firm and unwavering nature of his adherence to orthodox beliefs, and in the thorough genuineness and simplicity of his advocacy of them. For him the allurements of modern theorists had no charm; he had heard the voice of God Himself, and what more could he desire. It was enough for him to say, in answer to all the speculative "oppositions of science falsely so-called": "To the law

and to the testimony, if they speak not according to this word, it is because there is no light in them."

The last year of his life was one of peculiar peace, and it was felt by those who had the privilege of frequent intercourse with him that he was ripening too fast for a better world, much longer to remain in this. Those who were his fellow-worshippers in the house of God can never forget the deep emotion and holy joy with which he engaged in the services of the sanctuary, which he was permitted to attend even to the Wednesday evening before his decease, which occurred on Friday, February the 20th. On that morning, he rose as usual at an early hour, conducted family worship with his wonted fervour, took his accustomed drive, paid a visit to his son, and, indeed, manifested a more than ordinary degree of cheerfulness and vigour. Suddenly he complained of feeling unwell, quietly asked his manservant to take off his boots and summon his medical adviser, calmly walked upstairs to his room, undressed, and laid down, in one short hour to fall asleep in Christ.

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore."

On the following Thursday, his mortal remains were committed to the tomb, amid a large concourse of sorrowing spectators and friends; the Rev. John Aldis, of Plymouth, in a deeply-moving address, paying a tribute of affectionate respect to the memory of his departed friend, and showing how truly the grace of God had been magnified in him. On Sunday, March the 8th, a funeral sermon was preached in the Webber-street Chapel by the pastor of the church, the Rev. W. Fuller Gooch, the service being attended by the magistrates of the town, together with the Mayor and Corporation, all of whom desired to show their regard for one who, in addition to his other virtues, had, as a Justice of the Peace, gained the confidence and esteem of his fellow-townsmen for his uniform impartiality, and fidelity in the administration of justice. In view of such a life, who of the readers of this sketch but will be encouraged to make a more than ever full and unreserved consecration of themselves to God, knowing that, by Divine grace, what he was as a Christian we all may be, if only we follow him as he followed Christ. Our beloved brother would, with all his heart, have joined us in saying, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

W. F. G.

Falmouth.

Christ, the End of the Law.

"Christ is the end of the law for righteousness to every one that believeth."—
ROMANS^x. 4.

I. CHRIST is the end of the Levitical Law, and the moral as well, but *not* in the same sense. That is to say, the laws and institutions delivered to Moses in the wilderness, social, ecclesiastical, and political.

That system served important ends in the history of the Jewish nation while it continued; but, more especially, it prepared for the Incarnation of the Son of God, and led up the worshipper to that new and better system which He was in the fulness of time to introduce. It was most important that mankind should, ere this grand event took place, be made to understand their deplorable moral condition in the sight of God, and their own incapacity to help themselves. And such were the lessons that Divine Providence sought to impress upon the human family during the intervening ages, from the Exodus to the close of the Hebrew polity, in the destruction of Jerusalem and the scattering abroad of the remnant of the nation.

"The law was added," says an Apostle, "because of transgression, till the seed should come," and what did it teach? It taught the existence, the character, and government of the only living and true God—the accountability of mankind to His tribunal—the universality of human depravity—the helplessness of sinners to provide themselves with aught wherewith to obtain Divine favour, and, by the continuous sacrifices and shedding of blood, was foreshown their need of a real and effective atonement such as no brute sacrifice could possibly furnish. Now, Christ is the end, the design, the ultimate purpose of of that abrogated dispensation. Their circumcision taught the necessity of heart-mortification of the sinful passions of human nature—"circumcision of the heart," as Paul expresses it. Their firstborn, consecrated to God, prefigured "the firstborn of the many brethren," and "first-begotten from the dead." Their sacrificial Lamb, morning and evening, was significant of "the Lamb of God, who taketh away the sin of the world," and the perpetual offering of it, of the perpetuity of the efficacy of Christ's sacrifice as an atonement for sin, available for all ages, and for all who believe in Him. Their Passover taught the salvation of all souls upon whom is the blood of sprinkling by faith. Their Jubilee, the glad tidings of spiritual and eternal liberty from sin and death proclaimed to all upon accepting the testimony of God concerning his Son. Their Sabbatical rests denoted the true rest from the vain labour of self-righteousness, on faith reposing itself on the work finished on the Cross; and their multiplied festivals the unceasing enjoyments of the spiritual and true Israel of God in Christ's person, work, and offices. Their crossing the

Jordan, the believer's passage through death; and the possession of Canaan, the "better country even the heavenly." These are specimens of the parabolical Israel according to the flesh, answering to the spiritual kingdom of Christ.

Christ is thus the end of *that* law; hence, shortly after His ascension, the whole framework of Old Testament ritual was rolled up and passed away never to be restored; and to this Daniel referred: "He shall finish transgression—*i.e.*, of the Mosaic Law, by fulfilling and then removing it—make an end of sin," *i.e.*, of sin-offering, by abolishing it. Thus, also, Paul: "All old things have passed away, all things are become new." The law had a "*shadow*," says he, of "good things to come," that was all; but the substance having come, the shadow lies behind. The Apostle even calls the Old Testament things "beggary elements," plainly, because they borrowed whatever of worth was in them from the forthcoming riches of glory which adorn the New Testament dispensation.

II. But there is another law, namely, the moral law of the ten commandments, for both are included in the text. How is Christ an end of *that* law? Certainly not by abolishing it; for it is written, "do we make void the law through faith? God forbid, we establish the law." Christ may be said to be the end of that law, as He has given to it its full demands; its *precept* He has obeyed; its *spirit* He has embodied in the spotless beauty of a perfectly holy life. So the voice from the excellent glory proclaimed "in *Thee* I am well pleased," repeated on the Holy Mount, and eternally and unalterably established by the resurrection from the dead. So it was predicted of Him, "He shall magnify the law and make it honourable," in His inimitably perfect example; but more so in subjecting Himself to the penalty by "bearing the curse in His own body on the tree." There He was made a curse for us." As the representative of His people He was necessitated to yield obedience to the law under which they all lay, and this He did, by conformity in every deed, word, and thought. Sinners have cried out against the strictness of the Divine Law as something far beyond the power of any man to reach, thereby reflecting on the severity of the Lawgiver Himself; not considering that while the law exacts an obedience which *fallen man* cannot render, it demanded nothing beyond the power of an innocent and *unfallen* man to give. Therefore, in the perfect obedience of the man Christ Jesus, there was exhibited not only what the *first* man had been, continuing in his integrity, but what *every* man would have been of the whole family of mankind if sin had never entered. Speaking in the spirit of prophecy, ere yet He had taken flesh upon Him, He says:—"Thy law is within My heart." "I delight to do Thy will" "Thy law do I love." "My zeal hath consumed Me." "I will delight Myself in Thy statutes." "I have rejoiced in the way of Thy testimonies." "I have longed after Thy statutes." "I will delight myself in Thy commandments, which I have loved." "Thy statutes have been My songs in the house of My pilgrimage." "I cried with My whole heart: I will keep Thy statutes."

"Mine eyes prevent the night watches that I might meditate in Thy Word." "I prevented the dawning of the morning, and cried." "I have kept Thy precepts and testimony, for all My ways are before Thee." What mean these earnest heart-breathings and appeals, but a challenging the Eternal Father and Judge to a scrutiny and vindication of His heart and life, as fulfiller of the broken law, in the room and stead of His guilty people?

We could never have been pardoned the breaches of that law, while it lay unfulfilled, violated, and dishonoured; therefore, our own representative, because of his high dignity and incomparable worth, was accepted to take our place, both in obedience and suffering. *Then* was accomplished His memorable words, "I restored that which I took not away," namely, the unsullied purity and excellence of the Divine Law given to *man*, and written by his Maker in the inmost heart. Then, too, "mercy and truth met together, righteousness and peace kissed each other," in other words, the glorious attributes of the Most High God were vindicated, and harmonised in extending salvation to the chief of sinners, on the footing of Christ's meritorious obedience and death, in behalf of as many as come in penitence and faith to set to their seal that God is true. Christ, then, is the end of the law—the *Levitical* law, by fulfilling its typology, and the *moral*, by an unsinning obedience, and an endurance of the curse which was inseparable from its breach.

III. There is still a third part of the subject that remains for exposition. "Christ, the end of the law for *righteousness* to every one who believeth."

Righteousness, *i.e.*, perfect uprightness—to be up to the standard of moral requirement in God's eyes. Justification is not merely absolution, or remission of sin, but actual possession of a meritorious righteousness, in which to stand with acceptance before God. Such a righteousness is not in all the world, "for all have sinned and come short of the glory of God." But it is found in Christ, and in Him alone—the law having met its end and its requirement in His personal obedience unto death, by a new and wonderful constitution of Heaven the same is *counted to us*, that is, Jesus Christ's high merit, in obedience and suffering, is reckoned unto His people. Thus, "He is made of God unto us wisdom, righteousness, sanctification, and redemption." Again, "By the deeds of law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, by faith in Christ Jesus, unto all and upon all them that believe." "To declare, I say, at this time His righteousness; that He might be just and the justifier of him who believeth in Jesus."

The same may be variously illustrated. Suppose you are in servitude, and bound to it for so many years by your own consent; but you have not only left your employer in the middle of the prescribed time, but you have done so in debt to him for advances made to you

when in difficulty. But if a friend is found generous enough both to *pay* the debt you owe and to *assume your place* in the covenant under the injured master, or, which is the same thing, compensate him for the loss of service during the engagement you have made void: would not the indebted servant be honourably free of the master? How so? Because the doing of the benefactor is *imputed* to the misdoing servant. So it was with the Onesimus for whom stood forth Paul to Philemon: "Put that on mine account; I Paul have written it with mine own hand, I will repay thee." The matter of suretyship and the standing in society of one man for another is well enough understood, and it serves to clear from obscuring matters the ground of a soul's acceptance with God. There is yet another figure, which to some may convey a yet clearer idea of the Gospel plan.

A man of great genius has raised himself to a high position in the eyes of his sovereign and his country. He is not only ennobled by royalty with a splendid title, which gives him the privilege of taking rank with the highest in the land, but more, it is decreed that in the event of death, his honours shall not die with him, but be worn by his descendants to latest posterity. But none of the great man's generation are at all possessed of the father's abilities; no matter that, the legitimate connection entitles the heir to inherit the father's honours. Well, and you have here another figure of the doctrine of imputation. It is just so with the believer and the Saviour: by appointment of Heaven, the glory of Christ, the complacency of the Father in Him, the virtue springing from His obedience and atoning sacrifice come to be rightly inherited by believers, not in virtue of ought in them—for in the first instance at their call to be disciples there is sin, corruption, and guilt—but by and through the Faith they exercise in the Divine Redeemer. Thus, He is "The end of the law for righteousness to the believer—to *every one* who believeth."

Now, suppose that the debtor I have placed before you, should be a haughty and proud man, who scorned the interference of a third party—one who would not, happen what might, would not accept the proposal of another taking his place and paying his debt; why then the poor creature, because self-destroyed, must drift before the gale of misfortune, unpitied and forlorn. And just so with the soul who regards not Christ, will not come to, or be beholden for salvation, to the acceptance of salvation as a pauper's gratuity. And so it would be with the worthless descendant of a distinguished commoner, now created a lord, if he cared for none of these things; but to herd with the swine, or grovel among the refuse of the world, suited better the meridian of his intellect; crowns and coronets were no concern of his, therefore, Esau-like, he despised his birthright. Much the same is it with infidel rejecters of the Heaven-devised method of at once saving and dignifying miserable sinners. Another way of making the gospel as plain as can be is to speak of transference. That is to say, from the sinner guilt is said to be transferred to the Saviour, and from the Saviour righteousness is conveyed to the sinner. On this principle we

read : " He was made sin for us, that we might be made the righteousness of God in Him." " To be made sin " is an Old Testament phrase, in which case it was not sin, but a sin-offering that is meant. So in this passage, " He was made a sin-offering for us." There are very good men who hold the transference of *guilt* to the Saviour, and appeal to this same passage. But we would ask, how so ? How can *sin*, which is a personal transgression of law, be transferred from the culprit to another ? Hence they who hold this view insist on this, that when Christ appeared as our representative, "*He was at the time the greatest sinner in all the world !*" Words very objectionable in our view, and irreverent if not blasphemous. Then you ask, if there was a transference, pray of what ? We answer decidedly, of *punishment*. You cannot transfer *sin*, which is past and done, except in idea, but the *punishment due to guilt* can be, and is, transferred to the sufferer. So when " the Lord laid on Him the iniquities of us all," it was the punishment of our iniquities that He voluntarily suffered, " giving His back to the smiter, and His cheek to them who pulled out His hair." The tremendous curse of the law, which, like a cup of deadliest bitterness was put into His hand, and which He drank to the dregs, in this He made of Himself a sin-offering, "*suffered the just for the unjust.*" Were a traitor detected, judged, condemned, and about to be subjected to a torturing punishment short of death, and were a benignantly generous individual to offer to suffer the punishment in his stead, this would be a transference *not of the guilt of treason*, but of the *punishment DUE TO IT* ; so it is here. " He was wounded *for* our transgressions, He was bruised *for* our iniquities : the *chastisement* of our peace was upon Him, and with His stripes we are healed."

" His soul was made an offering for sin, *i.e.*, sin-offering." Now, " this was a scheme from the depths of divine wisdom : this was love, shoreless, bottomless, endless : this was mercy unheard of and unknown : this was goodness venting toward the hell-deserving, calling for the admiration of the angelic world, for they desired to look into it : this was a stroke of inflexible justice, which will for ever effectually warn the intelligent universe against entertaining so much as a *thought* of impunity to guilt in any degree, in any world. This Redemption by Christ is the noblest, grandest, most God-like work of which we have any knowledge. For other sinners, if such there be, in other of our Lord's dominions, large expenditure may be lavished from the celestial treasury, but for none so much as has flowed towards us." " He spared not His own Son ! " It follows, that of all the mad acts of maddened sinners, this of heedlessness, carelessness, neglect of " the great Salvation," is, beyond question, the top. You may miss a good opportunity for acquiring wealth, but another may turn up not less valuable, but should you miss *this* chance, shall you ever have another ? Miss the wealth of the world, what then ? It passeth away ! Miss the durable riches in righteousness here, you sink in remediless spiritual destitution to all Eternity.

1st. Young minds, unaccustomed to reasoning on the plan of their

redemption, may see in the opening of this passage of Scripture a short way, at least, into the infinitude of Wisdom which must be in the Divine mind that could bring out a scheme of recovery for lost mankind at once meeting *our* helplessness and glorifying the perfections of the Godhead. Such knowledge, if taken up and thoroughly understood, will constitute the best and surest defence of the faith of a Christian against the silly objections which sceptical persons play off before parties whom they deem soft enough to be operated upon.

2nd. A chief exercise of intelligent faith is to lead up the soul to the admiration, love, and devout worship of God, and in such engagements of heart lies true happiness, as well as blessed preparation for the services of the heavenly temple, where adoring wonder, gratitude, and praise will, without doubt, draw forth the noblest powers of angels and men.

3rd. Inquirers after soul-rest, from the corrosions of guilt, and peace with God, may see in the handling of this subject *their way* to safety and everlasting blessedness, not by *working for life*, but believing in *life purchased for them* by the gracious substitution of the person of another, and that other the well-appointed Mediator and Surety who "has made peace with the blood of His Cross, and now offers, without money or price," pardon, peace, and friendship with God, on receiving the atonement.

Farewell for ever then to the vain attempt of obtaining life eternal by perfectly obeying the law—the moral law. But, nevertheless, welcome to our hearty obedience to it as the rule of moral conduct. Read over the sacred Ten Commandments. Would you feel at liberty to break or not to keep *any one* of them? No, not one; conformity to that standard is the drift of Christ's celebrated Sermon on the Mount, in Matthew v., vi. and vii. The beatitudes there pronounced fall on the observers of that holy law—observers not from self-righteousness, but the promptings of love which is "the fulfilling of the law." What are the "sayings" of our Lord, in that admirable compend of Christian obedience, but the expansion of the spirit of the law spread out into all the requirements of a holy life? "Blessed are they who do His Commandments: they have right to the tree of life, and enter through the gates into the city."

Short Notes.

THE CHURCH AND THE STATE IN GERMANY.—We noticed last month that Archbishop Ludochowski and the Bishop of Trèves had been placed in confinement for refusing to obey the ecclesiastical laws passed by the Free Parliament of Germany. Since that event, two other bishops have been subject to the same penalty on the same ground, and the Archbishop has been summoned to the tribunal constituted to take cognizance of such cases, and, having refused to acknowledge its authority, has been, *in contumaciam*, deposed from his see, and will, doubtless, be interned. And, as the Pope has resolved that the bishops shall not yield obedience to the laws, there can be little doubt that other bishops will likewise be expelled from their dioceses. The Metropolitan See of Prussian Poland is thus rendered vacant, and the German Cabinet is required to make provision for the vacancy. There appears to be no remedy for this state of things but to institute Bishop Reinkins, or some other of the Old Catholic bishops; and it remains to be seen whether the curés, under the anathema of the Pope, will submit to their spiritual authority.

To us in England, who live in the full blaze of religious liberty, under the protection of which the Ultramontane prelates in Ireland are at liberty to encourage the Home Rule movement, which, however disguised, is but another name for establishing an independent Parliament in Dublin, and rendering Ireland independent of the Crown, these proceedings appear harsh, if not arbitrary, but they do not present themselves in this light to the statesmen and enlightened ranks of society in Germany. Even in the ultra-Catholic city of Cologne, the conveyance of the Archbishop to prison created no sensation in any portion of the community. Except in the purely clerical organs, the public journals are unanimous in applauding and supporting the conduct of the Government. The ignorant lower classes may take the side of the priests, who are preaching to them, day by day, that the object of the Government is to take their faith from them, to forbid their religion, and shut up their churches, when they would have no more sacraments and no more masses. But the educated classes are fully aware that these laws are not intended to interfere with the freest exercise of their religion, or to close their churches, or deny them the sacraments. They know that this is simply a struggle between the civil and the ecclesiastical power, between the Pope and the Jesuits, and the Emperor of Germany and his Parliament. It is the Pope, who, by his *syllabus* which denounced all modern improvement—enforced by the dogma of infallibility—placed himself in collision with the State. A series of letters written by Count Arnim, the German representative at Rome during the Ecumenical Council, has

just been published, from which it appears that he clearly foresaw this inevitable result. "From the day," he says, "on which infallibility is proclaimed, with the consent or tacit concurrence of the Episcopate, the Governments, as the representatives of the modern political and national interests, will find themselves attacked by the Romish Church.

. . . We shall have not only a separation of Church and State, but war between the Church and the State. . . . The State will have to proceed on the conviction that the new Catholic Church"—under the dogma of infallibility—"is no longer that Church with which treaties were made in times past, and to protect which by benevolent measures was considered the duty of the civil power." Prince Bismarck, immediately after the decree of the dogma, announced the same conviction, that it would infallibly place the Vatican in a new position of antagonism to the secular powers on the Continent. In this conflict it is the Pope who has thrown down the gauntlet which the State was constrained to take up. The warfare originated with him at a time when the Government of Germany was anxious to remain at peace with him and his conclave. The educated classes, after having achieved the blessing of political liberty and constitutional government, were little disposed to submit to the ecclesiastical domination of the Vatican, and they will assuredly continue to maintain the contest with unflinching vigour. The Pope has enjoyed the Chair of St. Peter for a longer period than any of his predecessors during fifteen centuries, and there is no reason why he should not live on until the struggle is brought to an irrevocable termination by the triumph of the German Government. Notwithstanding the reports which are industriously circulated from time to time, he is in the enjoyment of excellent health. The confinement to which he has subjected himself in the Vatican, evidently agrees with his constitution. "People," they say, "are stupefied with the robust health of the Holy Father. He is rejuvenised and transfigured almost by a miracle. His eyes are full of brightness; his appetite is very great, and his digestion perfect, and he is incessantly jesting." He represents himself as a "prisoner in bonds for the Gospel." How different is his condition from that of the prisoner in bonds at Rome, in apostolic times, chained to a soldier! The modern prisoner resides in the most magnificent palace in the world, filled with galleries of the most exquisite specimens of art, ancient and modern. He holds continuous court, and is daily receiving the homage of a hundred millions of subjects in a constant shower of costly gifts. The whole Catholic world is pouring tribute into his lap, which enables him to maintain the state of a monarch. There is a perpetual succession of devotees from all parts of the world, many of them of the most exalted rank, flocking to pay their duty to the successor of St. Peter, to kneel before his throne, and to implore his benediction; and whereas the Apostle of the Gentiles asked the brethren at Colosse to "remember his bonds," the Pope is receiving the spontaneous sympathy of myriads in his simulated captivity.

THE LATE MR. CAREY.—The death of Mr. Jonathan Carey, which is just announced in the papers, carries the mind back to the early days of the Serampore Mission, in which he was brought up. He was the last surviving son of Dr. Carey, born towards the close of the last century at Mudnabatty, and accompanied his father to Serampore in 1800. He was articled to an attorney in Calcutta about the year 1816, and a short time after married a daughter of his father's friend, the Rev. Samuel Pearce, of Birmingham. He eventually returned to England with an independence. One of his sons was a successful candidate for the Indian Civil Service, and was by the last accounts magistrate of Surat.

Dr. Carey's sons had no opportunity of culture in the jungles of Dinagepore, and on their arrival at Serampore, totally untutored, were placed under the tuition of Dr. Marshman, who commenced and completed their education. The eldest, Felix, went as a missionary to Rangoon, at a time when the jealousy of Government forbade the extension of the Mission in the Company's territories, and he acquired so thorough a knowledge of the Burmese language as to compile the first grammar of it. After a residence of four or five years, he was unhappily prevailed on by the King of Ava to proceed to Calcutta, on a mission to the Bengal Government, to solicit some political concession. He landed with a suite of fifty followers, with whom he moved about the town, to the infinite annoyance of his father, who lamented that "his son should have degenerated from a missionary into an ambassador." He was obliged to return without having accomplished his object, and the King, exasperated by his failure, ordered him to be sent under arrest to the capital. Dreading the fate that might await him, he wisely quitted the country, and was exposed to incredible hardships as he made his way by land through the woods to Chittagong. There he fell in with Mr. Ward, then on a missionary tour in the district, and was persuaded to return to Serampore, where he was engaged to assist his father in the translation of the Scriptures, for which he was eminently qualified by his admirable knowledge of the Oriental languages, and more particularly of Sanscrit. He died at a premature age in 1822. William, the second son, was sent to occupy the missionary station of Cutwa, when it was vacated by Mr. Chamberlain, and continued to reside there through the remainder of his life. Jabez, the third son, was, at the request of Mr. Martin,—who had been appointed Governor of the Moluccas, when they were wrested from the Dutch,—sent to Amboyna to organise schools, and returned to Serampore on the restoration of the settlements in 1815. On the successful termination of the Mahratta campaign in 1818, and the annexation of the province of Ajmere to the Company's territories, Lord Hastings was anxious to introduce a system of education into the region which had been desolated by the Pindarees, and applied to Dr. Carey for a competent instructor, and he recommended his son, who had enjoyed experience in the work in the Archipelago. He proceeded to Ajmere, and established a small circle of schools there, but they

were eventually relinquished, because the natives failed to appreciate them. Jabez returned to Calcutta, where he continued to support himself by his own labour till his death.

THE BUDGET AND THE BEER TRADE.—As the most urgent object of social improvement in this country is to curtail the drink on which it is computed that a hundred millions are annually expended, we looked with no little interest to the financial movements of the new Government, to whom Mr. Gladstone had bequeathed the unexampled and magnificent surplus of six millions. The whole of the beer community, from the great brewers in the higher grade to the rank and file of publicans and licensed victuallers, had made the most strenuous efforts ever known in our Parliamentary history to secure the success of their friends, the Conservatives. They were successful to such an extent that the present Parliament may not improbably be designated, in history, as the Publicans' Parliament; and they naturally looked for some token of grateful remembrance from those whom they had assisted into office; some share in the great treasure to which their friends had succeeded, and to which they themselves had contributed £450,000. But they have been subject to a bitter disappointment. The brewers wanted the removal of the license duty to which they were subject; and the publichouse and the agricultural interest wanted a large remission, if not the total abolition, of the malt tax. Fortunately, for the comfort of Sir Stafford Northcote, the two parties neutralised each other, and afforded him a sufficient pretext for denying both. He even went so far as to express his regret that "far too large a portion of the surplus, equivalent to £450,000, should be due to the continuous increase in the consumption of spirits." But while he refused to gratify the men, and to give any encouragement to drink by rendering the manufacture and sale of it cheaper, he sacrificed two millions of his surplus to the total abolition of the duty on sugar, thereby conferring a substantial boon on the women and children; and we think the gratitude of the country is due to the Ministry for this benevolent discrimination in the distribution of their surplus. Next month we shall have to notice the modification they intend to make in the Licensing Bill, all in favour, we apprehend, of the publicans, in the extension of the hours to be allowed for indulgence in drink, which they think ought not to be less than nineteen out of the twenty-four, beginning at five in the morning and stretching to midnight.

CHANGES IN A HUNDRED AND EIGHTY YEARS.—Our denominational Meeting House at Goat Street, Horsleydown, was, in 1693, under the pastoral care of Mr. Benjamin Keach, who is still held in remembrance as the author of the "Travels of True Godliness." He was a great advocate for congregational psalmody. He could see no reason why the devil should have all the music, or why Christians should be

débarred from sounding the praises of God, if not with the psaltery and harp, and with stringed instruments and organs, and high-sounding cymbals, at least with the voice. He not only introduced the practise of singing into his congregation, but composed some hymns himself, which are not altogether neglected even at the present time. But he encountered a most violent opposition from a considerable portion of his church, who objected to singing a hymn on the ground that music was a carnal delight, and a vain excitement inconsistent with gospel worship. Pamphlets were written on both sides, not without talent, or the personalities of the period. The practice seemed to be anathematised in the London Baptist chapels as much as instrumental music continues to be denounced across the Tweed. As neither party would yield, the nonconformists seceded, and formed a new church, and built a chapel where they might enjoy their songless devotions. Such was the origin of Maze Pond Chapel. But so complete is the change which time has effected in Dissenting worship in the course of a hundred and eighty years, that a few weeks ago the erection of a magnificent organ was celebrated with unanimous delight. Dissent has ceased to be the religion of barns, and vies with the Establishment in the ecclesiastical symmetry of its edifices, and the choral harmony of its devotions. Not only is the hymn universally considered an essential portion of public worship, but in most chapels that can afford it, a band of choristers may be seen in the organ-gallery chaunting the most glowing passages of Scripture. The time may not be far distant when the *Te Deum*, the glorious composition of St. Ambrose, and perhaps the greatest of uninspired chaunts, which has been in use for fifteen centuries, will be considered a material part of the morning service in Dissenting chapels.

THE FIJI ISLANDS.—In our last number we expressed a hope that the British authority would speedily be extended over the Fiji Islands, little dreaming that the accomplishment of this wish was so near at hand. During the last month the sovereignty of this group of islands has been again offered to England. When the question of the Protectorate was forced on the attention of Mr. Gladstone last year, he stated that the Government was not in possession of sufficient information to be justified in coming to any conclusion, and he deputed Commodore Goodenough and Mr. Layard to make inquiries on the spot. The result of their mission has been a telegram offering the islands to the British Government, and there appears every reason to expect that the offer will be accepted in the interests of humanity and Christianity, and that they will at length be added to our colonial empire. There is everything to hope from the broad and enlightened views of Lord Carnarvon.

The group of islands which pass under the name of Fiji, consists of about two hundred of various sizes, the population of which is estimated at 150,000, by some at 200,000 unmitigated South Sea savages.

The islands offer every inducement to colonisation, for the cultivation of sea-island cotton, sugar-cane, tobacco, and other products. The Wesleyans have long had a mission in Fiji, and in the midst of great obstacles, have met with very encouraging success; the chief of the largest island was led to embrace Christianity, and has given no little encouragement to their labours; but the influx of white settlers from Australia has impeded their labours by the lawless conduct of many of their number. They obtained possession of large tracts of land on the coast and in the interior, and established cotton plantations, which flourished until the recent fall in the price of the article. Of these settlers many were doubtless men of good morals and honest intentions; but there were others of unscrupulous character who, in order to obtain labour for their plantations, encouraged that kidnapping-trade in the Polynesian archipelago, the atrocities of which have created a feeling of horror in England. Some of the most energetic and least reputable of the whites obtained an ascendancy over Thokambau, and in his name established a form of government which was little else than an organised tyranny; and they made no scruple of enriching the treasury by the sale of the natives they kidnapped in the neighbouring islands. The administration they established, and which was ignorantly deemed in England, an "interesting experiment" of constitutional government, got irretrievably into debt and broke down; and to this collapse we trace the application now made to our Government. Upon the general ground of the increase of European influence in the Polynesian hemisphere, it is most desirable that the Fiji Islands should become a British possession. For the islands themselves, the establishment of a vigorous European Government will be a great blessing. It will curb the lawlessness of the European settlers who are flocking to it from Australia,—only a thousand miles distant,—and which would otherwise become rampant. It will serve to foster the progress of Christianity, and, through the blessing of God on its genial influences, enable the Wesleyan Missionary Society to diffuse the knowledge, and the moral discipline of Christian truth through these islands to the same extent as the Americans have done in the Sandwich Islands, and the London Missionary Society in Madagascar—that is, if the Gospel Propagation Society can be persuaded, as an act of Christian charity, to let them alone. A British Governor, aided by the naval force in Polynesian waters, will speedily put an end to the slave-trade which has been allowed to grow up. Our authority will promote the rapid colonisation of the islands, the extension of cultivation, and the development of new sources of industry and prosperity. We may even live to see a bank established at the capital, Levuka.

Reviews.

SCRIPTURE HISTORY, FROM THE CREATION TO THE BIRTH OF CHRIST.
By Andrew Thompson. Third Edition. Edited by C. M. Money.
London: G. T. Goodwin, 48, Paternoster-row.

THIS tried instructor, in its third issue, will, so far from being antiquated, improve its previous reputation. The information is conveyed by question and answer, and if this form of schoolbook is rather superseded, it remains to be shown that it is superseded for the better by the cumbrous paragraphs of more recent systems. To those unacquainted with the original edition, we may say that the scope of the catechism extends from the beginning to the end of the Old Testament, and the difficult history of the Kings is especially cared for. The references are all inserted, though, to our mind, it would have been better to have confined them to the margin, as, by interweaving them with the text, its continuity is somewhat impaired. We recommend the book as a manual of instruction to higher classes in Sunday schools and secular schools where the critical study of the Bible is pursued.

SPIRITUAL LIFE AND POWER IN THE CHURCHES: HOW SHALL THEY BE OBTAINED. By Benj. Scott, F.R.A.S. London: Elliot Stock, 62, Paternoster-row.

THE Chamberlain of the City of London is well known for his Christian activity, zeal, and sympathy with all evangelistic efforts, and therefore we are not surprised to find him employed in giving an address on "Spiritual Life in the Churches" before the Surrey Congregational Union. That address forms the substance of the valuable pamphlet now before us, and it is supplemented by Mr. Scott's account of the Revival in Ulster in 1859; John Howe's prediction, in 1678, of a Revival which was to come; Dr. Nettleton's, of Connecticut, account of the work in New England in 1822; and R. M. McCheyne's report to the Presbytery of Aberdeen on the Revival in Dundee in 1839. The positions taken by Mr. Scott are, that spiritual life is not, so to speak, developed—it must be bestowed; that Revival does not depend on a trained or an untrained ministry, nor necessarily on a professional ministry, nor on any order of service, style of preaching, or singing; nor on the merit of the church, nor organization, nor the contribution of money; but it is to be looked for as the free bestowment of God's sovereign grace. The appeals founded upon these conclusions are forcible and judicious, and we heartily commend Mr. Scott's pamphlet to the attention of all our readers.

WORDS OF HOPE AND COMFORT TO THOSE IN SORROW. Dedicated, by permission, to the Queen. London: Hurst & Blackett, Great Marlborough-street.

ALTHOUGH the fact is not stated in this volume, it is well known to have been the production of Mrs. Julius Hare, the sister of the late Mr. Maurice. It was privately printed a few years since, and having been greatly prized by the Queen, at Her Majesty's request, with the consent of the parties to whom the letters of which it consists were addressed, it is now openly published. It is fraught with rich Scriptural consolation, and it is cause for thankfulness that our loved Sovereign has openly avowed her personal interest in the consoling truths which it enforces.

THE ALTON SERMONS. By AUGUSTUS W. HARE. London: W. Isbister and Co., 56, Ludgate-hill. 1874.

THE Alton Sermons obtained, between thirty and forty years ago, a popularity which, at that time, had rarely been equalled, and passed through many editions. They have for some time past been out of print, and to the younger part of our own generation are comparatively unknown. But the references to them in those remarkable volumes "The Memorials of a Quiet Life," have created a new interest in them, and their appearance in this edition, uniform with the "Memorials," is the result of that interest. Augustus W. Hare, like Frederick W. Robertson and Edmund Hull, was, at the time of his death, known only to a very limited circle of friends, but by all who knew him he was regarded with intense admiration and affection. His sermons were published shortly after his death, and at once attracted general attention. Nor can we be surprised at this. They are, indeed, valuable sermons, presenting a wonderful combination of the first and highest qualities—earnest, independent thought, mature scholarship, skilful illustration, and great plainness of speech. The sermons were prepared for the rustic worshippers in a small village church, but with what thoroughness, what earnestness, what love! Such words as these—wise, pointed, and practical, suffused with the very spirit of the Gospel, and commending the Gospel to every man's conscience—such words must be treasured in the memory. Augustus Hare's Christianity was manly and vigorous; free from the vague sentimentality which is so much in vogue among certain writers of the Broad Church school; and his sermons are in many respects models which preachers in our own day would do well to study. We heartily welcome their reappearance in so appropriate a form.

SIR DONALD McLEOD, C.B., K.C.G.I.: A RECORD OF FORTY-TWO YEARS' SERVICE IN INDIA. By Major-Gen. E. Lake. London: Religious Tract Society.

THE subject of this brief biography was one of the most eminent of that cluster of Christian men who have nobly served God and their country in India of late years. His retirement from active service led to the adoption of Christian labour at home; and he was on an expedition of the kind when, in attempting to enter a train in motion on the Metropolitan District Railway, he met with his death, in November, 1872. Peacefully, confidently, and even joyfully, he breathed his last. Thus passed away suddenly, from the midst of loving friends, one of whom it has been justly remarked that "Wherever he went, his presence was like sunshine, and the sunshine was the reflection of another Presence, even of Him of whom it is said, 'In Thy presence is fulness of joy.'" It will be interesting to our readers to know that Sir Donald McLeod was baptized at Monghyr by the late Mr. Leslie, in the year 1831.

A MEMORIAL OF THE LATE REV. THOMAS BINNEY, LL.D. Edited by the Rev. JOHN STOUGHTON, D.D. London: Hodder & Stoughton, Paternoster-row.

THE newspapers have so extensively made known Mr. Binney's testamentary charge that no memoir of him should be published, that we cannot refrain from an expression of surprise that some of his most intimate friends should have thus speedily acted in direct opposition to his wishes. Three funeral addresses and two funeral sermons, prefaced by more than sixty pages of biography, may be reasonably taken to constitute "the new pang" added to death, which one of our modern wits represented as being,—a memoir. All that was said by the honoured brethren employed in the services herein recorded was appropriate to the occasion; but the self-negation which dictated the request of the departed saint ought to have been respected at any cost.

THE CHILD'S HISTORY OF JERUSALEM, from the Earliest Historic Notice to the Present Time. By FRANCIS ROUBILIAC CONDER, C.E., &c. W. Isbister and Co., 56, Ludgate-hill, London. 1874.

MR. CONDER has produced a work in which the little folks are sure to take an interest. He gives a general outline of the history of Palestine for four thousand years, connecting, in unbroken thread, the record of Nehemiah with those of the Evangelists, and the account given by Josephus with that of the *Sieur de Joinville*;" and he does this in a very pleasant style. His history will enable children to realise more vividly the Scripture narratives—to understand better the grandeur, and the power of the Holy City; and, at the same time, conveys an adequate idea of the events not recorded in Scripture, especially during the time of the Crusades. The work is well got up, and illustrated with capital engravings on wood.

WHEDON'S COMMENTARY ON THE NEW TESTAMENT. THE GOSPELS: I. MATTHEW—MARK. London: Hodder & Stoughton, Paternoster-row.

DR. WHEDON is a minister of the American Episcopal Methodist Church. His work presents indubitable proof of learned and devout study of the Scriptures. His system of annotation is eminently synoptical and historically scientific rather than exegetical. There is considerable freshness and vigour in Dr. Whedon's comments; and, although we cannot endorse his views of baptism, we gladly welcome his work as a valuable addition to the numerous expository volumes on the New Testament. The maps, diagrams, and other illustrations it contains are carefully prepared, and it will be found a most useful auxiliary to the labours of the Christian teacher.

WITHIN AND WITHOUT: A CHURCH RETROSPECT OF THIRTY YEARS.
By Henry Allon, D.D. London: Hodder & Stoughton, Paternoster-row.

DR. ALLON gives us in these pages a very pleasing review of his thirty years' pastorate at Union Chapel, Islington, and of the changes which have affected religious life in England during that period. The portion of the memoir which is personal is written gracefully and tenderly, and that which is public, accurately and forcibly. We trust that our friend may be spared very many years to be even more abundantly honoured and useful than in the past.

THE FAMILY WORSHIP BOOK. Part I. London: S. Bagster & Sons, 15, Paternoster-row.

The purpose of this Book is to furnish an arrangement of Sacred Scripture, suitable for reading in family worship. The order observed is chronological, and a brief commentary, wholly Scriptural, is appended to each of the selections. The editorial and typographical execution of the work exhibit the perfect beauty of all that proceeds from the presses of Messrs. Bagster.

THE PICTORIAL DICTIONARY OF THE BIBLE. New Edition, with Biblical Maps and Engravings. Parts I., II., III., IV. London and Glasgow: Messrs. W. R. McPhun & Co.

We believe that this is a thoroughly useful book; but the parts submitted to our notice are so defective and dirty, and the plates which furnish the engravings are so thoroughly worn out, that we must request the respected publishers to send us a more sightly copy before we can recommend our readers to become its purchasers.

Be not Faithless, but Believing.*

O FAINT and feeble-hearted !
 Why thus cast down with fear ?
 Fresh aid shall be imparted ;
 Thy God unseen is near.
 His eye can never alumber :
 He marks thy cruel foes,
 Observes their strength and number ;
 And all thy weakness knows.

Though heavy clouds of sorrow
 Make dark thy path to-day,
 There may shine forth to-morrow
 Once more a cheering ray.
 Doubts, griefs, and foes assailing,
 Conceal heaven's fair abode ;
 Yet now, faith's power prevailing,
 Should stay thy mind on God.

* From *Poems by Charlotte Elliott*. Religious Tract Society.

News of the Churches.

NEW CHAPELS OPENED.

Accrington (Rev. C. Williams), March 19th.
 Bromham, Wilts, April 13th.

INVITATIONS ACCEPTED.

Barrett, Rev. E. P. (Bromsgrove), Hereford.
 Brown, Rev. J. C. (Perth), Dundee.
 Colville, Rev. J. S. (Market Harborough), Sudbury.
 Hillman, Rev. J. (Barton Mills), Dewsbury.
 Lewis, Rev. T. (Carmarthen), Newport, Monmouthshire.
 Seddon, Rev. A. E. (Regent's Park), Kington, Herefordshire.
 Smith, Rev. J. (Winslow), Chatham.

RECOGNITION SERVICES.

Boxmoor, Rev. J. W. Thomas, April 6th.
 Bradford, Yorkshire, Rev. J. J. Dalton, April 7th.
 Dalston, London, Rev. A. Carson, M.A., April 2nd.
 Great Sampford, Rev. J. Robinson, April 3rd.
 Woodstock, Rev. L. Palmer, April 7th.

RESIGNATIONS.

Brown, Rev. J., Chipping Sodbury.
 Bristow, Rev. J. T., Stanwick, Northamptonshire.
 Clark, Rev. J., Eye.
 Evans, Rev. C., Rickmansworth.
 Flanders, Rev. W. M., Swavesey, St. Ives.

DEATHS.

Leechman, Rev. John, D.D., Bath, March 16th, aged 70.
 Roberts, Rev. W., Aberystwith, March 25th, aged 73.

THE MISSIONARY HERALD.

MAY 1, 1874.

EIGHTY-SECOND REPORT.

IN the Report of last year, the Committee expressed their wish that they might be furnished with the means to equip and send out at least five new brethren to the work in India. It is with thanksgiving to the Head of the Church that they have to announce the fulfilment of that wish. The losses sustained by death, or otherwise, have been made good, and a clear addition secured of five brethren to their staff. In effecting this they have been indebted to the Birmingham Auxiliaries for a gift of £500, as a memorial of their jubilee year, but the growing contributions of the churches give promise that the additional charge on the funds of the Society thus incurred will, in the year to come, be supplied.

Not a moment too soon has this reinforcement come. Early in the year the missionary band was lessened by the resignation of the Rev. Josiah Parsons, and by the, alas! too early death of the Rev. J. A. Campagnac. And now, in a few months, *all* the senior brethren, with two or three exceptions, will be at home, compelled to leave their posts by the effects of long enduring toil. The Revds. Dr. Wenger, J. Sale, J. Trafford, and J. Williams will be added to the Rev. C. B. Lewis, J. Lawrence, J. Page, T. Martin, and T. Evans, who are already seeking in the more genial climate of their native land a reinvigoration of their powers, exhausted by the labours of many years in the mission field. Their high character and great services, will secure for them an affectionate welcome, and the

well-deserved esteem of the churches whose "messengers" they have so long been among the heathen.

The Committee have also had the pleasure of making the personal acquaintance of the Rev. L. O. Skrefsrud, the energetic colleague of Mr. Boerresen, in the conduct of the Sonthal Mission.

Of the brethren at home last year, our veteran missionary, the Rev. G. Pearce, accompanied by his no less brave-hearted wife, has returned to his charge full of hope, and confident that days of blessing are at hand for India. The Rev. J. H. and Mrs. Anderson, and the Rev. A. and Mrs. McKenna, have also resumed their work, both Mr. Anderson and Mr. McKenna having most effectively served the Society while at home by their intelligent and effective addresses as deputations. The new additions to our number consist of the following brethren:—the Rev. Hormazdji Pestonji, a converted Parsee, who occupies the long vacant post at Poonah; the Rev. W. Greenway, an old servant of the Society, who will take a sphere in the North-West Provinces; the Rev. E. C. B. Hallam, formerly of the American Mission, who for the present fills the place of Mr. Lawrence; and the four young brethren, who for the first time leave their homes for Christ's service abroad, viz., the Revds. R. Guyton, of Chepstow, C. C. Brown and R. Spurgeon, both of London, and J. Mintridge, of Birmingham. The two years' probation of these young missionaries will be spent under the care of the senior brethren labouring in Delhi, Backergunge, Sewry, and Jessore respectively. The Committee have every confidence that the devotedness and zeal which have led them to consecrate their lives to the promotion of the Redeemer's glory, will stimulate them to the greatest assiduity in their preparatory studies, and sustain them in the great warfare on which they have entered.

Notwithstanding these additions to the staff of missionaries, there are stations in Trinidad, Africa, China, and Northern India that yet remain to be filled. The unusual drain on our strength demands yet further efforts to meet all the requirements of the Mission. In view of this, the Committee have directed that the attention of the incoming Committee shall be called to the necessity of a further increase in the number of missionaries, and have left their opinion on record that, at least, five, more brethren should be engaged in the coming year. To this question, therefore, the attention of the Churches must be directed, and the Committee will have to rely on the same liberality and sympathy, which, during the past year, have been so conspicuously displayed.

STATE OF INDIA.

There is no need in the present report to add to the testimonies given in former years, which establish the successful results and growing power of the labours of missionaries in India. Every year enlarges their number and value. From the pulpit of the cathedral of Westminster, as well as from the plains of Hindustan, the knell of departing Hinduism is tolled. Notwithstanding its profession by at least an hundred millions of souls, and that enormous number falls short of the truth, "I do not shrink from saying," says Professor Max Müller, "that their religion is dying or dead. And why? Because it cannot stand the light of day." And after enumerating a few of the many deities worshipped by the Hindus, he adds, "Ask any Hindu, who can read, and write, and think, whether these are the gods he believes in, and he will smile at your credulity. How long this living death of national religion in India may last no one can tell." These words are an instructive commentary on the language of the writer of the Epistle to the Hebrews:—"Now that which decayeth and waxeth old is ready to vanish away."

EFFECTS OF PREACHING.

That many agencies are in operation to produce this destructive result is indubitable; but by universal consent the preaching of the Gospel is the most effectual. He who is wise in counsel and wonderful in operation makes use of manifold instruments; but His word is the incorruptible seed which liveth and abideth for ever. For long your missionaries were as the voice of one crying in the wilderness. A response was rare, and the *apparent* effect a momentary and passing interest. Yet, judged by the numbers who have made an open profession of Christianity, the results of seventy years' missionary enterprise, in the governorship of Bengal alone, are pronounced by the severest critics to be not "very inadequate," while evidence year by year accumulates that the seed sown "by all waters," with no immediate token of success, is now bearing fruit, and, in remarkable ways, exhibiting its undying life.

The reports of the missionaries continue to show, as in former years, constant and assiduous efforts to reach every class of the community. The streets, roads, markets, fairs, and festivals have, as usual, been visited, and vast numbers of people have listened with more or less attention to the Word of God. In a few places, as in Allahabad, efforts are being made, both by Hindus and Mussulmans, to stem the rising tide. At the last mela, a Brahmin priest turned out to preach on several occasions. It

is an unprecedented event for a Brahmin to stand forth and address the vulgar crowd. "The idea," says the Rev. J. D. Bate, "of the sacred person of a Brahmin standing on a heap of sand or rubbish and haranguing a seething mass of people, after the manner of a Christian padre, is, according to the ideas and practices of the people themselves, a shocking innovation; and innovation is more abhorrent than vice to a people so intensely conservative as the Hindu." The exasperation of failure, or the dread of the missionaries' success, even leads to personal assaults. On one occasion Mr. Bate was assailed and several savage blows inflicted from behind by a faquir. His books and tracts were scattered in all directions, the man shouting all the time "Kill him! kill him, he is a destroyer of our religion!" On another occasion a dozen of the followers of the False Prophet rushed fiercely through the crowd, threw off their garments, and raising their clubs high in the air threatened the missionary with death, if he dared to repeat what had been said. The threat was unheeded, and the truth was none the less fearlessly proclaimed. In some parts of Bengal—in Bikrampore—the Rev. Isaac Allen reports that the same spirit has shown itself. On the other hand, in Patna, where Islamism has long held sway, opposition has died away, and any display of hostility is frowned upon by the audiences who gather to hear the Word. In general, the reception of the preachers, whether native or European, is all that can be desired. "Without question," says the Rev. R. J. Ellis, of Jessore, "many are thinking about Christianity in this district;" and he mentions an instance where the individual referred to made no secret of his convictions, and even exhorted his neighbours and relatives to inquire into the truth of the Gospel. On one occasion he was surrounded for hours by a band of inquiring Mussulmans, who, with well-thumbed Bibles in their hands, discussed with him the doctrines of the Cross. "In those parts," he adds, "I sold many Scriptures, and had very large audiences wherever I preached."

CIRCULATION OF THE SCRIPTURES.

It is a very noticeable feature of the year's labours that, to a very large extent, in all parts of the field of our operations, the gratuitous distribution of tracts and scriptures has been abandoned, and great numbers are purchased, at a small price indeed, but with readiness and pleasure. Thus, of the 19,339 copies of various portions of the Sacred Scripture issued from our depository, Dr. Wenger says they were "not given gratis but sold." "This," says the Rev. G. H. Rouse, "is one of

the many pleasing indications which we have of the readiness of the people of India to purchase portions of the Word of God. Although the price charged is extremely small (less than a halfpenny a copy,) yet it is sufficient to prevent the book being sold for waste paper, and it appears, therefore, to be a test of the sincerity of the desire felt by the purchasers to read it. It is very cheering that every year so many thousand copies of the Gospels are thus being sold in various parts of India,—probably nearly 100,000 portions of Scripture being sold annually by colportage agency, in addition to the sales from depositories, and in other ways." The Rev. R. J. Ellis reports that 1,900 copies of parts of the Scriptures have been sold in his district, many of them to Mussulmans. The books have mostly been sold by indigent Christians, who receive a small percentage on their sales. In all, upwards of £80 have been paid by purchasers of our books, in the course of the year, in this district alone. In the thirteen journeys taken by the Rev. W. A. Hobbs and his native assistants, 690 Gospels, and about 120 tracts, were sold in the district of Birbhoom. In Patna the proceeds of the sales have been sufficient to pay the salary of the colporteur and his travelling expenses. "I took with me," says the Rev. J. D. Bate, of Allahabad, "on each occasion, a bundle of our religious publications in the Hindi and Urdu languages, and sold a large number during the year, especially to the pilgrims who constantly flow through the heart of the city. I first preach and then offer the books for sale. On one occasion I sold, within about seven or eight minutes, as many as sixty-six pice-worth. It is greatly encouraging to reflect on the extent of good that may be accomplished, by these heralds of Divine mercy being carried by the people to their thousands of homes throughout the land."

This encouragement is justified by facts. Often, in the most singular way, persons are met with whose knowledge of the Scriptures shows that this mode of labour is not in vain in the Lord. The most remarkable instance in the year's reports, is an incident related by the Rev. R. Bion, of which an abstract may be given in the words of the native preacher Ram Kanta. It is now thirty years ago since a person called Sree Nath, in Bickrampore, professed to receive, in a way unknown to us, but probably by the falling of a Bible into his hands, a revelation of the names of the Father, Son, and Holy Spirit. He left two disciples, one of whom, Radha Krishna, continued the work of his predecessor. While preaching on the Baronee River, Ram Kanta met with one of his followers, by name Godadhar. In conversation this man thus explained his belief:—

"According to the command of Sree Nath, we are in the habit of reading the Bible and praying together and confessing Christ to be the Incarnate God. We believe in Him. By our prayers many diseased people get deliverance and have health restored. If any one among us is guilty of fornication or other grievous sin, we put him out of our congregation, according to the Apostle Paul's command; but if he forsakes his sin, we receive him again according to the Apostle's instructions."

"Hearing all this, I (Ram Kanta) told him that there must be much that is false, mixed up with all this, and that the statement that Sree Nath and his disciples had received power to work miracles, cannot be correct. Upon this Godadhar said: 'Your words are surely contrary to the Bible, because the Lord gave this promise: "Lo, I am with you always, even unto the end of the world." Therefore, if the Lord is with His disciples, can they not work miracles?' I (Ram Kanta) said a great deal to him, but he rejected all my words. At last Godadhar asked me, 'Do you take medicine when you are ill?' I replied, 'Yes, if I am ill, I use medicine.' Upon this he was distressed, and said, 'You act against the Bible. Christ and His disciples never gave sick people medicine, and there is no permission given in the Bible anywhere to take medicine; it is rather forbidden.' I asked him where it was forbidden? He said, 'It is written in the Epistle of James v. 14 "Is any sick among you?" &c. By these words like as fornication and murder are forbidden, even so is the use of medicine forbidden. By taking medicine, when you are ill, you transgress an important command of Christ.'

"In this way, in conversing and arguing, the hour of eating arrived, and I invited him to dine with me, but when I told him that I ate meat, he refused to eat with me. He therefore went to the bazar and brought his eatables himself, and, after having eaten, said: 'It is written in the Bible, 1 Cor. viii. 13, "Wherefore, if meat make thy brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." On this account we eat no meat, because all the people around us would be offended by it.'

"Till late into the night did we converse together. The next day, early in the morning, while taking leave, he expressed the desire that if a preacher would come among them and live with them, they would feel very great pleasure. In this man's hands were the Psalms of David, and on the title page were these words written:—

1. "Obey God's commands.
2. "Walk in the true way.
3. "Search the Scriptures."

In the views expressed by Mr. Bion in his concluding remarks, the Committee fully concur:—

"No one would be more glad than myself, if such believing communities as seem to exist in and around Serajdabad should increase a hundredfold, have their own mode of worship and church government, and be left alone, provided they walk according to the Gospel. It has been for some years past and shall be my care for the future, to apply no further test to professing converts than that of faith in our Lord Jesus Christ, manifested by the forsaking of idolatry and sin, in order that they may not be burdened or discouraged by "the traditions of men," such as the eating of meat and the forsaking of their homes and villages unnecessarily."

BIBLICAL TRANSLATION.

In the work of Biblical translation, Dr. Wenger has been fully occupied in carrying through the press his revised editions of the Old and New Testaments in Bengali, with marginal references. The Annotated Gospels published last year are appreciated in many quarters, not only in Bengal, but also in the outskirts. Encouraged by the reception of this work he has prepared notes in manuscript on the first nine chapters of the Acts. The inquiry for the Sanscrit Scriptures is also spreading. In reference

this gratifying fact, Dr. Wenger writes:—"Quite recently I heard from an old man of respectable standing in native society, who, though not himself a Brahmin, is on very friendly terms with some Brahmin pundits of his town or village, that a remarkable interest had been excited in their minds by the perusal of a copy, or a few copies, of the Psalms in Sanscrit, printed in the Bengali character which he had given to them. He himself is a Christian, though only of two or three years standing. To my astonishment I found that he had committed to memory, and proceeded to recite to me, about one-third of the 61st Psalm in Sanscrit." In the Lepcha language, spoken by the people of Sikkim, near Darjeeling, in the Himalayas, an edition of the Gospel of John has been issued, and the book of Genesis is in the press. Besides these, editions of the Gospels in Bengali, in a separate form, have been printed for the British and Foreign Bible Society, and Mr. Rouse has also prepared the Gospels, with explanations of the difficult foreign words, and a Biblical commentary on the text, for general use.

Besides an edition for our own Mission, printed under the care of Mr. Rouse and Mr. Etherington, the Committee have very gladly given their consent to a reprint of the admirable version of the New Testament in Hindi, the work of the late Rev. John Parsons, for circulation by the

North India Auxiliary of the British and Foreign Bible Society. It is being carried through the press by the Rev. J. D. Bate, of Allahabad. Both Mr. Etherington and Mr. Bate have also been engaged in other literary and helpful work — Mr. Bate on a dictionary of the Hindi language, and Mr. Etherington on two grammars of that tongue, one of which has been adopted in the Government schools. At the request of the Conference which met in Calcutta in November last, Mr. Bate is preparing to enter on a new version of the Old Testament, to be executed on the same principles and in the same style as Mr. Parsons' New Testament. This arduous task will be the work of many years; but the Committee are happy to learn that it is committed to the hands of one whom his brethren regard as in all respects well qualified for its execution.

In a somewhat remarkable way, Divine Providence has brought to Mr. Bate's aid a pundit of great knowledge and learning. The history of this pundit is an interesting one. Three or four years ago he became known to the missionary, by an unflinching assertion, at the preaching-place in the city, in the presence of crowded audiences, that the idolatrous practices of the Hindus were unauthorized by their most ancient sacred writings. It brought upon him unmeasured abuse, and, in consequence of his outspoken attacks on the popular system, his father, a very strict and learned Hindu, rendered his home intolerable. The following year, at the time of the festival, he reappeared in Allahabad, and pursued the same course of opposition to the religious customs and ideas of his countrymen. He then resolved to stay with the missionaries, and gave to Mr. Evans his two bronze idols as an indication of his abandonment of idolatry, though he continued to adhere to the Deistic philosophy as the most ancient form of Hinduism. At this time he went to reside with his wife and some members of his family in the Hindu part of the city, where he had to encounter the most violent personal assaults and the bitterest persecution. He soon after left Allahabad, and for nearly two years and a half it was not known what had become of him. In August last he came to Mr. Bate, dirty, weary, footsore, ill-clad, and covered with perspiration and dirt, having journeyed, without purse or scrip, two hundred and fifty miles to reach the missionary. In the interval, he had passed through the deepest affliction. He was discarded by his father. His brother's life had been sacrificed because of his affection for him. One of his father's wives, who showed favour to him, was mercilessly murdered by some unknown hand, by boiling oil being poured over her while she slept. Soon after his return he gave up his Brahminical thread in the presence of an assembly of natives met for

Christian instruction and worship. Six weeks after, in company with Imam Masih, he went to fetch his wife and family, and on the last day of the year he was baptized in the presence of a large assembly. Laying aside his heathen name, he will henceforth be known as Shree Dhar Bishwasi. He possesses a thorough knowledge of the Sanscrit, which he speaks with remarkable fluency and power, and his acquaintance with the science, philosophy, and religion of the Hindus is of the most extensive kind. His attainments, consecrated to Christian work, will prove of the greatest value to Mr. Bate in the execution of the task he has undertaken.

THE NATIVE CHURCHES.

The movement commenced three years ago in the villages to the south of Calcutta, to secure the self-support of the churches, has thus far met with gratifying success. The fears expressed that many of the converts would be drawn away to other missions, in which such burdens are not imposed, have proved groundless. But the native evangelist, Romanath Chowdhry, is afraid that the impending famine will render some aid necessary in the present year. The greater portion of the crop has already been sold to pay the rent due, and the remainder will not suffice for the maintenance of many of the people throughout the year. The mere labourer will starve as soon as the working season is over, while the land set aside for the special support of their pastor has borne but a very meagre and inadequate crop. The cattle plague and fever epidemic have also visited them. In this extremity the Committee are happy to have it in their power, through the liberality of the churches, to render whatever aid may be required in this as well as in other parts of the stricken land.

The similar effort made in that part of the Jessore district which is under the superintendence of the Rev. Gogon C. Dutt, is being manfully sustained, with every hope of ultimate success, notwithstanding the oppression and litigious conduct of the zemindars.

In Delhi, the growth of the churches in independence and piety, the instruction of inquirers and candidates for baptism, and the propagation of the Gospel among the heathen, have been steadily kept in view, and with a very encouraging measure of success. The churches, now eight in number, with a membership of 180 persons, have for the most part conducted their own services, managed their own affairs, and paid their own expenses. There is much voluntary teaching, from house to house, among the heathen, carried on by the members. The new church formed

at Subzi Mundi has erected a building to be used as a chapel and school-house, and not only has the cost been met by the people, but they have had the trust deed made out and registered in their own name. "The indirect influence of Christianity," adds the Rev. James Smith, "is visible in improved circumstances, better clothing, cleaner houses, and a growing desire for education. Experience proves in India, as well as elsewhere, that the religion of Jesus is a most effective instrument for civilizing and elevating the natives. There is no caste too low, and no degradation too deep, for the Gospel to reach."

It is with deep regret that the Committee feel themselves constrained to notice the intrusion of the missionaries of the Society for the Propagation of the Gospel both into Delhi and the district of Baskergunge, and their interference with the discipline of the churches and the movements of our missionary brethren occupying these fields. By this course the agents of that Society break through the well understood rule which has hitherto been observed by all other missionary bodies; and by their assumption of superior authority, by the claim of a false apostolic commission, by their contempt of the principles of church order prevalent in other Christian churches, and by their unwarranted denunciations of the validity of the ordinances as administered by other communities, they introduce schisms into the body of Christ, and cause the enemy to blaspheme by the disorders and contentions they encourage. The Committee cannot but hope that the Directors of the Society to which these missionaries belong, will see it their duty to check this unadvised zeal, and to withdraw them from the places into which, without any necessity whatever, they have ventured to intrude. The field is the world, and there are vast regions in India itself, to say nothing of other lands, where as yet the Gospel has not been preached, and where Christian labour may well be bestowed.

CONFERENCE OF MISSIONARIES.

In the last week of November, the Annual Meeting of the Missionary Conference was held in Calcutta. On this occasion the brethren of the North-West Provinces united in deliberation with those of Bengal. The meeting was, in all respects, a gratifying one. The presence of the Master was felt. Much harmony of sentiment, and agreement on all practical questions, were exhibited. Among the more important subjects which received attention may be mentioned:—the education of native Christians; the best way of diffusing Biblical knowledge among the Churches; the new Bengali Hymn Book; the evangelization of the

Mahommedans of Eastern Bengal; the revision of the Old Testament in the Hindi language, the training of those who are desirous of becoming evangelists in connection with the Society; the acceptance of candidates for that work; and especially the desirability of giving some of our advanced native preachers a more independent position. The conclusions of the Conference, on these various points, have been approved by the Committee, and much attention has been given by them to the rules which should govern the appointment of native brethren to independent spheres of operation, as home missionaries acting under the immediate direction of the Committee. Three brethren already stand in this relation to the Society—the Revds. Goolzar Shah, Gogon C. Dutt, and Tarachurn Banerjee. The Committee have now accepted the services of their brother, Romanauth Chowdhry, and two more have been received on a two years' probation. The duties of these brethren will be the same as those of the European missionaries. They will act as evangelists, and be so placed as to occupy a sufficiently wide field in which their resources, energies, and gifts may have full play. It will be their object, as missionaries, to organise their converts into churches, and, for awhile, to exercise a general supervision over the communities thus established. In no case will they undertake the pastorate of churches, except by the express sanction of the Committee. There is every reason to hope that the activity of our native brethren will, by this means, receive a fresh stimulus, and, at the same time, a still wider circle of operations will be brought within reach of the Society's resources.

THE BENGAL FAMINE.

The last months of the year have been overshadowed by the dread and the deepening shadows of the famine now threatening some of the fairest provinces of Bengal. Millions of people, from the loss or deficiency of their crops, must inevitably suffer the pangs of hunger in the extremest form, except in so far as they may be relieved by the energetic action of Government. The most vigorous measures are being taken by the Governor-General, and his coadjutors, to supply food in the famished districts, and there is reason to hope that, to a large extent, the worst results of starvation will be averted, and the grim march of want and famine be stayed. With, perhaps, the exception of Dinajpore, it is probable that the districts in which our native Christians reside will not be called upon to bear that extreme severity of want, which must befall other less favoured parts. But the rise in the price of rice, and other articles of food, will entail upon them great distress. The savings

of years must be sacrificed to procure provisions, the stipends of the native pastors and preachers will be inadequate to meet their absolute wants, seed for the next sowing must be procured at great cost, and there are yet months to elapse before the season of a new harvest will come round. Assured of these circumstances, the Committee lost no time in appealing to their friends to furnish them with the means to supply the necessities of their brethren in the Lord. The response has been one of the most generous description, and in the five weeks which followed the issue of the appeal, no less a sum than £3,126 was placed in the treasurer's hands. It has come from churches and individuals of every grade; from quarters in which our general operations find little support, and with expressions of sympathy which largely increase the value of the gift. It has not trenched in any degree on the ordinary sources of the Society's income, and it may be regarded as a pure, generous, and cheerful offering of fraternal affection from the Christians of this country to their tried and afflicted brethren in the East. Let it be the earnest prayer of the churches that this dire calamity may lead multitudes to reflect on the follies and wretchedness of idolatry, and on the worthlessness of the gods they serve. May they be led by it to return to the Shepherd and Bishop of souls in whom alone there is eternal life.

CEYLON.

Although the missionaries report that the additions to the churches are not so large as usual, there has been a considerable increase in the amount of work done, and, aided by local gifts, a new district, called Saffragam, has been drawn within the circle of our evangelistic effort. The field cultivated by the Baptist Mission in the western and north-western province of the island, is a region containing a population of over 530,000 souls. "If the great work of evangelisation," remarks the Rev. H. R. Pigott, "does not seem to advance so rapidly as some could wish, let it be remembered that the true missionary aims at depth and solidity in his operations, rather than extensive superficiality." That the success aimed at is secured, is evident from the steady growth of the churches in numbers, in intelligence, in devotedness to the Saviour, and in their increasing liberality. Fifteen churches have been established in the districts under Mr. Pigott's charge, with a membership of five hundred and seventy-nine persons. During the year a new chapel has been opened at Medampe. It originated in 1869, in the desire expressed by the inhabitants that a station should be formed there, the Moderator of the district heading the deputation that sought the missionary's assistance,

and liberally contributing towards the erection of the building. The ground, worth £100, was given by four gentlemen, and the foundation was laid by the Rev. F. D. Waldock, on the 21st July, 1870. The cost of the structure has been £380, the greater part of which has already been contributed by those who will enjoy the ministration of the Gospel within its walls.

The liberal rules laid down by the Government have greatly stimulated the growth of education, and enabled the missionaries largely to increase the number of the schools under their supervision. Twenty-three boys' schools and seventeen for girls, containing an aggregate of 2,136 children, give to those who resort to them the ordinary amount of secular learning, and from time to time they receive earnest instruction in the truths of the Gospel. Many of the members of the churches have in the past been brought to the knowledge of Christ in the schools, and it may confidently be hoped that similar fruit will be gathered in the years to come.

In the Kandy district, the labours of the native brethren have been actively pursued, some additions have been made to the churches, and the very considerable amount of their contributions shows the interest felt by the members in the cause of Christ. The chief part of the time of the Rev. C. Carter has been occupied in completing the revision of his new version of the Old Testament, and in carrying it through the press. The first four books of the Pentateuch have been printed, and Genesis has already been put into circulation. "All who have been in the habit," says Mr. Carter, "of using our New Testament, are glad of this instalment of the Old," and many of the members are subscribing to obtain copies of the entire volume when it is complete. The version will no doubt have to pass through the fire of criticism, but only to perfect its form, and to enable Mr. Carter to remove from it such blemishes as may yet remain. It is, beyond question, a great improvement on every previous translation of God's Word in this difficult tongue.

The following incident, related by the native pastor at Gampola, well illustrates the way in which the futility of idolatry is sometimes brought home to the mind. Among his inquirers is a man whom he met during a visit to the village in which he resides. "In conversation, he said that the god of their temple was a fearful and mighty god, and that none but the priest of the temple could remove the food set before his image without suffering instant death, and asked me if I would remove it. I said that that is not a god, and his belief was false, and that if he obtained permission from the priest, I would not only remove the food offered to the devil (or god), but treat it in any way without fear. He went to

obtain permission, and, after keeping me waiting a long time, came back and said the devil must have seen that Christians can do it, but none of any other religion. From that time he began to inquire into religion, and I gave him a tract on Buddhism, which shook him so much that he showed it to a number of priests, and tried other means to get it answered, but could not. He now attends the chapel, although he lives four miles away."

The Committee have been happy to welcome home the Rev. F. D. Waldock, after several years of devoted service. So soon as his health and that of his family will allow, he will renew his active and useful labours in the sphere to which he has consecrated his life.

CHINA.

During the past year the Rev. T. Richard has made several interesting journeys into the interior of the province of Shantung, of which Chefoo, where the missionaries reside, is the seaport. At Ninghai, twenty miles from Chefoo, the hostility of the people is stated to be intense. Annoyances of every sort were employed to hinder people from visiting the missionary. A league, indeed, had been formed, sealed by a solemn vow, not to allow a foreigner to visit the place in peace. At Laiyang, a large city eighty miles to the south, the missionary's reception was of a totally different character. Two intelligent priests there freely discussed with him the respective merits of Christianity and Buddhism. One man, after hearing an address in the street, followed the missionary to his home with the questions, What must a man do to be accepted with God? Why should Christ need to die for mankind? At a later period of the year he was baptized by the native pastor, Ching, in Chefoo. Other two men were found to have given up the worship of their ancestors and of their idols, and were in the habit of saying grace before meals. Though weak in faith, of their sincerity Mr. Richard had no doubt. Two miles from the city an individual of the name of Lew was visited, on whose table lay three books—the Scriptures, and the Confucian and Taoist writings. He said they were all true. Much conversation ensued, and, later in the year, this individual was also admitted by Ching into the Christian Church. In the autumn, a visit of several weeks' duration was paid to Chenanfoo, the capital of the province, 300 miles from Chefoo, at the time when many thousands of young men were there for the secular and military examinations. Mr. Richard enjoyed many opportunities of usefulness, especially among the military; and after two months of daily instruction, he had the satisfaction of baptizing a young

lieutenant, a native of the province of Honan. Mr. Richard remarks that the home idea of a church requires to be modified when applied to China. Groups of Christians are to be met with here and there, but, as a rule, a church is not a number of people meeting together for worship. It consists of individuals "who worship God as taught by one book, persuaded by one spirit, and separated, as some of our members are, by more than a thousand miles. Our hope and prayer is, that these scattered members will, in process of time, leaven their neighbours with the Spirit of our Lord. All of them have to bear their cross when they leave the faith of their fathers. Brethren, realise their position, and pray for them in their struggles." The Church thus constituted now numbers fifty members, seven of whom were baptized during the year.

Dr. Brown reports that 2,869 persons have this year received medical treatment at his hands, 510 of them in his visits to the country. About forty were indoor patients during the few months there was accommodation for them. To a few pupils, Dr. Brown has given instruction in medicine, and, lately especially, to the native pastor, Ching. For the religious instruction given at the dispensary, he has been chiefly indebted to the Rev. Mr. Hartwell, of the American Baptist Mission, and his assistants. Dr. Brown calls especial attention to the enslaving and besotting power of opium-smoking, which is gradually but surely sapping the foundations of Chinese life. Bad as is the proneness to disease that this vice engenders, the physical wreck is of light moment compared with the utter moral ruin wrought by opium. Yet it afflicts almost every rank; the only class remaining nearly free from the vice being the agriculturists, who, fortunately, as a rule, are too poor to buy the drug.

AFRICA.

The truce between the Bell and A'kwa towns has continued for the most part unbroken, so that the missionaries have been able with safety to carry on their Christian labours. For several months the Rev. A. Saker was prostrated with illness, and at length was constrained to leave for home. Though shattered in constitution, the veteran missionary indulges the hope that he may yet penetrate farther into the interior of the country, and, assisted by younger hands, build up among other tribes the kingdom of our Lord. The Rev. R. Smith has also sought in this country the health which several years of labour had seriously impaired. The Rev. J. Fuller, at Mortonville, is greatly encouraged by the numerous attendance of the people, some of whom have been baptized, and he has nearly completed the new chapel, for which funds were furnished him

by the churches of Jamaica, on his recent visit to his native home. The new station on the Cameroons Mountain proves to be a spot of great salubrity. The Rev. Q. W. Thomson, after encountering great difficulties from the want of roads and the wild nature of the district, has completed the erection of his house, and commenced the acquisition of the language spoken by the people. They are not very numerous, but are found scattered about in considerable numbers in small hamlets on the mountain side. At Victoria, steady progress has been made. The colony slowly increases in population, among whom in the early part of the year a revival of religious interest took place. Happily, the locality of our mission has been spared the fatal epidemic which has swept away so many Europeans and missionaries in other rivers of the coast. Though sickness has rarely been absent, the gracious Providence of God has guarded the lives of all who are labouring in the Gospel on the Cameroons.

WEST INDIES.

The eight churches which have been formed as the result of the labours of the Society's missionaries in Trinidad, now contain 500 members, of whom fifty-seven were baptized in the year now closed. Six of the churches are formed in the settlements in the interior, while those in Port of Spain and San Fernando, the principal towns of the island, make up the residue. It is gratifying to observe the zeal of the native pastors, the liberality of the churches in their support, and the active exertions they have put forth to provide themselves with suitable structures for Divine worship. The general supervision of the whole mission falls very heavily on the Rev. W. H. Gamble, our sole missionary in the island; and it is most desirable that a colleague should speedily be found for him. "On Tuesday," he says, referring to only one instance in his active life, "I rode twenty miles, was in the river (baptizing) forty-five minutes, and had a service from 11 to 2.30. While I am strong, I rejoice in doing this, and much more; but if I fail, or become unable to endure such fatigue, I do not see how the work is to be done. I will do it with all my heart as long as I can, but there is no one here to take my place." The Committee venture to hope that they may be able, ere long, to render the help so earnestly desired, and so necessary for the welfare of the mission in this improving island.

Sixteen islands form the centres of the evangelical efforts that have issued in the formation of numerous churches in the groups of islands which stud the Great Bahama Bank. These communities are only occasionally visited by the missionaries. Their regular religious instruction

their discipline, and the administration of the ordinances of the Gospel, are the work of a body of native pastors raised up upon the spot. The number of members falls scarcely short of 3,500, and the proportion of the entire population attached to the mission is about one-third. With two or three exceptions, their places of worship, though often of a very humble character, have been erected by themselves, and their gifts suffice for the wants of the pastors who watch over them. In order to allow the Rev. J. Davey greater opportunities for visiting the islands of the northern and southern districts, the Committee have invited the Rev. W. N. Brown, a student of the Calabar College, Kingston, Jamaica, and late pastor of the churches in Green Island and Fuller's Field, to join him as his colleague in the oversight of the church in Nassau, and they anticipate that, in the course of a month or two, he will have arrived in New Providence for this purpose. In the early part of the year, Mr. Davey visited Puerto Plata and the Turk's Islands at the request of the Committee, and his report encourages them to carry forward the plan of extending their work in the island of San Domingo. This object will be included within the range of Mr. Davey's labours. In Inagua, the chief island of the central district, the Rev. W. Littlewood continues to reap the reward of his diligent labours. "The native pastors," he states, "have given great satisfaction, and have not laboured in vain. Upon the whole, we find ample encouragement to press forward in the work of our adorable Master, and we beg an interest in your continued sympathies and prayers."

The hopes indulged in with respect to Hayti, in the appointment of the Rev. Joseph Hawkes to occupy the post of our late estimable missionary, the Rev. W. H. Webley, have met with disappointment, to the deep regret of the Committee. The complete failure of Mr. Hawkes' health rendered his return to this country absolutely necessary. In this strait, the Committee have turned their attention to Jamaica for a supply of labourers. For some time past there has been a desire among the churches there to establish a mission in Hayti, and proposals to this end were laid before the Committee some months ago, by the Revds. B. Millard and J. E. Henderson. The way being now open, the Committee have applied to the Baptist Union of Jamaica, for one of their number to occupy the station at Jacmel, where he will be supported from the funds of the Society; while one of the churches at Clifton has offered to assist the Jamaica churches in the maintenance of a second missionary, to be under their direction, in a station contiguous and mutually helpful to the central station of the Society.

The Committee rejoice in the missionary zeal of the churches of Jamaica, and will be glad if Hayti, as well as Africa, shall share their sympathies and Christian exertions. They would hail the time when all the islands of the West may be entirely relinquished to them as the sphere of their active evangelistic operations.

JAMAICA.

From Jamaica the Committee continue to receive the most gratifying information of prosperity and progress. In the census of 1871, not less than 112,604 persons were returned as Baptists—rather more than one-fifth, or $22\frac{1}{4}$ per cent., of the entire population, which is reported to have attained in that year to 506,154 souls. In the report presented at the Annual Meeting of the Jamaica Baptist Union in February last, the Union was found to embrace one hundred and ten churches, with a membership of 21,426 persons. Churches not connected with the Union, or which have made no return, bring up the number of members to over 24,000 individuals, the result of the labours of the missionaries of the Society. About three thousand more are seeking fellowship with the people of the Lord. The Union speaks with gratitude of the freedom from the inroads of death enjoyed by the pastorate of the churches during the year. Several of the pastors are advanced in years, and are suffering from the infirmities of age; one of them, the venerable James M. Phillippo, has reached the jubilee of his missionary life in Jamaica, but all are still able to labour for the spread of the Redeemer's Kingdom. The Committee have rejoiced to aid the Rev. E. Millard to enter upon the pastorate of the churches at Gurney's Mount and Mount Peto, by contributing the cost of his outfit and passage, while they have continued to sustain, from the fund raised for the purpose, the two brethren, Messrs. Williams and Rees, sent out two years ago. The returns of the year show that 1,277 persons have been baptized into Christ, and that there is a clear increase of 726 in the fellowship of the churches. The losses by death have been considerable, and the exclusions have been somewhat larger than last year. Droughts and floods have, in some measure, affected the congregations. Still, the churches are actuated by a spirit of hopefulness, and their reports speak of good, often crowded, attendance, on the public worship of God. "Peace, love, and harmony are enjoyed by the large majority; backsliders are seeking restoration, and inquirers are coming forward to be enroled." Much liberality has been shown in many of the churches in

respect to building operations, as well as in the contributions to the support of the Gospel, both at home and abroad. "On the whole," says the Report in its conclusion, "we may well take courage, and resolve, if our lives be spared, to carry on our Master's work during the next twelve months with earnestness, hopefulness, and ardour. The fathers and founders of the Mission have passed away; a younger generation has so completely stepped into their places, that there remain on the Island only three Baptist Missionaries that ever preached to slaves. These three, and a few others who entered the field at the commencement of partial freedom in 1834, are all advanced in years, and must soon cease from their labours and enter into rest. In these happier days, our ministers, officers, and members of churches are at perfect liberty to spend, and be spent, in the cause of Christ, without let or hindrance, and should therefore at once and persistently put forth all their energies that the inhabitants of the land in which God has cast our lot, may become, throughout its entire length and breadth, a people consecrated to the service of the Lord. Our predecessors went forth weeping, bearing precious seed—seed which lay long buried in the dust. In due time the seed sprang up: our eyes have beheld some stages of its growth; the other stages are fully assured to us; for the Scripture cannot be broken. The work must go on, and long, perhaps, after our heads have been laid beneath the clods of the valley, other husbandmen shall come in at the maturity of the grain, and they—

Will shout to see the harvest yield
A welcome load of joyful sheaves."

CALABAR COLLEGE.

The work, both of the College and the Church in East Queen Street, Kingston, has proceeded, without interruption, and there have been evident tokens of the Master's promised presence and blessing. Seven theological students and fifteen Normal School students have been under training. The High School has numbered fifty-six scholars in average attendance. The Day School, from various causes, has fluctuated, and the attendance, on the whole, has not been equal to that of former years. Of the Normal School students, six have completed their term of residence in the Institution, and are already engaged in keeping schools in connection with the mission churches. In almost every instance the schoolmasters are also employed either as preachers or in conducting Sunday services for their

respective ministers. Of the Theological students, one is desirous of devoting himself to missionary service in Hayti, and another in Africa. For the coming session three applications for admission are before the Committee in the theological department, and seven for the Normal School department. The complement of students will therefore be maintained in both sections of the Institution. The Committee greatly rejoice in the growing value of the important work in which the Rev. D. J. East and the Rev. J. S. Roberts are engaged, and gratefully recognise the self-devotion and consecration of these esteemed brethren to the advancement of the churches in Jamaica, both in secular and sacred learning. Every year adds to the number and fitness of the native pastorate for the service of the churches, and establishes the great value of the Institution which, for nearly thirty years, the Society has sustained.

BRITTANY.

Notwithstanding the obstacles, legal and otherwise, existing to the spread of divine truth in this portion of France, there are various circumstances which encourage the missionaries to hope for some marked evidence of divine blessing on their efforts. Past labours have not been in vain. "It is an unmistakable fact," says the Rev. A. Jenkins, "that Romanism is on the wane, even in Lower Brittany. A deep feeling of animosity against the clergy now pervades its population, formerly so devoted to its priests; and, whilst old prejudices give way, a spirit of inquiry has set in, which leads us to hope great things." In the villages visited around Morlaix, Mr. Jenkins has met many interesting proofs of the facts stated. At *Caer Brâd*, a hamlet of seven or eight farms, he met with a most pleasing reception. On a recent occasion, the house being too small for the number resorting to the meeting, he preached in an adjoining field. Since 1848, open-air preaching in Brittany has been unknown, and the law still forbids it. Other villages have afforded Mr. Jenkins a similar hearty welcome. He especially mentions the aid he has received from a gentleman, two years ago a priest, but who now, in the face of the bitter opposition of his friends, openly and boldly proclaims the truth as it is in Jesus. In Morlaix, besides improved congregations in the chapel, a series of well-attended meetings have been held in private houses, and many Roman Catholics have gladly availed themselves of these opportunities for hearing the Gospel, who would not venture to attend the public worship of God.

The report of Mr. Lecoat, at Tremel, is of a similarly encouraging nature; and the Rev. V. Bouhon informs the Committee that, in St. Brienc, increasing attention has been given to the Word of Life. Two or three interesting cases of conversion have much cheered him in his exertions. The young, as well as those of mature age, have witnessed to the power of the Gospel to save and sanctify the soul.

NORWAY.

The additions to the churches in Norway have been numerous, forty-two persons having put on Christ in baptism. In seventeen towns and villages, little bands of believers exist, numbering in the whole 378 persons. In addition to the five brethren more or less sustained by the Society, six others render assistance in preaching the Word. For the most part, the people are very poor, and find great difficulty, on account of the cost, in renting suitable rooms for worship. This, in their judgment, very much retards the spread of divine truth. In Krageroe, Skien, and Trondhjem, the want of chapels is very much felt, and the brethren are often put to great shifts to provide places adapted to their need. In Tromsøe, a good chapel has been erected, and the cause is very prosperous. A still better building has been erected in the large and important city of Bergen, at a cost of £1,302. The sum of £794 was collected by Mr. Hubert in England, and £71 by the friends in Bergen. The debt still left on the building is £437, which has been borrowed at interest. The structure contains a dwelling-house for Mr. Hubert, in addition to an excellent hall for worship. It was opened for Divine service in the month of August. Sixteen persons have been added to the church during the year. "The old year," says Mr. Hubert, "passed out, and the new one came in with great joy for us. We have much reason to feel how great debtors we are to His grace who worketh after His own good will and pleasure. He has done great things for us, whereof we are glad."

ROME.

Although the Committee have received no detailed report from the Rev. James Wall, they have been made fully aware from various quarters of the zeal, assiduity, and success with which Mr. Wall pursues his labours. The divine blessing has been largely poured out, and a con-

siderable number of persons have professed their faith in Christ, and been united to the Church. The prospects of usefulness are in the highest degree encouraging, and the Committee are happy to state that, through the generous kindness of G. T. Kemp, Esq., and other friends, the want of a suitable place for meeting, and a residence for the missionary, is likely ere long to be supplied. The Committee feel greatly indebted to Mr. Kemp for the interest he has taken in this matter, and have accepted with thankfulness the proposal he has made to them. Mrs. Wall continues to distribute large quantities of scriptures and tracts, while the preaching of the Cross continually proves its power to save them that believe. The deep interest and importance which attaches to Mr. Wall's work in Rome will secure for it, what it deserves, the profound sympathy and the devout prayers of the churches "which are in Christ Jesus" at home.

FINANCES.

Encouraged by the reception given to their proposal in the last Annual Report, the Committee lost no time in seeking and accepting the services of several candidates for missionary work. The estimated expenditure of the Society was at the time about £2,000 a-year in advance of the ordinary receipts. The necessity, however, of rendering aid to the brethren in India was so urgent that, relying on the promises of God, the Committee resolved to proceed. The issue has justified their faith. In reporting on the financial operations of the year, the Committee will first speak of the outlay. The total expenditure has been £34,640 1s., an excess of £2,093 1s. 2d. over that of last year. This increase is chiefly in India, where the additional cost of the expansion of the Mission has amounted to £1,144 3s. 6d. The sum of £480 more than last year has also been called for, to meet the expense of the various translations that have been in hand and at press.

If attention be now given to the sources of income by which the Committee have been enabled to meet this expenditure, we find that last year there was received from the Bible Translation Society the sum of £1,240, for the repayment of the expense of the African version, for which no corresponding amount appears in this year's account. This is also the case with an amount of £356 7s. 3d. received for interest from the Court of Chancery on Nicholl's legacy. In considering *this* year's receipts, the absence of

these amounts must be remembered, for the deductions thus made from last year's income had to be provided for, as well as the chronic disparity of £2,000 between the ordinary expenditure and the receipts. The Committee are happy to say that this has very nearly been accomplished, and, notwithstanding the large deficit thus to be apprehended, the expenditure of the year has been met within £690 11s. 11d.

The actual amount received on the general account proves to be £33,949 9s. 1d.—that is, £2,054 16s. 3d. in advance of last year. On analysing this increase, we find that £1,962 8s. 9d. more than the year previous has been sent up by the churches, whose growing interest in our work cannot be more emphatically expressed. The sum of £500 has come from the Birmingham Auxiliary as their Jubilee Offering towards the cost of the new missionaries; £264 2s. 2d. from the Calcutta press; and the remainder consists of various small items for special purposes.

From the cash account it will appear that while the sum received on the general account, as already stated, has been £33,949 9s. 1d., the Treasurer has also received £2,147 16s. 4d. on account of the Widows' and Orphans' Fund—an increase of £379 10s. 8d.; on account of special objects, £1,031 13s. 8d.; and for the Bengal Famine Fund, £3,126 18s. 8d. The grand total of receipts is, therefore, £40,255 17s. 9d.—the largest income ever enjoyed by the Society.

It will be observed that there has this year been no addition to the Legacy Fund, the sums received under this head having to be supplemented by a sale of consols, amounting to £264 0s. 8d., to make up the average sum to be appropriated to general purposes. There is a slight increase of expenditure over receipts on the Widows' and Orphans' Fund, so that the fund is indebted to the Treasurer £389 14s. 8d. The annual growth of this fund leads the Committee to expect that the balance against it will next year be swept away.

There has also been an increase of £353 0s. 11d. in the cost of publications. This is accounted for by the issue of 5,000 copies of Dr. Underhill's little work, entitled "Christian Missions in the East and West," and the enlargement and increased circulation of the *Missionary Herald*. The diffusion of missionary information is essential to the cultivation of the missionary spirit, and the Committee have no doubt that the growing interest of our people, evinced in their contributions, is largely owing to the measures they have adopted for this purpose.

This review of the year is calculated to awaken our deepest gratitude to the Master, whom we endeavour, however feebly, to serve. The hopes with which the year began have been more than realised, and, through the good hand of God upon us, the field everywhere presents the most pleasing prospects. Two of the oldest associates of the Committee the Rev. J. H. Hinton, M.A., and the Rev. Dr. Leechman, have been called to their reward on high; others are nearing the river which divides the battle-plain from the scene of their future joy; but amidst all changes and vicissitudes the kingdom of our Lord makes progress, and we think we see the dawn of the day in which the Sun of Righteousness shall brighten every land with its beams, and all nations become subject to the Prince of Peace.

THE
BAPTIST MAGAZINE.

JUNE, 1874.

Observations on the Gospel of Mark.

BY REV. F. TRESTRAIL, NEWPORT, ISLE OF WIGHT.

THE perusal of a book which deeply interests us, naturally awakens the desire to know who and what was the author, where he was born, what were the chief incidents of his life, and the peculiarities of his character. There is a general concurrence of opinion, that John, surnamed Mark, nephew of Barnabas, and son of Mary, a pious woman living in Jerusalem, at whose house the disciples frequently met, wrote the Gospel which bears his name. As Peter calls him his son, he was probably converted under his ministry. From the manner in which Luke (Acts xii. 12) introduces the mother by naming the son, we may infer that Mark was well known to the members of the Church at Jerusalem. He appears to have devoted himself, very early, to missionary life. Hence we find him associated with Paul and Barnabas on their return from Jerusalem to Antioch (Acts xii. 25). Thence he accompanied them, as their helper and minister (Acts xiii. 5). He also travelled with them into Seleucia, Cyprus, and Asia Minor. When, however, they arrived at Perga, he departed from them, and returned to Jerusalem (Acts xiii. 13). After a considerable interval we find him again at Antioch, whither Paul and Barnabas had come, bringing the decision of the Apostles and Elders of the Church at Jerusalem, on the question whether Gentile converts were to be subjected to the rite of circumcision. On Paul proposing to visit the brethren in those cities where they had preached the Gospel, Barnabas wished to take John Mark with them. To this proposal Paul objected, because Mark had departed from them at Pamphylia. Strife arose between these brethren, and they separated, Barnabas going to Cyprus, taking Mark with him. Subsequent notices of Mark in several epistles, prove that he had regained the esteem and

regard of Paul, for we next meet with him in Rome, during the Apostle's imprisonment there. Thus he writes in his Epistle to the Colossians, "Aristarchus my fellow-prisoner, saluteth you, and Marcus, sister's son to Barnabas, touching whom ye received commandments: if he come unto you, receive him" (Col. iv. 10). Afterwards he thus directs Timothy: "Take Mark, and bring him with thee; for he is profitable to me for the ministry" (2 Tim. iv. 11). In the Epistle to Philemon, Paul mentions him as among his fellow-workers; and the same Mark sends by Peter, salutations from Babylon, to the Churches at home: "The Church which is at Babylon, elected together with him, saluteth you, and so doth Marcus my son" (1 Peter v. 13). From these notices it is perfectly clear that Mark was well known to the Christians throughout Palestine, and Asia Minor. Early Christian writers assert that he attended Paul during a considerable portion of his ministry; enjoying his intimate friendship, and acting as his interpreter or secretary; and that he finally became Bishop of the Church at Alexandria, where, it is said by some writers, that he suffered martyrdom.

When our Lord was apprehended, and the soldiers who had taken Him entered the city, all His disciples fled. But there followed Him a certain young man, having a *linen* cloth cast about his body (Mark xiv. 51). Linen was only worn by persons in good social position; and if this person—as we have every reason to believe—was Mark himself, though he does not record his name, any more than John, who introduces himself into his gospel in a similar manner, we learn something of his social standing, as well as of his character. He is prompt to expose himself to danger when his Master is in peril; and equally prompt in flying from it; for "when the young men laid hold of him, he left the linen cloth, and fled from them." We have here, as Lange observes, a psychological prelude to Mark's first missionary journey. His ardent desire for the work soon brought him into connexion with Paul. As long as they sailed about the Mediterranean, or remained in Cyprus, or on the coasts of Asia Minor, everything went on well. But when they had to traverse the rough mountain land, where much toil and privation had to be endured, he went back, not to Antioch, but to his home at Jerusalem. His fervid spirit brought him again to Antioch, and Barnabas, who knew him better than did Paul, espoused his cause: but the sterner apostle rejected him for his want of steady and reliable enthusiasm; and he returned, with Barnabas, to the old and more comfortable missionary route.

Through all these changes and all this varied experience, Mark was slowly, but surely, advancing from the impulses of enthusiasm to heights of Christian fortitude and self-denial. It is not more illustrative of the benevolence of Paul than of the growth of Mark in humility and earnestness, that they were afterwards so closely connected, and were fellow-sufferers at Rome. But his main characteristics do not change. Hence we always meet with the same ardour, which is prone to expend itself in rapid movements rather than to burn steadily

on. At one time he is travelling with the apostles ; then we find him in the far West with Paul ; then in the far East with Peter ; and finally at Alexandria. He thus carried on his evangelistic work over a very wide area of country, and in the largest cities of three-quarters of the then known world. Of an excitable and ardent temperament, and endowed with a vivid imagination and a high degree of enthusiasm, he was deficient in profundity and quiet strength of character. Deeply attached as he evidently was to Paul, the strict, and, perhaps, the stern persistence of the Great Apostle, was somewhat too powerful for him. The warm impulsive character of Peter was more congenial, and evidently exercised great influence on his mind ; and in the incidents of his rapid movements, as an evangelist, we discover those features of character which we have briefly sketched.

And they constantly appear in his gospel, which is pervaded by the spirit of energy and impulse. It is short, without any very distinct arrangement, and ends abruptly. What he records of our Lord's life, chiefly belongs to the more active and stirring portions of it. Such, for example, as His disputes with His various enemies ; His severe rebukes of the self-righteous ; His contest with demoniacs ; those miracles in which power was so conspicuous ; His glorious transfiguration on the Mount ; His passion in Gethsemane ; His death on the cross ; and His resurrection from the grave, together with those transactions which followed that memorable event.

In like manner, what he records of our Lord's teachings, is taken from those which are most stirring and fervid, His enthusiasm, too, finds vent in his choice of somewhat unusual words, and in the remarkable force of his expressions. His descriptions are like a rapid succession of pictures, and his memory for details accurate and extraordinary. Though naturally more inclined, from the ardour of his temperament, to prefer mastery and force, his tenderness often appears in the frequent use of affectionate diminutives, such as " Little daughter," " little maid," and " a little child."

Though his gospel records little that is not found in those of Matthew and Luke, it yet takes a very independent view of our Lord's life and teaching. He omits all reference to His relations to the Jews, and to the Jewish economy, and refers but seldom to the prophetic Scriptures. There is scarcely any attempt to combat Jewish prejudices, and the adaptation of the Gospel to mankind at large seems to be taken for granted, rather than to be carefully developed as by Luke. What he records of the Saviour's teaching, he records with great brevity. But the wonderful deeds which prove Jesus of Nazareth to be the Son of God, are fully and most graphically described. Though the account of His life is short, it is full of action, and crowded with proofs of His illimitable power, unwearied energy, and boundless grace. By these peculiarities this Gospel was eminently adapted to arrest the attention of all persons, for whom what was practical and powerful possessed a strong attraction.

In Matthew, the Redeemer appears as the promised Son of David—

the Messiah—entering on His Kingdom by the paths of humiliation and suffering. In Mark, He stands before us as the Omnipotent Son of God, Lord of the world; victorious over evil spirits, and their mighty leader, the Devil; over mobs of infuriated men and their savage rulers, over winds and waves, and storm and tempest—in truth, as **THE LION OF THE TRIBE OF JUDAH**.

While the style of this gospel shows that the author was, by birth and education, a Jew, there are many expressions which indicate that the writer had lived among the Latin-speaking peoples. He not only uses Latin words which are common to the other Gospels, but some which are peculiar to himself, as "centurion" and "sentinel." So, likewise, in the use of phrases denoting religious ceremonies, or the names of places. When Jordan is mentioned, he adds the word "river," not necessary, of course, to any one resident in Palestine, but needful for inhabitants of distant countries. He speaks of "defiled hands," but adds the explanation, "unwashed"—an explanation superfluous to a native of Judæa. He does not use the word "mammon," which, though familiar to the Jews of Palestine, would not be understood even by Hellenist Jews at Rome, but the common term "riches," which would be understood everywhere. So, likewise, "Corban," an Oriental word, is explained by adding, "that is to say, a gift." And, as Dr. Campbell observes, the sacred writers, therefore, who wrote in Greek, chose very properly so far to adapt their expressions as to be at least intelligible to other readers of that language. In this respect, we see that this gospel is specially distinguished for peculiar adaptation to the most general use among Gentile Christians, and all persons speaking Greek, wherever they might happen to reside.

It is contended by many critics, that this Gospel was specially designed for the use of Christians of the Latin race, whose temperament was eminently practical. We have, therefore, in Mark, "not the highest ideas explanatory of facts, so much as the facts themselves. Throughout we have the notion of strength. Nowhere is personality of evil spirits, and the interpretation of human consciousness by them, so clearly noted as by Mark."* If we see ^{not}atan strong, Jesus is stronger, not by magic and incantation, but by His Word. To the Roman mind, so full of admiration of power and heroism, the plain account of the works and words of Jesus, of His heroism, His wondrous might, His unutterable compassion for the suffering and distressed, and His boundless pity for the most degraded and vile, which this Gospel supplies, would have an attractive charm—for its "hero is full of Divine love and Divine strength." His omissions seem to favour this idea. The genealogy of Christ, His miraculous conception, the massacre of the infants at Bethlehem, and other particulars of a like kind, would not be regarded as essentially important to the Gentiles, however important Jews might consider them. But how striking is his exordium. The other Evangelists style the Saviour "The Son of Man."

* "Leading Ideas of the Gospels," by the Bishop of Derry.

Mark announces Him, at once, as the "Son of God," an august title, which would immediately impress the mind of a Roman. • These are some of the peculiarities which sustain the historical evidence that Mark designed his Gospel for the use of Gentile Christians.

The influence of the Apostle Peter upon this Gospel has been much discussed. The voice of antiquity certainly affirms it, and it is supported by the fact, that scarcely any act or work of Christ is related, at which Peter was not present. Those events which made the deepest impression on his mind are related in detail. Many things honourable to the Apostle—his noble words, the marvellous attestation to the person and work of Christ, and the wonderful promise given to him, are omitted, while the rebuke is inserted in detail, and his faults and failings are carefully recorded.

The denial of Christ, by Peter, is described with almost painful accuracy; for he notes the *second* crowing of the cock, which aggravates the Apostle's guilt, since the first had passed unheeded. There is, moreover, a striking resemblance between this gospel and those sermons of Peter which we have recorded in the Acts. "Both are direct and practical, and dwell merely on the objective facts of the gospel. Both exhibit the Lord's life as a career of active benevolence. The second gospel is indeed an expansion of the words, 'He went about doing good.'"

But while in this gospel we see Jesus arrayed in power, He is also seen as the gentle sympathiser with the sorrowing, troubled, and guilty heart of man. Men are not only astonished when He speaks, but as He goes hither and thither on His errands of mercy, vast crowds are drawn after Him, moved by His sympathy for their sorrows. If He retires to the desert, or seeks the privacy of some house, He is still sought for. His miracles and teaching, as represented by Mark, excite every emotion of which humanity is capable. We read of the people fearing exceedingly; as being astonished with a great astonishment; as sore amazed within themselves, and as being astonished at His doctrine. "As that Master Hand sweeps without effort every chord of the human soul, its deepest and finest tones—amazement, wonder, reverence, trust, adoration—answer to the marvellous touch."*

As Lange has strikingly observed, the life of Jesus, as exhibited by Mark, is a life of alternate rest and victory, of withdrawal and working. From the retirement of His village home, he comes forth to John to be baptized, and a voice came from heaven, saying, "Thou art my beloved Son in whom I am well pleased." He is then driven into the wilderness to endure the temptation of Satan for forty days, and was with the wild beasts, angels ministering unto Him the while. He went through Galilee, and at His call, Simon, and Andrew, and the sons of Zebedee, left their nets, and their all, and followed Him. He retires to a solitary place, but when His disciples find Him, they say "All men seek Thee." Passing over the intermediate period, and coming to a farther stage of His eventful life, we find the withdrawal to the

*Bishop of Derry on the Gospels.

Mount of Olives is followed by the awful conflict in Gethsemane, the seizure by the rude soldiers, the trial before Pilate, the violence of the enraged multitude, who cried out, "His blood be upon us and our children," and the agony of the cross, are succeeded by a brief rest in the grave. Thence He comes forth triumphant, appears to His disciples, gives to them His last commands, "Lo, then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." This last great victory extends, in its power and influence, over all subsequent time. For while they at once went forth and preached everywhere the glad tidings, the Lord working with them, and confirming their words by signs following, His disciples have, in every age, continued to carry on the work. They are doing it now, and will do it until the vast designs of infinite mercy shall be accomplished, and Christ "be glorified in His saints and admired in all them that believe." Then shall the Son deliver up the kingdom to God, even the Father, and God shall be all in all.

Overglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

VI.

"JOEL'S" is a defunct institution now, and the present generation of Overglen Baptists are not proud of hearing it mentioned, but they are no better for its disappearance; their church-life has lost an element of sociality and moral power, without acquiring any counterbalancing advantage. However, it is gone, and cannot be restored. It's no use crying over spilt milk. There is some better thing, no doubt, for those who live long enough. But the recollection of what those Sunday-evening meetings used to be reminds me that a great change has passed over our churches during the last fifty years; and, if the company will bear with me, I feel a strong desire to talk about it before I go any further with my story.

Fifty or sixty years ago few village pastors were educated men, still fewer had received a special training for the ministry; but the demand for doctrinal preaching made many of them close thinkers, acute reasoners, and skilled controversialists. It was an age of decided opinions and rough polemical encounters. All our old churches struck their roots in a deep subsoil of dogmatic theology, and were trained in a ceaseless battle for definite forms of faith. Candidates for church membership were generally examined as to their doctrinal belief before they were received, and church meetings were often occupied with the settlement of theological questions. A hundred

years ago, as Andrew Fuller tells us, the church at Soham was seriously disturbed by the question whether *unconverted men could obey the commands of God, and keep themselves from sin*; and I can remember similar cases in my own day. For breadth of view, fearlessness of inquiry, and liberality of sentiment, the preachers of those olden times will not compare with our own; yet there were giants in those days before whom we, their successors, feel somewhat small: and, whatever we may think of their theological systems, we must admit that the churches trained by them rest on a grander basis than any others. They all had their baptism of doctrinal strife and are the better for it to-day. They did not come to what they are by courting popularity; they did not spring up like mushrooms in a night; they were not given to fret because they were obscure or despised; they were not ashamed to be stiffly sectarian; they believed in the election of grace, and never dreamed of getting up a sensation to let the sittings and make converts; they did not often appreciate the difference between truths of primary and truths of secondary importance,—to them, all truth was truth, a part of the faith once committed to the saints, and as such, to be earnestly contended for; they fought with almost equal energy for the sovereignty of divine grace, strict communionism, and the right of examining candidates at a church-meeting. The Corporation Act saved them from many of the corrupting influences of worldly honours, threw around them something of the glory of martyrdom, and made community in misfortune a bond of fraternal union. Despised by the world and persecuted by the State Church, they were driven in upon themselves, and their life was intensified thereby. They went down to their obscure chapels in courts and alleys and back streets that their souls might be fed, and they delighted in strong meat. Their manners were rough, their prayers were long, but their hearts were brave; and they stood for the truth through good report and evil report, with a resolution that finally bore down all opposition, and won the freedom in which we now rejoice. Blessed is the church that has such an ancestry, and is worthy of it.

I trust you won't accuse me of being a croaker when I say that I am not entirely satisfied with the form of growth of some of our churches, especially the younger ones. I think it is superficial, flimsy, and uncertain; without the important elements that give to church-life dignity, solidity, endurance, and impressiveness. The forcing process is too common, and they are outgrowing their strength. A short time ago I saw an advertisement from a church of two years' standing in want of a pastor; the only qualifications mentioned were in the two words, "*energy indispensable*." It obtained what it sought, and has gone up like a rocket,—will it come down like the stick? Probably. Ten years ago a church was formed with a grand flourish of trumpets, it soon grew to a hundred-and-twenty members; for the last five years it has done nothing, and has dwindled to seventy members. I have noticed several similar cases in late years. I am afraid that

many of our smaller churches, in their impatience of slow growth, are gradually imbibing the belief that all Christian effort should be demonstrative, showy, and, above all other things, productive of tabular results. Hence, there is springing up a most unhallowed rivalry; a competition not for excellency but for appearance,—for what is called *success*. The church at A. learns that the church at B., with its new pastor, has produced most astounding results; the chapel is filled, every sitting is let, and fifty-seven have been baptized in the first six months. Immediately, the church at A. is discontented. "Why cannot we have the same?" is the inquiry; the old pastor is made uncomfortable and resigns; a youth is obtained of the right brand, warranted to make a stir; and the church is able to have its triumph, especially as it reports its success just as the *furor* at B. is beginning to decline.

If such a condition of things should prevail extensively, or be long-continued, the result will be a considerable number of churches without any real stamina, having no backbone of doctrinal truth, unsettled and infirm. Their life will be fitful and uncertain, the work of winning souls will be spasmodic, their influence on popular thought will be *nil*, and their growth—perhaps even their very existence—will depend on the adoption of sensational expedients or frequent changes in the pastorate.

It is admitted on all hands that the preaching of to-day is not what it once was. This, however, is nothing to mourn over, although it is not an unmixed good. I don't think there is any perceptible departure from the old truths. Here and there a brother may be known to entertain eccentric opinions about Inspiration or Future Punishment, but there never was a time when our ministers, on the whole, were less suspected of unsoundness: they are felt to be thoroughly loyal to the Gospel of Christ. But it strikes me, that among our younger men there is a tendency to lay undue emphasis on the importance of "energy" and "enthusiasm." I speak gently; for their many excellencies almost disarm criticism. I witness their ardour and unwearying labour until I am ashamed of my own want of zeal. Their earnestness in the pulpit and their evident anxiety to win souls, are a constant reproach to my own apathy. But still, as I hear them preach, I often miss that careful presentation of divine truth, which used to be a chief feature of our pulpits. There is not the same attention given to a clear exhibition and defence of the doctrines of the cross. The vehemence of the appeal is sometimes out of all proportion to the amount of truth on which it is based. There is more effort to move the heart, and less to enlighten the judgment; more declamation and less argument; more passion and less logic; in fine, more powder and less shot. Granted, that the old preachers occasionally prepared the mine with great skill, and then forgot to fire the train; but we are falling into the opposite error. Thus, while there is a clear gain of vivacity and mobility, there is a decided loss of theological robustness and

power. I could wish it otherwise. Men need to be built up in the faith of the Gospel as well as to be brought to Christ, and for this an intelligent grip of the doctrines of grace is indispensable. The keen, controversial air, in which our older churches had their nursing, made men of massive strength, who stood with stern fidelity by what they believed to be truth. They delighted in a fight. Embattled hosts gathered round every doctrine. Every man was a belted knight, familiar with the tactics of war, and prepared to take the field. About every third sermon was a theological manifesto; and when the service was over, the logical encounter of the pulpit was transferred to the vestry, the smoking-room, or the fire-side; and thus there was trained a race of stalwart men, to whom a dry sermon, a long prayer-meeting, or a doctrinal battle was as their daily bread.

Pray excuse this digression. I would return to Overglen now, but I am exceedingly unwell, and speaking is very painful to me, so, if you please, I will adjourn the rest of my story till we next meet.

On Difficulties of Holy Scripture.

BY REV. W. ROBINSON, CAMBRIDGE.

IF we read a letter a century old, we are very likely to be for a while, perplexed by some sentences it contains, to which careful inquiry will suggest a probable, or supply a certain explanation. It is inevitable that we should meet with such perplexities in that large collection of ancient writings,—the Bible. It is cause for great wonder that they are not more numerous than we find them to be.

I remember hearing Mr. Jay advise his hearers, when they met with two passages that seemed conflicting, to act—not as Moses did when, seeing an Israelite and an Egyptian fighting, he killed the Egyptian and hid him in the sand—but as Moses did when he saw two Israelites quarrelling, and tried to set them at one again. Let us aim to follow this sound advice.

And Jacob came to Shalem, a city of Shechem . . . and pitched his tent before the city. And he bought a piece of a field, where he had spread his tent, of the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar.—Gen. xxxiii. 19, 20.

So Jacob went down into Egypt, and died, he, and our fathers, and were carried [that is, the fathers were carried] over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.—Acts vii. 15, 16.

Jerome speaks of twelve tombs of the fathers at Sychem.

It is commonly assumed that the same purchase is referred to, in Genesis and Acts, and, therefore, that one of the records is untrue.

I was some time ago visiting a dear friend—not a minister—who loves his Bible and studies it. The seeming discrepancy between Moses and Stephen being referred to, he forthwith fetched a Bible and Smith's Dictionary, and we sat down to search out the matter.

The founder of a city is called its father. "Machir, the father of Gilead;" "Ashur, the father of Tekoa;" "Mareshah, the father of Hebron;" "Salma, the father of Babylon;" "Hamor, the father of Shechem."

Shechem, like Teman, was the name of a place, and also of a man. Hamor, the father of the city, seems to be distinguished from Hamor, the father of the man, by the latter being called the Hivite—a special distinction, inasmuch as the Hivites are not named among the people of the land in the Abrahamic covenant (Gen. xv.)

When Abraham first entered the land, he pitched his tent, and reared an altar at Shechem, a proceeding likely to awaken some inquiry and jealousy on the part of the people dwelling there. When Jacob long afterwards spread his tent at Shechem, he gave the people a hundred pieces of silver; and, surely, it is not unlikely that Abraham, who entered Palestine as a man of substance, and who would not accept of the *gift* of a thread from the King of Sodom, took care in some way to compensate the descendants of Hamor for the accommodation he received, and to purchase certain rights in the spot where he had first builded an altar in the land his posterity were to possess. And may not a suspicion that he had not secured firm hold of the property thus paid for, help to explain his purchase of another cemetery, and the great care he took in getting a title which could not be disputed? And may not the disputable nature of the first tenure explain also, the necessity, or, at all events, the policy of a second purchase in the time of Jacob?

Will, then, the reader conceive of the sons of Hamor, the father of Shechem, the city; and of a later Hamor, the Hivite, "Prince of the country," and father of the young man Shechem in the time of Jacob, and see that there is no contradiction, as he reads that—

Abraham bought a sepulchre at Sychem, of the sons of Hamor, the father of Sychem (the city), for a sum of money.

Jacob bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, father of Shechem (the city), for a hundred pieces of money.

Hamor being known as father of the city and people, in the days of both Abraham and his grandson Jacob. Abraham bought merely a burial-place; Jacob bought "a piece of a field," which very likely contained the burial-place. The buyers and sellers, the property and the price, were, for aught which the records show, all different in the two cases.

Let us look at another seeming discrepancy. Matthew and Mark

state that our Lord gave sight to the blind as he was going from Jericho. Luke describes him as giving sight to the blind when he was nigh to Jericho, and relates that after the miracle he entered into, and passed through Jericho. Now, suppose the road to have been thus $\frac{a}{b}$. Our Lord and His disciples proceed by the way from *a* to

z. He had just before been declaring to them that he came not to be ministered unto, but to minister. At *b* there is need of His power to heal and bless. Instead, therefore, of turning down to *jj*, Jericho, to the surprise of his wearied followers, he proceeds toward *b*. He is then "nigh unto Jericho," and yet going from Jericho (*ἐκπορευόμενος*.) Having at *b* given sight to the blind, he returns, and enters and passes through Jericho to the house of Zaccheus at *z*. Nothing more is necessary to harmonise the three accounts of his route.

It is not merely cavillers who reject such attempts at showing agreement, but many *learned* and devout critics (Alford pre-eminently) who seem to think it candid and dignified to admit a discrepancy to be hopeless. "You have a theory to maintain, a purpose to serve," say they, "and, but for it, you would never have had recourse to such methods of explanation." And why should we not have a purpose to serve? Should these learned men meet with seeming discrepancies in Herodotus's account of what he saw, they would immediately employ their wits in looking round for some possible mode of reconciliation, assuming (as right reason bids) that the difficulty in all probability arose from their ignorance of what Herodotus saw and bare witness to. Why are we not to do the same justice to Matthew and Luke? It is not necessary to prove that events did certainly occur as we suggest. It is quite sufficient to show that they may so have occurred: in which case no one has the right to assert that the narratives contradict each other.

Intelligent readers will admit that there are no greater verbal difficulties in the Bible than those now discussed.

The Scientific System of Unbelief.

IT is important to remark the distinction that, while the statement of religious truth (*in the Bible*) is always precise and clear, that of physical facts is so broad and general, that room is left for all later discoveries of details. Indeed, they are given in such a shape as to unfold their hidden truths with the advances of science;* and this, I think, is no small proof of their inspiration. Take, *e.g.*, the creation of light on the first, and the sun not until the fourth day—for which statement the Bible cosmogony has been ridiculed by innumerable infidels, from Celsus down to Strauss. How brilliantly has this been justified by modern natural science, which has shown that the earth possesses light in itself, and did so, probably, in a far greater degree at the time when the trees now found in the coal-beds were growing; for these have no annual rings, a fact which points to the conclusion that the earth did not then derive her light from the sun, and consequently had no change of seasons. These and other data of modern discovery enable us to appreciate the delicate distinction between light (אֹר), Gen. i. 3, and “light bearers,” v. 14 (כְּאֹרֹת). For our expositors are beginning to see that the latter of these verses does not apply to the first creation of sun and moon, but only to the completion of their creation, when they were placed in their present relative position to the earth as its “light bearers.” And light itself is now attributed to the undulations of ether, which would account for its not being created, but merely called forth from the chaos to exist in a separate form. Physical discoveries will often prove to be keys to the understanding of Scriptural data, and show how these could not possibly have been furnished by their authors without Divine enlightenment. But we must not be too quick in the interpretation of such passages, and, above all, not make Scripture say things which it does not distinctly enunciate. “How often,” as Whewell truly says,† “has one thought himself to be defending a Scriptural truth, when he was merely fighting for an interpretation of his own, which was presently shown to be false!”

If we have drawn a limit, beyond which the appeal to Scriptural authority should not go, we must also indicate the bounds of natural science as against religious teaching. We must, from the first, take exception to the claims of natural scientists, when they ignore all religious and moral truths, and apply to incommensurable magnitudes the standard of mathematics; when they commit the absurdity of making our belief in the supersensuous and spiritual world dependent on the results of microscopic or telescopic researches; when they go

* Cf. B. Garratt, *Veins of Silver*, chapter I.: “Inspired Words and Unfolding Truths.”

† “History of the Inductive Sciences,” i., p. 403.

beyond the investigation of present phenomena, and pretend to give an authentic account of the processes by which the world originated—processes which are entirely out of the reach of exact investigation, and only permit of speculative theories; and when they will not acknowledge the fundamental fallacy of all naturalistic theories as to the world's origin—viz., that they make the present order of things the criterion of the process of creation, and will not acknowledge the influence of other forces than those which are still at work. In all this, natural science oversteps its limits, and argues from analogies which we cannot allow.

If, however, both sides keep within the limits of their respective tasks, then they must necessarily be united at last. If the Bible and nature both contain a revelation from God, they cannot really contradict one another. Where this would seem to be the case, it is because either God's words or His works have been misinterpreted. In such a case we must not immediately cast away the Word, in order not to give offence to the cultivated, but quietly wait for a reconciliation; again examine the exegesis of the passage in question, but at the same time see whether natural scientists are not giving us doubtful conjectures, in which they have often been mistaken, instead of really certain results.

This is all the easier for us, from the fact that there have always been distinguished natural scientists who did not believe in the possibility of a contradiction between the Bible and nature, from pious patriarchs of science, like Copernicus, Newton, and Kepler, down to men of our own day, like A. von Haller, Euler, Littrow, Von Schubert, Wagner, Röper, in Germany; or Buckland, Hugh Miller, Sir John Herschel, Brewster, Whewell, in England; or Cuvier, Lavoisier, Marcel de Serres, La Faye, &c., in France.

Indeed, we can answer the contempt with which the science of the day looks down upon Holy Scripture, by pointing to a number of important matters in which a union has been effected, or at least made way for. As far as we know the chief stages of the earth's development, they agree in point of order with the six days' work of Genesis i. The fact that a fluid state of the earth's crust preceded the formation of the mountains, answers to the description of the second day. The first numerous appearance of the terrene flora in the comparatively early coal period, and the later appearance *en masse* of the terrene fauna in the tertiary period, corresponds in its chief features to the second, third, fifth, and sixth days. Astronomy, again, has proved in a startling manner, by means of the spectral analysis, the unity of the Cosmos, and the near relationship which the elements of the other celestial bodies bear to those of the solar system. We begin to see proof positive for Cuvier's far-seeing utterance: "Moses has left us a cosmogony, the exactitude of which is confirmed day by day in an admirable manner." With regard, moreover, to the Biblical computation of the age of the human race, some geologists and palæontologists (*e.g.*, Quenstedt) are declaring that, according to the newest data, the

period of about six thousand years is in all probability correct. And, finally, modern astronomy and physics decidedly support the probability of the cessation in due time of the motion of our solar system, and the destruction of the earth through the exhaustion of the forces hitherto at work.

No wonder that, as things stand, a considerable number of theologians declare the harmony between Scripture and science to be complete, or, at least, capable of becoming so. And we may at least gather, as the result of their efforts, the declaration that an ideal harmony in respect of the chief features may be established, without doing violence to either side.

Meanwhile, truth demands that we should confess that this harmony at present does not extend to all details; *e.g.*, theologians are not agreed as to whether the days of Genesis i. may be stretched out so as to meet the requirements of the immeasurably long period postulated by geology. The first specimens (not the masses) of the different stages of creation do not, as far as scientific research has extended, follow strictly in the order of the six days, for the lowest plants and the lowest animals appear almost simultaneously in the geological strata; and to bring all the data in the Scriptural account of the deluge into accordance with the present results of science would be rather difficult.

But may we not hope for a future solution of these difficulties, seeing that neither exegesis, nor still less natural science, are by any means complete? God does not grant to one generation to solve all enigmas; coming ones will have to work at them, too. But the measure of corroboration hitherto afforded by science to Scripture gives us a right to treat with well-merited contempt the ridicule cast upon Scripture by so many scientists.

And as against such attacks we may proceed to point out the foibles of natural science, which she has of late often exhibited with the rashness of youth, especially in her younger departments.

How categorically, *e.g.*, was the volcanic theory in geology pronounced to be the only true one, in opposition to the Neptunian, and how much has it been modified and compelled to adopt elements of the latter, by the chemical investigations of Fuchs, Schafhäütl, Bischof, and others! * What uncertainty is shown in the calculations of geologists—*e.g.*, as to the time required for the cooling of the earth's crusts; their estimates differing, not by thousands, but by millions of years! How much jugglery, in fact, has been carried on by natural scientists, in respect of enormous numbers! How often have they endeavoured to give their calculations as to the formation of the different strata a learned gloss by mounting to millions of years! And now sober investigators are, on the ground of careful observations, beating a retreat; and, instead of the favourite millions of years usually held up to the astonished public, are computing much more

* Proving, amongst other things, that the formation of quartz could only have originated from the action of water.

moderate periods. The age of the mammoth, the great bear, and the reindeer, which scientists (especially Frenchmen) have been trying to separate by thousands of years, are now, by thorough investigations, like that of Fraas, placed quite close together. And the lake dwellings, too, how has their origin been relegated to immemorable antiquity, in order to throw discredit on the Biblical account of man! And now scientists are beginning to turn up their noses at the idea of the stone, bronze, and iron ages being strictly successive epochs; so that we may confidently assert that none of these remains extend back more than a few centuries beyond Cæsar, and hence are not even older than historical times. And so, after all, the six thousand years of the Bible are not so utterly insufficient to accommodate all the remains of ancient civilisation. But in what hot haste were scientists at the time to spread these now exploded notions in all kinds of popular publications!

Without heeding the outcry of the scientific rabble against our "vulgar belief," * let us quietly expose before the eyes of our flocks this mode of proceeding, and let us show them how large a portion of scientific "knowledge" is based only upon grounds of likelihood, which may very well some day give way.

And how has our task been lightened in the chief controversy of our day—that as to the origin of man—by the extravagances which naturalists would have had us believe? Our firm defence of the Biblical doctrine is this: That the derivation of man's existence as a religious and moral being from the creative act of God, who formed him in His own likeness, and destined him to attain to it, agrees so clearly with our whole moral and religious self-consciousness, with the historical development of the human race, and with the personal experience of all true Christians, that it is the only reasonable doctrine, and alone worthy of man's dignity. We need but place it side by side with the scientific fancies of former times on this subject, now often ridiculed by sober naturalists themselves, and the choice will not be a hard one.

But the controversy has assumed a more serious aspect since Darwin and his school have endeavoured to connect the genealogy of man with the highest mammals, viz., the anthropoid apes. The counterproof is not our affair, but that of *savants* by profession. Fortunately, the most recent discussion of the question seems unfavourable to the relationship.† But, even supposing the outward differences were proved to be ever so small, would not the present intellectual and moral (to say nothing of the religious) condition of man, notwithstanding the small superiority in his organism, be all the more a riddle? No representation of the psychical processes in inferior ani-

* "Köhlerglaube," an opprobrious epithet applied by German infidels to the Christian faith.

† Witness the defeat of Carl Vogt at the Stuttgart Conference of Natural Scientists (autumn, 1872) by Virchow, Luschka, and others, at the head of a large majority.

mals, their instincts, notions, memory, &c., however it may sublimate them, will be able to disprove that in this respect the lower animals have made no progress for the last several thousand years; that they have never discovered the inner laws of these phenomena, nor have been able to distinguish their individual Ego from their momentary condition.

For such facts—and this is our firm position of defence—there is no other explanation than this, that in the soul-life of the beast there is no comprehension of the individual Ego; there is no self-consciousness of the spirit distinguishing itself from its isolated affections, functions, conditions, as well as from all objects without it. And this is the specific distinction, the impassable gulf between man and beast. The same is no less absolute from a moral point of view: on the one hand we see free, personal, self-determining life; on the other the iron rule of nature's law, by means of sensual affections and instincts. Even millions of years, and the innumerable minute stages of progress which naturalists postulate, can never bridge over the chasm which divides the natural from the moral law. And if these men (and Strauss also) flatter themselves that it is the greatest possible honour for man to have raised himself from the depths of animal life to the present height of moral consciousness, we reply: If man is, as you say, a mere creature of nature, then all that he does takes place by virtue of absolutely binding natural laws, and it is no merit in him thus to have raised himself, since he could not help it. Unless our moral consciousness proceeds from an absolutely good and holy will of God, all our moral ideas are merely conventional and changeable, and there is no such thing as good and evil *per se*. Thus all morality is radically destroyed, and it becomes evident that he who believes in a generic difference between the morally good and evil must also believe in the specific pre-eminence and Divine origin of man.

Similar moral arguments obtain amongst those who deny the homogeneous descent of the human race from a single pair. He who tears asunder the human race in its origin makes the different branches of it enemies instead of brothers, and destroys with their consanguinity the last bond of mutual love and esteem.

The physiologists, however, who maintain this* may fight our battle against the Darwinists; for, if the latter are trying to annihilate every boundary between the species, the former make demarcations where, according to Scripture, none exist. We may quietly allow our opponents to direct their attacks against each other, till the truth which lies in the middle alone remains. Darwinism may, perhaps, result in the reduction of the present multitude of species to considerably fewer principal types (which can only be favourable to the Biblical account of the Flood), but the weighty arguments of the polygenists will prevent these types from being annihilated. The latter

* As Edwards, Forbes, Agassiz, Burmeister, and others.

class of naturalists should, however, remember that the question as to the origin of the human race is, in the last resort, a matter of history; and this science, as applied to languages and religions, is pointing with increasing probability to one original tribe, the cradle of which lay in Western Asia, so that the possibility of the Biblical theory is becoming more and more established. Here, too, we may say, what God hath joined, let not man put asunder.

As things stand, we shall not join in the apprehension expressed by Schleiermacher, that natural science, when fully developed to a complete system of cosmology, might result in an intellectual starvation of theology. Nay—if I am not deceived—the relations between natural science and theology appear of late to have taken a turn for the better. This is because the stand-point on either side is beginning to become clearly marked. Many prudent and far-seeing natural philosophers have begun to acknowledge that their science has, in many cases, overstepped its boundaries, and therefore warn their younger or more hot-blooded colleagues to abstain from undue interference in other departments. May we, then, not nourish the hope that in due time both these bright stars shall revolve around a common centre, in mutual harmony and friendly rivalry discovering the great deeds of God?—*Dr. Christlieb's "Modern Infidelity."* London: Elliot Stock.

Biblical Theism.

THE teaching of Scripture concerning God is based on the Theistic conception, that, namely, which holds fast at once His supramundane and His intramundane character; the one in virtue of His nature and essence, the other of His will and power. For while Theism, on the one hand, regards the *Theos* (God) as a personal Being, and so as essentially distinct from the whole created universe and from man, it is no less careful, on the other hand, to present Him as the ever-living and working One, in his immediate personal relationship to man and the universe, by the doctrine of a universal Divine Providence. This view of the divine nature is virtually expressed in the first verse of the Bible: "In the beginning God created the heavens and the earth," and in the fundamental article of the Apostles' Creed: "I believe in God, the Father, Almighty, Maker of Heaven and earth." Let me now briefly endeavour to show you how this and other definitions of Holy Scripture exclude what is false in those conceptions of God and the universe which we have been examining.

And first, against *Atheism*, which we need scarcely mention, Scripture here, as everywhere, teaches an eternally, existing, unbeginning God, from whose creative activity heaven and earth and time itself took

their beginning—an absolute self-existent One, who saith, “I AM THAT I AM,” having in Himself the ground of his own being, the unchangeable, ever-living One, who, “hath life in Himself, and therefore hath given to the Son to have life in Himself” (St. John v. 26); “Who is, and Who was, and Who is to come” (Rev. i. 4, 8).

Against *Materialism*, we find a protest in the first sentence of the Bible. “Matter is not eternal.” It had a beginning along with time; heaven and earth were created in that beginning. Matter, therefore, cannot itself be God, but came into existence through an act of His will. And he is distinguished from it not only by priority of existence, but by difference of nature. “God is a Spirit” St. John, iv. 24), that is, a *thinking Being*: e.g. “Thy thoughts are very deep” (Psalm xcii. 6); and, “Of His wise thinking there is no end” (literal rendering of Psalm cxlvii. 5).

In like manner, we find in those first words of Scripture a protest against *Pantheism*, with its confusion of God and world, and its assumption of the identity of essence in both. God is both antemundane and supramundane, and, as to His essence, distinct and separate from the world, and existing independently of it. “In the beginning God created heaven and earth.” God *is*—is absolutely and without beginning; the world is brought into existence, and is dependent on its Creator, not He on it. Moreover, it comes into existence *through* Him, but not *from* Him. Every theory of emanation which would make the world, in whatever form, Old Indian or Modern Pantheistic, an efflux from the Divine Essence is from the first excluded by the word “created,” which simply expresses the fact that the world’s origin is derived not from the essence, but from the will of its Creator, that its production was not a necessity, but a free act on God’s part, Who is therefore to be distinguished and separated from the world as a living, thinking, willing, and *personal* Being. Throughout Scripture God speaks as a person—I—who does not, as Hegel thought, attain to Self-consciousness in the human spirit, but has possessed it independently from the beginning. So little, according to Scripture, is God from us, that we are rather from Him. He is not a mere Idea, but personality itself, absolute Freedom, and the highest Self-consciousness—the prototype of all other Self-consciousness, all other personality—that which alone and eternally *is*, which we are always becoming, who is before and above all, and from whom our own personality is derived (Gen. ii. 7; Eph. iv. 6). Whereas modern Pantheism affirms, in words which a well-known professor inscribed under his own portrait, “Our God is an immanent God, and His true spirit is the human spirit,” the God of Holy Scripture says of Himself, “My thoughts are not as your thoughts” (Isa. lv. 8). His Spirit, therefore, is not our spirit. His Spirit searches out our spirit, His thoughts comprehend our thoughts; “Thou searchest me out and knowest me; Thou understandest my thoughts afar off” (Psalm cxxxix). “The Lord knoweth the thoughts of man” (Psalm xciv. 11 *et passim*). He is fully conscious of all His own thoughts and works. “I know the thoughts

which I think toward you," saith the Lord (Jer. xxix. 11). "Known unto God are all His works from the beginning of the world" (Acts xv. 18). Even in holding communion with man through His Spirit, He does not confound His Consciousness with ours. "The Spirit (of God) beareth witness to our spirit" (Rom. viii. 16).

Finally, against the false *deistic* and *rationalistic* separation between God and world, Holy Scripture makes like protest in that same opening sentence, which declares the dependence of the world in both its parts (heaven and earth) on the will of Him who called it into being. The same is also indicated in the divine names most commonly used in Scripture, expressive of divine power and might (*Elohim, El Eloah*), as well as of lordship and dominion (*Adon, Adonai*), and indicating at once the essential unity of God in opposition to Polytheism (Deut. vi. 4), and His fulness of living energies; hence, the plural form of the divine name *Elohim*, used ordinarily when reference is made to the Divine Activity in the creation, preservation, and providential government of the world in general. God (it tells us) makes himself seen and felt by us, both in the universe as a whole and in its smallest details, as the absolutely simple, and yet complex life. He is, therefore, in the highest sense, the living One and the living Agency, which not only created the world, but also continuously upholds and maintains it: Who, "upholding all things by the word of His power" (Heb. i. 3), and in His omnipresence pervading everything, "giveth to all, life, and breath, and all things (Acts xvii. 25). So much too, is He needed by the world at every moment of its existence, that all life would cease were his influence withdrawn: "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust" (Psalm civ. 29). Whereas Deism asserts that the Creator has withdrawn Himself from His work, and is now far removed from the world; the Scriptures say—"He is *not far* from everyone of us; for in Him we live, and move, and have our being" (Acts xvii. 27, 28). He is not merely the Creator of *ourselves*, but also, in one point of view, of our actions (Psalm cxxxix. 5). He is the Ruler of hearts, who, "worketh in us, both to will and to do of His good pleasure" (Phil. ii. 13). Whereas the deist is of opinion that the providence of God extends to the world only as a whole, and to matters great and universal, the God of the Holy Scriptures, on the contrary, "Beholdeth all the sons of men, and considereth *all* their works" (Psalm xxxiii. 13, 15). He is the keeper of men who neither slumbers nor sleeps, who marks every sigh, and numbers the hairs of our heads; nor permits even a sparrow to fall to the ground without the will of Him whose providence extends to the smallest things.

All these attributes follow still more clearly from the name "*Jehovah*. Just as the general activity of God is referred to (*Elohim*), so almost without exception every divine action which relates to the theocratic revelation is ascribed to *Jehovah*. He is the Covenant God of Israel, who reveals Himself specially to his people. In Exodus iii. 13—15, the name is explained: "I AM THAT I AM"—the absolutely *independ-*

dent and self-existing One, who progressively shows and reveals Himself as God in the constancy of His being, knowledge, will, and power; who is the First and the Last throughout all epochs of revelation; who was, and is, and is to come. He is, therefore, not merely the One who, without beginning or end, is all-sufficient in Himself—the *causa sui* who acts from His own free will, and is absolutely self-controlled—but He also continues to be for His people that which, from the beginning, He showed Himself to be, and fulfils everything which He either promises or threatens. Hence He is the faithful and true God (Psalm xxxiii. 4; Numbers xxiii. 19), who is a firm Defence and Rock to all that put their trust in Him (Psalm xviii. 2, 3; Isa. xxvi. 3, 4; Deut. vii. 9, 10; Josh. xxiii. 14, 16; 1 Kings viii. 56; 2 Kings x. 10). This eternally-living one Lord, though as “the Holy One of Israel” (Psalms lxxi. 22, lxxxix. 19; Isa. i. 4) He must necessarily be separate from all that is finite and impure, yet cannot, and may not, in this very capacity, hold aloof from human affairs, or look on without concern at the development of the world. On the contrary, He guides it, both as a whole and in detail, according to His holy aims and purposes, and under the revealing aspect of His nature Himself enters into the growing development of things, in order to lead it on, by a free and independent but ever consistent guidance, to the destiny which He has marked out.

Thus, the mere name of *Jehovah* is in itself a refutation of Deism. The latter asserts that God worked on one occasion only—in the Creation—and that, since then, the world has spontaneously followed its own course. But Christ says, “My Father *worketh hitherto*, and I work; the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son” (John v. 17, 19). Deism asserts, in regard to its God, that miracles are a matter of impossibility to Him; but the Scriptures say of the Christian’s God, “With God nothing shall be impossible” (Luke i. 37). Deism affirms that God cannot manifest and communicate Himself in special, supernatural modes; but the Scriptures, on the contrary, teach us that “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son” (Heb. i. 1). The Scriptures represent God as one who is *love*, and must, therefore, continuously *communicate* Himself; who has also gradually revealed Himself more and more clearly and completely, till at length, in Christ, His entire fulness appeared; and who even now, by means of His Spirit, makes Himself recognised, felt, and enjoyed. In short, they tell of Him as One who, in a thousand ways every moment, places Himself in mutual relationship and active communication with man; who lives and rules, not merely *above*, but *in* the world; from whose throne the current of life flows down to all creation, and lightnings, thunders, and voices go forth in every direction (Rev. ix. 5, xi. 19).

This is the living, personal, all-working God of the Holy Scriptures,

whose active influence is omnipresent in the world, and yet, as the one free and independent Being, is enthroned in eternal majesty above it. From beginning to end—that is, from its origin in England in the seventeenth century, down to its rationalistic scions of the present day—the whole tendency of Deism has been directed towards a *severance* between God and the world; in the Holy Scriptures, on the other hand, from first to last, the holy God is represented as taking care to *connect* Himself in mercy and judgment more and more profoundly, pervadingly, and condescendingly, with the world and with man (Hos. ii. 19, 20). From the movement of the Spirit of God on the face of the primeval waters (Gen. i. 2), down to the dwelling of God amongst men in the new Jerusalem (Rev. xxi. 3 *ff*), the life from God seeks to naturalise itself more and more completely on earth; and this is done through Him in whom an eternal, indissoluble, and personal bond of union between God and man has been cemented—through Christ and His Holy Spirit.—*Professor Christlieb's Modern Doubt and Christian Belief*. Edinburgh: T. & T. Clark.

In Memoriam.

JOHN LEECHMAN, M.A., LL.D.

JOHN LEECHMAN was born at Glasgow on the 2nd September, 1803. His parents were members of the Established Church of Scotland, and, of course, brought up their children in the Presbyterian faith. Their son, the subject of this memoir, was the eldest, and was devoted by his father, at an early age, to the same business as himself. There was, however, a hand unseen guiding the destiny of young Leechman to a career in life of which his parents had not the slightest anticipation.

About the year 1820, a movement took place in Glasgow to establish a Baptist Church, in accordance with the views of Baptists on the south side of the Tweed. There were several families of English Baptists from the south, and, under the leadership of a somewhat earnest preacher, they drew many to hear the Gospel as proclaimed in one of the halls of the city. The subject of this memoir went to hear, and the result was, his decision for the Saviour, and, consequently, he was forthwith baptized into His name. This took place about the year just named.

Difficulties arose which frustrated the intentions of those who originated the effort; but Mr. Leechman had, by his great amiability and simplicity of character, commended himself to the esteem of some of the leading Baptists of the city. One family especially

may be named who, for a long period of years, stood forward as worthy representatives of the Baptist faith. James Deakin and his wife rendered hospitality to many of the servants of God who visited the city in promoting the interests of Christ's kingdom; Mr. Ward, Dr. Marshman, of Serampore; the first Mrs. Judson, from Burmah; Andrew Fuller, and many others, were frequently associated with Chalmers, Wardlaw, Ewing, and other leading ministers of Glasgow.

Mr. and Mrs. Deakin became greatly attached to John Leechman. They perceived the qualities he possessed, both of mind and heart, which gave promise, if duly cultivated, of usefulness in making known the glorious Gospel of the Grace of God, whether at home or abroad. His own desires were intensely in this direction, and, ultimately, through their kind and warm interest, he went to the Haldane Institution, at Grantown, in the north of Scotland, and was afterwards admitted a student of the Baptist College, Bristol. His trial sermon, preached in a schoolroom to a congregation of Baptists, brought together for the occasion, is still remembered. His diffidence was visible to all, and, considering the hard heads that were present, it was no wonder that he almost seemed to stagger under the burden laid on his youthful shoulders. But his genuine and unassuming modesty conciliated the good opinion of all, and gained hearty approval of the course to be taken in recommending him to Bristol.

His life as a student, under the tutorial instructions of Mr. Crisp and Mr. Anderson, was one of great happiness to himself, and advantageously prepared him for the work he sought to be engaged in. The ministry of Robert Hall was then at the height of its brilliant course at Broadmead, and under this Leechman enjoyed such preaching as falls to the lot of few students to experience. Besides, there were lectures delivered by John Foster, full of condensed and suggestive thought, well-fitted to arouse the reflective faculty of young men who were under training for the business of teaching others. Hall gave them living specimens of the finest pulpit oratory of the age, while Foster's profound philosophical reflections showed them how wide and discursive was the field of religious research lying before them. Mr. Leechman has been heard, again and again, to refer to the deeply interesting evenings occasionally spent at the house of Mr. Hall, when Foster was present. Of course the two chiefs had the talk all to themselves. Some question of interest, permanent or passing, engaged their attention, and then their diversity of mental mould and structure shone forth in the copious and elegant sentences of the one, contrasted with the cool and dissective energy of the other.

After his course of study was completed at Bristol, Mr. Leechman returned to Glasgow in the year 1829, to pursue a further curriculum at the ancient University of that city. To secure his degree of M.A., which he had resolved to do, required an attendance during three successive sessions, so that three years were spent on his

education at Glasgow, in addition to the five years at Grantown and in England. He did not connect himself with the Scotch Baptist Churches, or with either of the two small communities of English Baptists then existing in Glasgow. He preached occasionally, and with great acceptance, to the little company of Christians who laid the foundations of the now flourishing Hope Street Baptist Church; and, indeed, so acceptable was his preaching, that the leaders of that small body wished Mr. Leechman, at the close of his education, to assume the office of teacher and pastor among them. By this time, however, his mind had become entirely decided for missionary work among the heathen.

At the period now referred to, the three most prominent friends of the Serampore Missionaries in Scotland were Christopher Anderson, of Edinburgh, George Barclay, of Irvine, and James Deakin, of Glasgow. Mr. Leechman was the intimate friend of the three, and under their auspices and guidance he decided to join the devoted missionary family who, on the banks of the Hooghly, were the pioneers of modern Christian missions. His mind had been long and warmly occupied with anticipations of missionary labour, and the thought of being united in the work of telling the good news of salvation to the benighted heathen with such men as Carey and Marshman was itself full of romantic hope, and he gave himself to the work with a simplicity of motive and an entire self-surrender worthy of the position he was about to assume.

His ordination as a missionary took place at Edinburgh on the 3rd of July, 1832, and was accompanied with the prayers of many both there and elsewhere for the future safety and usefulness of one who had gained the esteem and friendship of all who knew him. In Liverpool, from whence he sailed for India on the 25th of the same month, he made many friends, who showered on him the tokens of their kindness in such a way as to make the trials and inconveniences of a long voyage to the East as few as possible.

True to the great object to which he had consecrated his life, he used his opportunities on shipboard to promote the spiritual welfare of both the seamen and passengers. From July till November 24th, a period of four months, he preached every Lord's-day with only two exceptions. He had two Bible classes which met weekly. One sailor sickened and ultimately died, of whom Mr. Leechman spoke with confidence as having embraced the Lord Jesus as "the way, the truth, and the life." In his first letter, written to Mr. C. Anderson, of Edinburgh, before landing, he says, "I am happy to say that I am much more comfortable on board than I ever anticipated to be. I have everything that my circumstances require. The captain is most kind and unremitting in his attention. The other passengers are very agreeable. Indeed, there is nothing that I feel the want of, except the pleasure and the benefit of Christian intercourse." Thus the monotony of a long voyage passed, and evidently not without accomplishing, in some measure, the end

of all religious teaching. His character and personal influence accompanying his efforts to lead men to the Saviour produced beneficial results far beyond what could have been possibly known by him.

On his arrival at Serampore, he found, of course, a hearty welcome. It was the fulfilment of the dream of many previous days and years and now, to be associated with men whose fame was throughout all the churches, was a source of satisfaction that could not be surpassed. His assistance as a missionary had been eagerly looked for, and the zeal with which he had devoted himself to the great enterprise was now given with unrestrained fervour to this heavenly cause. To Mr. Hope, of Liverpool, he wrote on the 5th June, 1833:—"I rejoice, my dear Sir, that I have been honoured to come to India, and privileged to be associated with my brethren and fathers in Serampore, in their arduous but honourable work. I long for the time when I shall have so mastered the language as to be able to speak it with ease. Last Sabbath week, at the Christian village, with the assistance of my Bengalee notes, I delivered my first Bengalee sermon; and last night I commenced a weekly meeting there, which I intend to conduct, and by reading the Scriptures, praying, and addressing them at this meeting in Bengalee, I hope, by degrees, to attain my desired object." In another place he says:—"Since the time of my arrival to the present, my attachment to the people and the work has constantly increased, and I bless God every day for bringing me hither. . . . Men more devoted to the cause of God, and a mission more worthy of the support of a generous Christian public, do not exist."

His work at Serampore was twofold, partly that which he did as a college tutor, and partly his direct labours as a missionary to the heathen. In the former capacity, the students in European habits were taught by him the classical languages and mental philosophy, and towards the middle of 1834 he was able to conduct the class studying Bengalee. His thorough training at the University of Glasgow, and the attainments he had made there, qualified him to discharge these duties with an ardour and success highly satisfactory to his colleagues, and advantageous to the young men under his charge.

But it appears that his strongest desires were directed towards the enlightenment of the poor natives in the knowledge of Christ. And, as already indicated, his highest ambition was to be able to make known to them the glorious Gospel of the Grace of God in their native tongue. And unquestionably, however high the position we assign to education, whether at home or abroad, the making known in all simplicity and earnestness the glad tidings of the mercy and love of God must stand first in the work of the missionary of the Cross. Mr. Leechman's mind and heart were pre-eminently bent in this way; and so he set himself, as soon as he was able to communicate in any measure with the Bengalis in their mother tongue, to teach them

the way of salvation. Nor was he contented with doing it in the great festival gatherings of the people, where the most corrupt and shameful forms of idolatry appeared, or in the smaller assemblies brought together in order to hear the Christian faith expounded; he also set about a course of house-to-house visitation, that he might come into close and personal intercourse with the heathen.

To the adoption of this manner of carrying out what he felt to be the business of a missionary, he was led by what he had seen and known of city missionary work in his native land. The following extract from his journal will give a clear idea of the manner in which he devoted himself to this arduous labour:—"I began my visitation in our own immediate neighbourhood, and called first on a respectable baboo. As we are on very friendly terms, he received me with great kindness, led me to one of his best furnished apartments, and, after we were seated, entered most freely into conversation. Several Brahmins and other attendants stood around, apparently anxious to ascertain the object of my visit. I was soon able to bring it fully before them, by reminding them of the object that had brought us missionaries to this heathen land. I told them that in Europe we had heard of the state of the heathen; that it had affected our hearts; that we had determined to do what we could to rescue them from ignorance, and misery, and sin; and therefore, in accordance with the command of the Lord Jesus, we had come to them with the glad news of salvation. To converse in a friendly manner on this all-important subject, I observed, was the object of my present visit. The baboo at once admitted that *religion* was an important subject; that it was highly necessary that it should be attended to; and that the Christian religion was so excellent, that he had not a word to say against it or against Christians. He intimated, however, that their religion was as good for them as ours for us. We then entered on a long conversation respecting the worship of idols. He maintained that they were merely representations of the Supreme Being; but I observed they could not represent Him in *form*, for He was a spirit, without any corporeal form or appearance. They could not represent Him in *attributes*, for they were destitute of sense and intelligence, and were unable to say, or to see, to hear, or to do anything whatever; and even admitting what the shastras said respecting them to be true, they never could represent the Deity in *character*, for the conduct ascribed to their idols was such as any respectable person would be ashamed to own as his, and consequently it could never be ascribed to a holy God. Besides, I observed, God had expressly forbidden in His law the making and worshipping of idols. I then turned his attention to God's law. He seemed much pleased with it, particularly with the summary of the second table, and with the precept, 'Whatsoever ye would that men should do to you, do ye even so, to them.' 'That,' he said, 'is what I endeavour to do. When any person injures me, I do good to him; when he curses, I bless; when he plants thorns in my path, I strew roses in his.' This

statement is quite borne out by his conduct, as he is certainly one of the most amiable and benevolent of any of the native gentlemen that we know. He admitted, however, that he was a sinner; and I dwelt at some length on the evil of sin and its fearful consequences, and then called upon him to point a rational and satisfactory way by which a just God could forgive sin. He mentioned their usual refuges of lies, which I endeavoured to expose; and then I brought out the Gospel, explained the nature and adaptation and glory of the Atonement of the Redeemer, and showed the warrant which the sinner had to embrace it, and the peace and joy that flowed from it to the guilty and troubled conscience. All present seemed deeply affected at the statements made, and listened for a considerable time in silence, with the greatest interest, while I pressed it on their acceptance."

In this way Mr. Leechman proceeded from house to house, visiting the poorest as well as the more affluent, endeavouring to convey the knowledge of the great salvation to these dark and bewildered children of the East. The senior missionaries greatly rejoiced in these efforts of their young colleague, as much of their own time was occupied in their immortal work of translating the Scriptures. And, indeed, Mr. Leechman's visitations were curtailed by the pressing duties of the college. But what he attempted and actually accomplished, shows how deep and earnest were the impulses of his heart towards the deliverance of his idolatrous neighbours from the destructive and debasing bondage in which they were held.

On the death of Dr. Carey, which took place on the 9th of June, 1834, Mr. Leechman was unanimously chosen co-pastor of the church at Serampore with Dr. Marshman and Mr. Mack. The ordination took place on the 17th March, 1835. The services were solemn and edifying; and as they had been mourning over the low state of religion among themselves, they anticipated that the occasion would tend to the quickening of all. Nor were their expectations in vain. A number of additions to the church took place in the course of the year.

After his settlement at Serampore, Mr. Leechman was united in marriage with Mary Barclay, third daughter of the Rev. George Barclay, of Irvine, Ayrshire, on the 12th November, 1835. In this lady he found one who was in every way suited to his circumstances as a minister and missionary of the Cross. Her great amiability and unaffected humility, the tender but dignified manner she maintained, her unselfish prudence and her devout interest in spiritual things, evinced how richly the grace of God had been bestowed on her, and exhibited a character honoured and beloved by all who knew her. Her early training had inculcated the domestic habits and economical management which the sphere of life assigned her so imperatively demanded; and her influence over her family during the whole period of her life was such as to lead them to exclaim, "*Many mothers have done virtuously, but thou excellest them all.*"

From various causes, the pecuniary circumstances of the mission at Serampore had become somewhat trying. The leaders had de-

voted, with unsurpassed generosity, all their means to sustaining the great evangelistic work in which they were engaged; and yet, with the contributions from Europe, the stations were frequently, experiencing no little difficulty in maintaining their position. As showing with what self-denial they were all actuated in seeking the diffusion of Christianity in India, the following letter by Mr. Leechman will be read with interest:—

To the Council of Serampore College.

My dear Brethren,—In accordance with the disinterested spirit so long manifested at Serampore, I had determined before I left Britain to repay, from the allowances made to me from the College funds, all the moneys expended on my outfit and voyage to India. With this determination I made some of the friends of the mission at home acquainted, and have therefore felt bound, both by inclination and duty, to attempt carrying it into effect. The distressingly embarrassed state of the College funds, however, has rendered all hope of my being able to do so by pecuniary contributions utterly vain. The only way in which I can approximate to it is by giving gratuitous labour to the cause. Since, then, the College is burdened with a heavy debt, as well as with present difficulties, permit me in some degree to free it of the former, by relinquishing all claim to the whole of the allowances due to me for the past year. I should have had greater pleasure in giving up the *whole* of my arrears of salary, were it not that, situated as I have been and am, this is impracticable. May I hope that thus I, at least, show my readiness to have done as I intended, had it only been in my power.

For the information of the friends of the mission in Europe, through whose kindness I was introduced to this interesting sphere of labour, permit me to request that this communication be inserted in the report of the College about to be published.—Believe me, my dear Brethren, most affectionately yours,

Serampore, December 17th, 1834.

JOHN LEECHMAN.

In this communication we have a clear view of the difficulties under which the mission laboured as to income, and, at the same time, the self-sacrificing spirit with which the youngest of the missionary band gave himself to the interests of the kingdom. The mind which actuated Carey at the origin of the mission, as to faith in God, even in the midst of poverty, seemed to diffuse itself and maintain a controlling power in all who became associated with him. Great things had been attempted. Much had been done as to the translation of the Word of God; many stations as centres of missionary labour had been erected; not a few men of apostolic zeal and simplicity had engaged in the work; and the foundation had been laid at Serampore of a course of education which would combine the higher branches of learning with a knowledge of the Christian faith. But the monetary pressure was severe. And, notwithstanding all the self-denial and economy exercised by these devoted men, affairs were clearly moving towards a crisis, which would at no very distant period demand a change.

In 1837, Mrs. Leechman's health failed, and she was, consequently, under medical advice, compelled to seek restoration by a voyage to Europe. It was then determined by Mr. Leechman's colleagues that he should embrace the opportunity of proceeding to England with his wife, to represent to the churches and the Christian public at home

the grave necessities and claims of the Serampore brethren. Mr. Leechman and his family sailed in the *Pekoe* from Calcutta, and arrived in safety at Liverpool, after a voyage so protracted that they were reduced to considerable straits as to provisions ere they reached home. So much indeed, was this the case, that Mr. Leechman said the most interesting and gratifying object he saw on landing was the abundant show of bread in a baker's window.

The double object for which he had returned home was pleasingly realised. Mrs. Leechman's health was being gradually restored, and his labours in behalf of the Mission were largely successful. He visited, sometimes in company with Mr. Mack, who was also at home, from Serampore, many of the large towns of England and Scotland, and wherever they presented the state of the heathen and the claims of the elder branch of the family of missions, new interest was awakened, and contributions were secured; but from the changes which had taken place in India, in the death of two of the Fathers of the Mission, and otherwise, it begun to dawn on the minds of many of their long-tried friends at home, that if possible a union should be brought about of the two great sections of what was in reality the Baptist Missionary Society. The opinion of contributors to the Serampore Mission throughout the country having been ascertained to be favourable to the Union, a deputation was appointed to meet the Committee in London, in order to draw up the conditions of agreement. This deputation consisted of the Rev. G. Barclay, of Irvine; C. H. Jones, Esq., of Liverpool; Henry Kelsall, Esq., of Rochdale; John Philips, Esq., of Melksham; and the Secretary, the Rev. B. Godwin. The utmost harmony and cordiality prevailed, and the terms of the Union of the two sections of the One Society were unanimously adopted. Mr. Leechman, however, desired that his decision as to being connected with the now United Society should be delayed until the condition of Mrs. Leechman's returning health should be fully ascertained. In the meantime, he and Mr. Mack and Mr. Gibbs were authorised to make collections throughout the churches, in order to remove the debt—about £3,000—pressing upon Serampore. The Union was to come into operation on the 1st of May, 1838, but before that day arrived, the last of the three great men who had so nobly carried out their plans of missionary labour had passed away to the glorious land of the pure in heart and the rewarded servants of the living God.

Mr. Leechman's father-in-law, the Rev. George Barclay, died at Irvine, in July, 1838. The Baptist church of which he was the pastor had been the result of many years labour. The views of the Baptists had taken very little root in Scotland, and so, amid the deep-rooted Presbyterianism of the country, Mr. Barclay's work was exceedingly difficult. Still, with patience, diligence, and perseverance, a goodly number of genuine converts were brought together, and presented a pleasing specimen of apostolic simplicity and conformity to the Divine Word. They had lost, in their minister, one whom

it would not have been easy to replace. But, as the state of Mrs. Leechman's health rendered her return to India entirely out of the question, her husband was looked to as one who would gladly be accepted, could he be induced to settle at Irvine. His attainments and fitness for ministerial work most certainly pointed to a very different sphere. But the associations of the church, his family, and other considerations prevailed, and in October, 1838, he was induced to assume the position which had been so manfully, faithfully, and zealously maintained by the departed minister of Irvine.

As the place of worship, which had served the church for many years, was found to be too small and inconvenient, it was soon resolved that they should undertake the building of another. To this Mr. Leechman gave himself with the greatest decision and energy. And, towards the close of 1839, the new chapel was opened by the Rev. Christopher Anderson, of Edinburgh. Mr. Leechman's labours were incessant, not only in Irvine, but also in the neighbouring towns and villages. To make known the glad tidings of deliverance from sin through the perfect substitution of the Lord Jesus, was his constant aim, and the consequence was that many were added to the church, and the Scriptural intelligence of the faithful greatly promoted.

His native kindness and warm-hearted social tenderness, gained him many friends. And thus it was that, with the ministers of the town and district, he was on the most cordial terms, and, indeed, was highly esteemed by all with whom he came into intercourse. To one of his kind and friendly disposition, the seclusion of a small country town was frequently found to be trying; and, consequently, as he himself said, he was compelled repeatedly to seek a day or two's intercourse, in Edinburgh or Glasgow, with ministerial friends whose views and sympathies were entirely in unison with his own. On such occasions, he would return to his usual labours greatly refreshed in spirit, but while faithfully discharging the duties of his pastorate, yearning after a more genial and wider sphere.

After ten years' labour at Irvine Mr. Leechman was strengthened in the feeling that the time had come to seek another field of labour, by reason of the outbreak of some discord on doctrinal points which disturbed the peace of the little church, and threatened the usefulness of its pastor. The precise form of the antagonism it is needless to specify, its existence was so repugnant to his feelings that he accepted it as an indication that his work was elsewhere. Mr. Anderson, of Edinburgh, who had long set his mind on the Irvine minister as one in every way fitted to be a suitable successor, would have gladly seen him removed to Charlotte Chapel in that city. Mr. Leechman's thoughts were, however, directed to the south, and in October, 1848, he entered on the ministry of the Word with the Baptist Church in Hammersmith, London.

His labours here were highly successful; so much so, indeed, that it was soon found desirable to erect a new place of worship, larger

and more commodious in every way ; and, consequently, steps were taken to secure the means of carrying out the decision of the Church. The sphere of labour was such as perfectly accorded with the sentiments and feelings of his heart. Appreciation of his ministerial labours, esteem for his urbanity and gentleness in private intercourse with the members, and the cordial support of a people who truly loved him, made Hammersmith all that he could desire.

(*To be continued.*)

Short Notes.

THE LICENSING BILL.—The entire cost to the consumer of every description of foreign and British wines and spirits and beer in 1871 was, in round figures, £119,000,000. Since that year, the consumption has increased to £146,000,000. Mr. Leoni Levi, one of the most distinguished political economists of the day, calculates that of the whole amount consumed in drink two-thirds are expended by the working classes, who buy their liquor at beershops and public-houses. In the 186,000 licensed houses in the United Kingdom, there was in the last year a trade over the counter of £97,000,000. It is manifest, therefore, that the Act of 1872, which curtailed the hours of drinking, has not prevented an increase of traffic in the beer trade in one year, which may be taken to represent a sum exceeding £15,000,000. But the Licensed Victuallers considered themselves aggrieved by the interference of the Liberal Government with their traffic, and, being the most powerful corporation in the kingdom, threw their whole weight into the scale of the Conservatives, and carried them in triumph into Downing-street, and the new Licensing Bill is their reward. The publican's journal, the *Advertiser*, states that the amendments introduced into it will be most satisfactory to the publicans, and we need no better evidence of their being adverse to the interests of the community. The Bill provides that the magistrates shall no longer be under the necessity of endorsing the convictions of an infraction of the law upon the license, unless they can discover strong reasons for a contrary course ; but that they should not be endorsed, unless they should see good grounds for inflicting the penalty ; and, as the majority of magistrates have a weak side, the endorsement will be the exception. The special clauses of the existing Act intended to provide against the deleterious adulteration of the liquor are, moreover, to be relaxed, and the *Advertiser* asserts that this will be hailed with universal satisfaction—that is by the publicans. But the great feature of the new Bill is the extension of the time for selling beer at night at the public-houses by half-an-hour, and this is by far its most

important provision, and the most profitable to the Licensed Victualler. The last half-hour, when the toper has been satiated with ale and craves for the stronger stimulus of gin or whiskey, is in most cases the stage of intoxication. The assertion has been echoed from every part of the country, that since the restriction placed on the hour of drinking by the Act of 1872, the cases of riotous drunkenness have materially diminished, and fewer numbers of drunk and disorderly persons are seen to issue from the public-houses. The Government have done themselves little service by their new Licensing Bill, except as it may be considered a token of gratitude to their friends the Licensed Victuallers' corporation. There are not many among their adherents in the House who look sweet upon it, and Mr. Disraeli has acted with great discretion in leaving the most ticklish portion of it (that in reference to the hour for closing) to be dealt with in Committee. The indignation of the country appears to be rising up against this concession to the beersellers. The most important centres of industry and wealth are holding meetings to protest against it, and there is a possibility that the House may refuse to sanction it. We offer no apology for having introduced this subject into a religious journal. It is by far the most important of social questions, intimately bound up with the interests and progress of Christianity, and it is the imperative duty of all classes, and more especially of the ministers of religion of all denominations, to lay themselves out to enlighten and strengthen public opinion, and to promote the national feeling of antagonism to this cause, till it becomes strong enough to overrule the House of Commons.

THE PROGRESS TOWARDS ROME, which it is the object of the Archbishop of Canterbury's Bill to stop, continues without any abatement. A body has recently been established among the clergy of the Church of England under the title of "The Confraternity of the Blessed Sacrament of the Body and Blood of Christ," but it was only recently that the public was able to obtain any knowledge of its nature and objects. Mr. Maberly, of Dublin, a staunch Protestant, has lately succeeded in obtaining a copy of a small paper prepared by its leaders, and which appears to be issued periodically. It was marked *confidential* in italics, and no indication was given of the place where it was printed, but the post-mark bore the name of Belfast, and it is evidently the number for February of the present year. It contains the names of 95 clergymen of the Established Church who are members of this association and who are distinguished as the "Reverend Superiors of the Confraternity." The name of their parishes in London and various parts of the country, which are styled the "wards" are also printed, and we thus obtain some idea of the extent to which it has spread. The paper in question is styled an "Intercession Paper," and the Superiors and their associate priests are required to pray for the repose of the souls of the departed, and likewise for the complete conversion to the Catholic doctrine of

certain individuals, whose initials only are given, and who, we conclude, are reckoned among the hopeful, and also for the faithful Catholic priests at Falmouth and twenty other places in England. With regard to the souls of the departed, nine cases are given in which prayers are asked for deceased clergymen of the Church of England, together with the date of their decease, from which we learn that one of them died only on the 9th June, 1872, while the earliest has been for more than nine years in want of these intercessory supplications. We were not a little surprised to find in the list of those for whom the faithful are besought "of their charity" to pray, the name of the Rev. Dr. Neale, the well-known translator of St. Bernard's exquisite hymn, "Jerusalem the golden." Are we required to believe that he has been suffering the pains of purgatory for seven years? Surely if the Reverend Superiors of the Confraternity of the Blessed Sacrament do not consider it uncharitable to announce the names of those whom they assure us are in torments, as well as the period of their physical pains, they might have considered it also the dictate of Christian charity to relieve the feelings of relatives and friends by informing them on what date their prayers have succeeded in getting them out.

ALTAR CARDS.—On introducing the Public Worship Regulation Bill, the Archbishop of Canterbury alluded to the subject of the Sacramental cards which are now used at the altars of the Established Church by the Ritualistic clergy, and he was invited by Earl Nelson, one of the lay leaders of the party, to substantiate his assertion. He stated that while on the cards there was one prayer in accordance with the ritual of the Church of England, there were several others which consist of invocations to the Virgin Mary and the Twelve Apostles. Though the Archbishop had only received a single copy, he had a letter from a respectable firm of dealers in Church furniture, who stated that their altar cards were much approved by the clergy and had a great sale. The card contained words to the effect that the sacrifice was offered for the hope of the salvation and safety of those who paid their vows to the eternal living and ever true God, and join in communion with the glorious and ever true Virgin Mary, the Mother of God and of our Lord Jesus Christ, and also with all the blessed Apostles and Martyrs, St. Peter, St. Paul, St. Cyprian, St. Lawrence, Cornelius, and others, and all saints through whose merits and prayers they sought to be protected. In the oblation service the words used were these:—"Receive, O Holy Trinity, these oblations which we are unworthy to offer to the honour of God and the honour of the ever true Virgin." The Archbishop had also, he said, received a book entitled "Ritual of the Altar," from which these cards were taken. It was an edition of the Communion Service of the Church of England dovetailed into the service of the Mass, and the object of it was that the clergyman, while officiating before the congregation, should use these mass prayers inaudibly. The confession, moreover, is thoroughly Romish:—"I con-

fess to Almighty God, to the blessed Mary ever virgin, Mother of God, to the blessed St. Michael and Archangel, to the blessed John the Baptist, to the holy Apostles, St. Peter and St. Paul, and to all the saints and angels in heaven," &c. This is Popery—without the Pope.

THE ARCHBISHOP'S BILL.—The Archbishop of Canterbury, in conjunction with the Episcopal bench, has introduced into the House of Lords a Bill, entitled "An Act for the better administration of the Laws respecting the Regulation of Public Worship." Its main object is, manifestly, to check the progress of Ritualism and Romanism in the Established Church, where it is rampant, and it furnishes an amusing comment on the Act of Uniformity, which, however, we perceive, has latterly ceased to be bound up with the Prayer-book, as it used to be, a measure of unquestionable prudence. The authority of the highest tribunal in the land is boldly impugned, and its decisions are treated with derision, and a body of men, one of whose chief duties is to inculcate obedience to the laws, are the foremost to break them. The Queen is the acknowledged Head of the Church, but the Ritualists yield her no obedience. Immediately after a rite or ceremony or vesture has been interdicted by the highest court of the Crown, the offence is contumaciously repeated, and in this country, so generally renowned as "law-abiding," a state of things has grown up which is a scandal to any civilized society. The only mode of coercing these ritualistic practices is by an action at law through the various stages of ecclesiastical procedure; but these actions are too expensive to be often repeated, and the Ritualist enjoys a perfect impunity. In the case of Purchas, of Brighton, the suit cost £7,000, and in that of Bennett, of Frome, no less than £11,000. The Archbishop has, therefore, brought forward a Bill to shorten, to simplify, and to cheapen these legal proceedings, and to enable the Bishop effectually to restrain these rebellious sons of the Church, without draining his purse dry. The main points of this Act of Legislation are that an Episcopal Court be established in every diocese, over which the Bishop shall preside, with three assessors chosen by himself, only one of whom need be even a young barrister. Any parishioner who has any cause of offence against the clergyman for a departure from the strict letter of the rubric, either by omission or by commission, is at liberty to lodge a complaint before the Bishop, and if, after due investigation, the offence is proved, the Bishop may proceed at once to issue an "admonition" to the transgressor who is obliged, under heavy penalties, to yield implicit obedience to it, and immediately to desist from the practices which have been condemned, until the sentence is reversed by an appeal to the Archbishop.

The Bill, which had the approval of the Bishops in the Upper House of Convocation, was sent for consideration to the Lower House where it was discussed with more than usual theological earnestness. In the debate to which it gave rise, many things were said which served to show the very distracted state of the Church, in despite of the Act of

Uniformity. Two points were worthy of remembrance. One of the Canons (a clergyman of great parts), said he thought it would be very useful if the Archbishop would endow his clergy with a little common-sense. Another dignitary is reported to have made the serious proposition, that the House of Commons should be moved not to entertain any question involving the interests of the Church without the concurrence of Convocation. Now, as the Church established by law is the creature of Parliament, and the House of Commons resents above all things any, even the slightest, invasion of its authority, it is easier to conceive than to describe, the ineffable scorn with which such a proposal would be regarded in that House, even if it were not disposed to imitate the example of its predecessors some century ago, who, when the Lords attempted to encroach on their rights by touching a Money Bill, threw it down on the floor and expelled it from the chamber by imposition of feet. But the Lower House of Convocation, after numerous emendations, intended to blunt the edge of the Bill, sent it back to the Upper House, stating that, after all, they did not like the look of it. Neither has it met with any hearty support among clergy or laity, while in many quarters it is very seriously opposed. Canon Girdlestone describes it, and not inaptly, as an Act for increasing the power of Archbishops and Bishops. A very able clergyman, Mr. Berkley, says, "The Bishops are as much party men as the rest of us." There is one point they hold in common, the advantage of giving greater power to the Episcopate, but here alas! is the limit of their agreement." And certainly in the present divided and discordant state of the Church of England, the Bill does invest the Bishops—for whom there is no redundancy of reverence—with a most stringent authority. It is invidious to allow them to choose their own assessors, and the public will not readily believe that they will not be packed to suit the inclination of the diocesan to foster or to discourage the one of the "various schools of thought"—as it is the fashion to designate the antagonist doctrines professed in the Church—to which he may be partial. The only check on the supreme power thus vested in them, lies in an appeal—a word of ominous import with the *Shepherd v. Bennett* bill of costs before us. There are not a few, moreover, who believe that instead of composing the strife in the Church, the Bill will only serve to increase and embitter it. They fear that, as the religious heart of England is now in a state of unexampled fermentation, the country will be covered with actions in the Bishops' new Courts against these ritualistic practices, and that the ritualists will make reprisals on the Evangelicals, and cite them into the Court for the omission of any, even the least, of the observances of the rubric. The Bishop of Peterborough has stated that though it contained a multitude of obsolete, or half-obsolete directions, yet all of them were unquestionable law. We are confident it would be impossible for an Evangelical clergyman to observe them amidst the multiplied activities of modern religious life, and the denominational rivalry of the day. The Bishops themselves, moreover, acknowledge

that the law they have to administer is, in parts, so confused, so obsolete, so impossible, that they would be "mad" to enforce it all round.

MACAO COOLY TRADE.—We stated last month that through the active and benevolent exertions of the late Ministry, the Portuguese Government had been induced to put an end to the Cooly traffic, the chief seat of which was at its settlement at Macao, on the coast of China. Before this act of humanity loses its vital interest, and is forgotten, it may be of use to remind the reader of the atrocities which it has been the means of extinguishing. Between the years 1845 and 1872, no fewer than 38 vessels were employed in conveying these victims of avarice to their wretched destination. Among these the "Lady Montague" lost 300 out of 450; the "Waverley" 295 out of 442; of 350 shipped on the "Dea del Mare," only 161 reached Tahiti alive. The "Jeddo" lost 200 out of 480. Of 380 embarked in the "Providenza," only 42 were found in her when she was discovered off the coast of Japan; while 600 were burnt to death on board the "Dolores Ugarte," in the fire they themselves had kindled in the vain hope of escape. Of the vessels employed in this trade no fewer than 15 were British, while 8 carried the French flag, and 5 the Italian; 4 were American, and 3 Peruvian ships. Three other nations contributed one each. A large proportion of these emigrants, as they were dishonestly called, but who were to all intents slaves, was employed in the guano trade on the coast of South America, and the public has just been informed that an additional deposit of this valuable manure, to the extent of seven millions of tons, has recently been ascertained to exist, and we may feel confident that this discovery would have given extraordinary vigour to this nefarious system of traffic, and may, therefore, consider it a providential circumstance that it has been already extinguished at Macao.

THE EAST AFRICAN SLAVE TRADE.—On the 12th of last month a meeting was held at Stafford House, to consider the present circumstances of the Slave Trade on the East Coast of Africa, which, though partially checked, has again revived under circumstances of much additional suffering to its wretched victims. His Serene Highness, the Prince of Teck, was so good as to take the chair, and to introduce the subject in an appropriate and animated address. This influential meeting comprised four noblemen of distinguished position, a number of Members of the House of Commons, Sir Bartle Frere, Sir John Glover, the Austrian and the Italian Ministers, and many others. Sir John Glover, whose name has been rendered familiar to the public by his gallant deeds in the Ashantee War, said that their object was to extend to East Africa that course of action which had proved so beneficial on the West Coast, where, in seven years after the settlement of Lagos, the trade had increased to more than a million sterling, while the traffic in palm oil alone, had risen from £7,000 to £20,000. He

enumerated the superior advantages we enjoyed for our benevolent efforts on the East Coast from the better state of society, the absence of human sacrifices, the excellent ports with which it abounded, and the cordial aid of the Sultan of Zanzibar, who, though reluctant at first to accede to our demands, had yielded to the pressure of our Envoy, strengthened by our fleet, and was now earnestly desirous of seconding our efforts to suppress the slave trade, and to introduce the blessings of civilization. It was the "Banians" from India who supplied the slave-hunters with the sinews of war; and they are our own subjects, and we have only to leave it to the Government of India, which is emphatically said "to stand no nonsense," to deal summarily with them. Count Beust said he was confident his Government could not disapprove his participation in an undertaking which must claim, and undoubtedly had, their warmest sympathies, and he gladly availed himself of this opportunity to offer his tribute of admiration to the English people, whom he appreciated and esteemed so highly, and he offered a graceful compliment to a name, the worthy representative of which occupied a foremost rank in Her Majesty's present Cabinet—for they must not forget that the late Lord Derby, then Lord Stanley, gave the finishing stroke to England's participation in the slave trade, by introducing a Bill for the emancipation of all English slaves, in 1834. The Chevalier Cadorna, the Italian Minister, recommended them to fortify, by their expressions, public opinion—"That new queen of the whole earth"—and he looked forward to a period when those quarters of the world, now desolated by slavery, would be rich, powerful, and happy. Mr. W. E. Forster said he supposed the duty of the meeting was to strengthen the hands of Government in continuing the efforts of the late Government, and ably administered by Sir Bartle Frere. Englishmen were determined not to be beaten in the performance of this great duty, and he did not know whence the Government could derive greater support than from so distinguished a meeting, representing as it did, the rank, the power, the wealth, and the intellect of the country.

The Dedication of the Temple.

“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.”—1 KINGS viii. 10, 11.

WE have divine inspiration for the sentiment that the Old Testament Church of Israel was a parable, type, or figure of the New. With this key are opened out many obscure but interesting portions of the sacred Scriptures.

It is true that ingenuity has, availing itself of this explanation, carried things too far in some instances, and has spiritualised away at such a rate as to excite the ridicule of the profane by imagining that they saw *types* where sound reason could see *coincidences* only. I have no apprehension, however, of committing such an error when I invite your attention to the remarkable passage we have just read. There are two grand truths belonging to our dispensation, which were couched in the text, instructive and edifying to the Christian mind in no small degree.

First, let it be understood that Solomon's temple was a typical erection beyond controversy. Our Lord evidently points to this when He says, “Destroy this temple or body, and in three days I will raise it up;” and the spiritually enlightened evangelist tells us that “He spake of the temple of His body.”

Consider that the materials, the *plan* of the house, and the *design* of the building were worthy of the wisdom of God. The pattern of the house was not of human invention. A little attention to the details will convince anyone that the architect was God Himself. He raised up and instructed the men who drew, and the men who wrought out the plan. Think, too, of the materials. Cedar wood, incorruptible in its nature, and sweet in its fragrance, constituted the bulk of its structure, along with other most valuable and lasting specimens from the forests of Lebanon; overlaid, too, with plates of pure gold, even to the flooring and walls, while fine brasses were fabricated into inferior uses for sockets to receive the cedar boards and such like. The elegance and grandeur of the temple was the wonder of the East, the boast of the nation, and the joy of the whole land. Then, pass on to think of the design of the building; was it not to be the consecrated abode of the Deity upon the earth? Here He was to be worshipped, and from the mercy seat, between the cherubim, responses were to fall on the ears of the ministering priests declarative of the mind and will of God. Here intercession for Israel was offered up; here, blood, twice every day, was presented; here shewbread stood ever before the Lord; the sacred ark containing the table of the law, and Aaron's rod still in

bloom ; while above it, and under cover of the wings of the cherubim, the Shekinah's cloud of glory diffused continual splendour in the holy of holies.

Now, magnificent as all this was in the eyes of mortals, a poor affair it must have been in His eyes whose place is boundless infinitude, and His age is eternity. It might be all very well to serve the purposes of a house of worship to the single nation of Israel, but we mistake the design of such an edifice when we fix it down to the present uses to which it was put. Its true glory was as representative of the Incarnation. The rich and gorgeous building, holding in its *sanctum sanctorum* emblematic appearance of the blessed God, pointing forward to that manhood of Him whose humanity was untainted by mortal sin and corruption, even Jesus Christ, the Son of God, who pitched his tabernacle upon the earth in a body like our own, yet absolutely sinless and incapable of sin. The Divine, Eternal Son took up His abode, dwelling with men upon the earth, and united Himself to our human nature in an indissoluble and ineffable union, that He might mediate between the Godhead and men, presenting Himself as the model of all possible virtues, and the sacrifice of Atonement sufficient for all the nations of the earth. Doubtless, the Father took delight in this house, as it threw out to His eye the grand enterprise, yet distant thousands of years, which was to constitute the wonder and admiration of angels and men. He saw His Christ's blood in the sacrifice ; in the shewbread His body, the food of the true Israel ; and in the fragrant incense the intercession of our Great High Priest. Into this sacred house entered the Almighty God on the day of consecration ; and such was the splendour attendant on the Divine Majesty, that the ministering priests were dazzled with the glory, and could not stand to officiate. But this only shadowed the Incarnate God taking up His abode in humanity. Hence we read that, in the man Christ Jesus, dwelt "the fulness of the Godhead bodily." "We beheld His glory," says the Apostle, "the glory of the only begotten of the Father, full of grace and truth. The brightness of His glory, the express image of His person." "The image of the invisible God."

True, such external glory surrounded not our Lord when a dweller below, if we except the Transfiguration ; but a surpassing spiritual and divine radiance flowed out from His Sacred Person. From the touch of His finger or the hem of His garment, or His mere presence among men, issued miraculous power to heal the incurable, to open the eyes of the blind, to give hearing to the deaf, strength to the impotent, food to the hungry, and exorcising of demons out of the possessed. He could walk on the water, control the storm, command the fishes of the deep to congregate at His bidding ; and, as if all this were insufficient to convince unbelieving men, He raised the dead to life ! And greater than all is the fact of His own resurrection after three days in the grave. Mankind are attracted by what strikes their senses chiefly ; outward glory they can appreciate, who have no discernment of that

spiritual and supernatural glory which emanated from the person of Christ, and radiated upon the bodies of men and the elements of nature. And yet is not this the fulfilment of the Divine oracle, "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it"? And is not this the glory of the Lord which Moses prayed he might see, and the back parts of which, or the dim outline only hereof, met the gaze of Old Testament saints? And is not this the glory which Isaiah saw in vision, when "the posts of the temple shook and the house was filled with the cloud of glory," the attendant of Deity, whereat the prophet threw himself down in abasement, as unworthy to look upon his Lord? Oh, yes! the incarnation of the Son of God, from the announcement in Paradise, all through the patriarchal and Mosaic dispensations to the very close—the *incarnation* was, throughout, the theme of the seers, the typography of the temple worship, the burden of their songs, and the grand central truth on which their longing desires were concentrated, "unto which promise our twelve tribes, instantly serving God day and night, hope to come." This is the wonder, the study, the joy, and the song of heaven; this, that Rationalists disbelieve, that unbelievers blaspheme, that devils hate, and the wise men of the world toss aside as not to be named with the stars of astronomy, the moonshine of philosophy, and the pursuits of science. This, oh! this, which is the true glory of God, and ruined man's sole hope for eternity, this we declare unto you, "that the promise God made to the fathers He hath fulfilled the same to us their children;" He sends Jesus to bless you and turn you from your iniquity.

II. We mentioned that another great and glorious matter was typified in the overflowing glory which filled the House of the Lord at its consecration. Not only do we see Christ in human nature, in that ever memorable transaction, but we see Him taking possession of the new spiritual temple, "the Church of the living God, pillar and ground of the truth."

"When the day of Pentecost was fully come, they were all, with one accord, in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and filled all the house where they were sitting."

This was the setting-up, for the first time, publicly, the New Testament Church of Christ, and this was the Lord Himself taking possession of His own house; "whose house are *we*," says the Apostle; not the stone building: that structure ceased to be God's house on the death of Christ taking place at Calvary, where was laid the foundation of the spiritual temple. It must be admitted that it was a most imposing spectacle, the consecration day of the old house; but to persons of spiritual taste and discernment, *this* we now look upon greatly excels the other. The first act of the risen Saviour in entering His own house—the Company of the Saved—is to break down the barrier set up at Babel, that forbade the speedy extension of the Gospel among the nations of the world.

A deed most glerious, and truly worthy of the high occasion. "There appeared to them cloven tongues as of fire, and it sat on each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Now the multitude came together, and were confounded, because that every *foreigner* of the great mass came up to Jesus at the feast, "every man heard them speak in his own language."

Here was the company of believers, surrounding the person of the invisible and glorious Head, receiving demonstration of His presence in a manner too real and striking to the senses to be gainsaid or denied. Christian men of no position, rude, untaught, and unlearned, but good and holy men withal, endowed, all at once, with a power of preaching Christ in some sixteen languages—for about that number of nationalities is given by the historian—what sign or wonder could have been wrought more signal, more uncontradictory, more illustrious than this? None; none whatever; and, occurring on the back of the resurrection of Christ, and operating on His disciples involuntarily, alone,—why, if this was not moral demonstration, pray, *what was it?* Beholders might just as soon have disputed the existence of the sun at noon as questioned the outburst of divine power which attested Christ's exaltation and His high approbation of the disciples who had come together for purposes of devotion.

There could be no collusion, no artifice, no chicanery here, nor any possibility of mistake; the exhibition was patent to all men dwelling at Jerusalem. None but the Creator, at first in judgment and anger, could have confounded the unity of language, and at once broken it up into many different tongues, and none but He could have laid His hands upon this company, reconstructing minds and voices so as to communicate the facts of Christianity intelligibly to foreign-speaking peoples! Nothing like this is found in all history: it stands in the grandeur of its own solitude among all the events of time! Nor is this the inauguration of the Gospel Church merely; it is Christ, in the fulness of gifts and graces, taking up His position in it from that hour through all ages. "Where two or three are met in My name, there am I in the midst of them." "Lo! I am with you to the end of the world." "The King of Zion who now enters never more leaves her." "This is my rest for ever; here will I dwell, for I have desired it." The very remarkable circumstances we are now considering have in them a distinct intimation of the manner of carrying out the propagation of the Gospel, not by material weapons, but by human language, in persuasion and conviction. The tongues that were now cloven by miracle must, by-and-by, be cloven by the diligent students of God's Word, opening their own way into the kingdoms of darkness.

1. We are asked to say, where now is the Church of Christ? for, if he took up his rest in her, never to quit her any more till the end of all things, she must have existence somewhere. Certain parties claim to have descended in succession from the apostolic churches: who are they, and what are their pretensions founded upon? In reply, we

know of no one body, sect, or party entitled to set up to be the genuine successors of the Primitive Church. We opine that God's elect are found scattered about among them all; but such are the errors, and such the discrepancies of all parties, some more, some less, but all more or less deviations from the mother Church at Jerusalem, that we should regard it as unfounded presumption for any one modern denomination to put forward such a claim to exclusiveness. But, it may be thought, how, then, can Christ be said to find the place of His rest in bodies so broken up and divided into sections, too often mutually repelling one another. The nearer any Church approaches to the model in Scripture, the greater will be the Lord's complacency in her; but He can hold blessed fellowship with the upright and conscientious of all parties who truly love Him and keep His commandments up to the measure of their light, although we are not able to discriminate as He does, and, consequently, feel obliged to be governed in this matter by our sense of Christian faithfulness to our received principles.

2. It is a serious truth that we may be members of a *true* Church and *not* true members of the Church. In the Corinthian Church there were "some who had not the knowledge of God." Among the apostles a Judas was found, the betrayer of the Lord. And how many are met with in this professing country, who, while they have a name and place in the visible Church, give too clear evidence of a conversation altogether subversive of their profession. And so the Scripture indicates it would be "Not every one who says Lord, Lord, shall enter into the kingdom." But, O how fearful the condemnation of such! The most dreadful thing we can conceive of is to go from pew or pulpit in a Christian church to "the worm which is deathless and the fire which is quenchless"! "Hypocrites and unbelievers" are the parties falling under the weightiest condemnation of Jesus Christ. Of one such He says, "Good were it for that man if he had never been born"! How, then, do such views summon us to the too often neglected duty of self-examination! How earnestly must we present the petition, "Search me, O God, and see if there be any wicked way in me, and lead me in the way everlasting:" "then shall I be upright, and free from *the great transgression*."

3. Let all who are faithful members of the mystical body of Christ, in whatever division of the Christian world, know of a truth how great the privilege, honour, and blessedness of belonging to that "whole family in heaven and earth," whereof our Lord Christ is constituted the Head.

Renewed by His grace, and progressively advancing into higher attainments in holiness, yet mourning over your great disconformity, but "following on to know the Lord," you have His promise—hold it fast—that "neither height nor depth, nor angels, nor principalities, nor powers, shall be able to separate you from His love." Cleave to Him with full purpose of heart, and rest assured that "not one good thing of all that He has promised you in His covenant of grace shall

fail of a literal fulfilment. To the Church triumphant He is sure to conduct you, where the fulness of perfection will be stamped on your happy spirit: the days of your sojourning in the valley of tears shall end in the bliss of "seeing the King in His beauty," and dwelling for ever in His presence. The night of your militant state is far spent; the morning star shall shortly dart forth its sparkling rays, the harbinger of eternal day. Take courage, timid yet faithful one: "He who shall come will come, and will not tarry," and you shall forget your sorrows as waters that pass away.

4. Let not the trembling outsider exclaim, "The Lord hath utterly separated me from His people!" No, the joyful sound is, to every creature under heaven, "Come; the Spirit and Bride say, Come; and let him who heareth shout the welcome, *Come*; and whosoever will let him take the water of life freely." Take heed, beware, that you do not utterly *separate yourselves* from His people, for nothing but unbelief and ignorance can shut you out from the grandest portion of an immortal being, Salvation, eternal Salvation by the blood of the Lamb!

The anxiety of many persons to stand in membership of some one section or other of the Church of God may be easily mistaken for a real and sound religious life. In a *heathen* land it would be so, but not here, because, so far from Christianity being a mean and contemptible thing, its profession is the high road to credit and respectability. Be sure, as sure as you can be, that "*God has received you*," ere you ask His people to endorse it. Come not to obtain *our* opinion of your case, for that may be deceptive; but first have a conscience that you have "passed from death into life," then seek to find your place among His people. "Thou shalt call me my Father, and shall not turn away from me." "No more strangers and foreigners, but fellow-citizens of the saints and of the household of faith."

ALIQUIS.

Reviews.

THE PROPHECIES OF JEREMIAH.—Vol. II. By C. F. KEIL, D.D.
Translated from the German by JAMES KENNEDY, B.D.

MODERN DOUBT AND CHRISTIAN BELIEF. By THEODORE CHRISTLIEB, D.D. Translated by Rev. H. U. WEITBRECHT, Ph.D. Edinburgh: T. & T. Clark, 38, George-street. 1874.

THESE two new volumes of the "Foreign Theological Library" will meet with a very hearty welcome. Keil's Commentary on the Old Testament is invaluable. Its exegetical and critical merits are unsurpassed; and to Biblical students, who wish to be thoroughly abreast of the age, we regard it as indispensable. Every fresh volume confirms the high estimation in which we hold it, and to which we have at different times given expression.

Dr. Christlieb will, doubtless, be remembered by some of our readers as

pastor of the German congregation in Ialington. The lectures here presented are, to a certain extent, based on a series delivered in London during his occupancy of that office. In their enlarged and completed form, they have secured recognition in Germany as the most remarkable apologetic work of recent years, and the judgment of Germany will no doubt be confirmed by thoughtful students in England. The work is an illustration of the common remark that from Germany have proceeded the most formidable attacks on the historical credibility of the Gospel, and from Germany also come our most powerful defences.

The task to which Dr. Christlieb addresses himself is of supreme and urgent importance. He is fully alive to its gravity, and has undertaken it in a befitting spirit. His book will not be enjoyed by the disciples of Strauss, Baur, Renan, &c.—its arguments in refutation of their position are too cogent and telling to allow of that, but they certainly cannot complain of misrepresentation or bitterness of tone. Dr. Christlieb writes with transparent candour, and manfully acknowledges that defects and excesses of existing church life and activity are among the causes of the prevailing unbelief, while he is no less bent on exhibiting whatever of truth there is in the theories of his opponents. He has throughout endeavoured to see "a soul of goodness in things evil." Of his competence for the work on intellectual grounds, it would be presumptuous to speak. Higher qualifications could scarcely exist. The second lecture on Reason and Revelation is a masterpiece. The rights of reason are strongly insisted on, and its limits clearly pointed out. And while, on the one hand, the author contends for the inadequacy of natural theology, he shows the groundlessness of the scientific agnosticism which is now so much in vogue. The possibility of a revelation is also vindicated, and the critique on Lessing's "Education of the Race" is admirable. Very good, too, is the examination of Materialism, Pantheism, and Deism, which are proved to be as unreasonable as they are unscriptural. The editor of the volume calls attention to the discussion on the Trinity, and, as an exposition of the Scriptural doctrine of the subject, we know nothing more conclusive. The other parts of the chapter on the collateral supports of the doctrine from science are certainly sufficient to obviate the principal objections urged by Anti-trinitarians, though we believe that no adequate *scientific* explanation of the doctrine has been given. The application made by the author of Vinet's remark to this subject is strikingly beautiful and true. "It is a mystery, the greatest of all mysteries, and the key of all mysteries, but itself has no key."

The whole question of the miraculous is discussed with a minuteness, a keen decisiveness, and a power which are truly gratifying. The modern, anti-miraculous "Lives of Christ" are shown to be one-sided, inconsistent and absurd, and in the seventh lecture the modern denials of the Resurrection of Our Lord are dealt with in a most masterly style. This lecture alone would give the volume exceptional worth, and he who thoroughly digests it need read little else in relation to this all-important question. The Tübingen theory of Primitive Christianity is also sifted, and its unreasonableness demonstrated. We observe that Dr. Christlieb addresses his lectures to "earnest seekers after truth." Our conviction is, that if men of this class read the work they will be "shut up to the faith," and will find in Christ the truth which will at once satisfy their reason, and ennoble and gladden their hearts. We give, in another part of the Magazine, an extract from the volume, which will give some idea of his style.

PROTESTANTISM: ITS ULTIMATE PRINCIPLE. By R. W. DALE, M.A.
London: Hedder & Stoughton.

WE were glad when we found Mr. Dale's name amongst the lecturers to our Young Men's Association in the spring of the present year. We were still more glad when we read the title of his lecture; and our gladness was perfected by

the reception which the lecture met on its delivery. That reception was certainly unsurpassed, if not, indeed, unprecedented, in the annals of the association. Attention was given, of course, to such a man as Mr. Dale as soon as he began; but it waxed more and more steadfast and intense until he closed. The interest of the audience in the subject of the lecture was unmistakable, and the sympathy of the audience with the tone and the thinking of the lecturer was most enthusiastically, and yet discriminately expressed. It was one of the greatest of all the great occasions which have been witnessed in Exeter Hall.

No wonder was it that a request, which almost amounted to a demand, was made and pressed on Mr. Dale that he would repeat his lecture, with which he thought it right to comply.

Happily for the general public, he has since complied with the request to print and publish that which he so effectively delivered. At least, he has published the substance of it: having made, as we gather from the preface, both additions and omissions in order to adapt his matter to the requisitions of a printed book.

Let everybody get Mr. Dale's book, and read it through and through! We advise and recommend this with as much distinctness and earnestness as we can command. It relates to the most momentous topic of our times, and it puts us in the right way of behaving ourselves amidst the most alarming danger of our times. Popery threatens us with reascendency in England, and there is meaning and there is power in the threat.

Mr. Dale warns us to apprehend the exigencies of our position in regard to Popery; giving utterance to his own apprehensions in words which should stir both our patriotism and our godliness to their profoundest depths. Not that he feels, or thinks, or writes after the manner of the old "No Popery" men. If he is indignant at the crimes and the tyranny of the Roman Catholic Church, he is considerate and just and even generous, in respect to the consciences and the liberties of his Roman Catholic fellow-citizens. His book seems to us to be absolutely free from any taint of bigotry, or intolerance, or narrowmindedness.

At the same time, Popery is dealt with as our Puritan forefathers were wont to deal with it, and the effort is made to counteract the indifference to Popery which so generally prevails. As a watchman, Mr. Dale cannot contemplate the indifference "without perplexity and dismay;" hence his trumpet gives no uncertain sound. "*To arms*" is his cry, lest "the magnificent history" of our fatherland should reach an ignominious close.

With "the ultimate principle" of our Protestantism we must become familiar, if we would effectually respond to the appeal, to stand fast in its defence. The study of Mr. Dale's book will conduce to the indispensable familiarity; and by as much as our study of it is thorough, by just so much shall we be able to stand fast in the liberty wherewith Christ has made us free, and not to be entangled again with the yoke of bondage, which Rome is attempting to reimpose.

Mr. Dale comprehends in "the ultimate principle" three distinct elements, namely, "the right of private judgment;" "the authority of Holy Scripture;" and "justification by faith." We are not quite sure that these three things exhaust all that "the ultimate principle of Protestantism" comprehends: but we take the case as Mr. Dale has put it, and our readers will by-and-by be witnesses to our trustworthiness when we assure them that the case throughout is worked out to admiration. We quote a sentence or two that it may be seen what stuff the book is made of, which we venture so earnestly and eulogistically to recommend. In respect to private judgment, Mr. Dale says:—"If I stand alone, with all Christendom against me, I will receive at first hand the glorious revelation of the infinite love of God." In respect to the authority of Holy Scripture, he says, "The Bible was meant not to give us a theology ready made, but to make us wise unto salvation, opening our vision, filling the soul with light, revealing God, and leaving us to construct a theology for ourselves." In respect to justification by faith, he says, "The only right state of mind in which to go to God is to go confessing that there are innumerable reasons why He should reject you, and only one reason why He should receive you, namely, that your sins have been atoned for by His own infinite love. Come to God at once; only trust

in Him, and the chains of your guilt will fall from you as Peter's chains fell at the touch of the angel, and you shall pass into the light and freedom of the kingdom of heaven."

THE PURE BENEVOLENCE OF CREATION. LETTERS TO A FRIEND IN PERPLEXITY. By JASPAR TRAVERS. London: Longmans, Green & Co. 1874.

To people who delight in abstract metaphysical speculations, these letters will prove agreeable reading. Those who imagine that our perplexities as to the nature and design of God's government can be relieved by *a priori* arguments, apart from the specific declarations of Scripture, may find it not unprofitable to study them. For ourselves, we prefer a way which, if it is simple, is assuredly more excellent and effective as well. Mr. Travers contends that pleasure alone for its own sake is the purpose of the Deity in the causation of life, and that pain, and, by inference, sin also are intended to heighten our capacity of pleasure, or rather indispensable to pleasure of any considerable value. It will be seen at once that this position needs to be accepted with many modifications—in fact, we demur to the idea, that pleasure for *its own sake* is the end of life. There are higher things than pleasure; truth, goodness, nobleness, likeness to God, and they cannot be subordinated to anything. Mr. Travers' position leads him inevitably to the conclusion that God not only permitted evil, but positively originated it, that it is not *per se* opposed to His will, and is a *sine qua non* of the highest good. Necessarily, also, he believes that the consequences of sin will, in themselves, lead men to repentance, to virtue and godliness. Hence, there is no need to fear a Divine judgment, a "bottomless abyss," eternal punishment, &c. By their very sin here, men will be fitted for higher life hereafter. We cannot now discuss the matter, but, after reading Mr. Travers' letters, we feel that the New Testament is an infinitely more trustworthy guide than he; that it offers more effectual relief to our perplexity; and further, we do not deem these arguments, even on grounds of pure reason, satisfactory.

WHENCE AND WHAT IS THE CHURCH?—A TRACT FOR THE TIMES.
By A FREE CHURCH LAYMAN. Glasgow: James Maclehose, 61, St. Vincent Street. 1874.

IN view of Our Saviour's prayer, "that they all may be One," the divided state of Christendom presents a spectacle which every Christian mind must deplore. The existence of different communities—of different denominations is not in itself an evil so disastrous as is often thought; but the rivalries and jealousies, the assumptions of superiority, the arrogant claims made by some in their own favour and against others; these surely are essentially unholy and unchristian. The writer of this tract has studied the question very profoundly, and proves satisfactorily that no one of the denominations has the right to deem itself *par excellence*, and exclusively the Church. He does not plead for a neglect of our "distinguishing peculiarities;" he would allow full scope for them all. Every man must be faithful to his personal convictions. But beneath all diversities of this class, there is a strong bond of unity in Christian Christ-like character, the result of believing in Christ, as Himself the truth. All anxious inquirers, all who hold the truth in love are the Church, and, by recognising their common relation to Our Lord, they will best reach identity of belief in all things, and gain the one true and abiding unity.

From some of the writer's arguments we dissent, and we have sometimes a little difficulty in understanding his drift. But his essay, as a whole, will amply repay careful study.

WAYSIDE WELLS; OR THOUGHTS FROM DEEPDALE. By ALEXANDER LAMONT. London: Hodder and Stoughton, Paternoster Row. 1874.

ONE of the most charming volumes we have met with for a long time—a series of essays, chatty and confidential, pure and elevated in their tone, and written in a style of exquisite beauty. The Vicar of Deepdale is a friend well worth knowing, and we strongly advise our readers to make his acquaintance. He has a love of nature, and an insight into its manifold beauties, worthy of Wordsworth and of Ruskin, and though his descriptions are not so impassioned as those of the great Art-critic, he brings the diversified aspect of nature before the mind with marvellous clearness and power. He is equally at home in the higher realms of human life. A man of pure and Christ-like morality, of deep and tender sympathies, of marked geniality, he sees himself, and teaches us to see the significance and glory of common things. Whether he is telling us of the books in which he delights, of the friends he has met, of the parishioners to whom he ministers, or of the scenes he loves to visit, his words are like a draught of cool transparent water, in a dry and sultry desert. Amid the feverish excitement of our age, the prevalent haste to be rich, the indifference to the claims of purity and truth, the soothing and ennobling effect of this book is simply delightful. It leads us into fields which the Lord hath blessed. It unveils our ears to sweet strains of melody, and breathes into us a spirit of peace.

Wayside Wells is the first literary venture of its author. We hope, before long, to meet him again on this pleasant ground. Men, who can write as he does, not only increase, but enrich our literature, and it would be strange indeed if their works were not appreciated.

JANET DARNEY. A Tale of Fisher Life in Chale Bay. By SARAH DOUDNEY. London: The Religious Tract Society.

SARAH DOUDNEY scarcely needs our recommendation. The simplicity and purity of her writings have obtained for them a welcome everywhere, and no parents need fear to put them into the hands of their children. Their spirit and influence are uniformly good. Janet Darney's story conducts us through the wildest and most glorious scenery of the Isle of Wight—and carries us back to the, we can hardly say, *good* old times of smuggling, for which the island was once so famous; and will, we doubt not, with its pretty cover and illustrations, delight our young friends.

THE DIVINE GLORY OF CHRIST. By THE REV. CHARLES J. BROWN, D.D., Edinburgh. London: The Religious Tract Society.

INCIDENTAL proofs of the Divinity of Christ may be found throughout Holy Scripture. From the claims of Christ's authority; from the Scripture doctrine of the Divine Unity; from the invitations of Christ's grace; from commendations of His transcendent excellence by Himself or His servants; and from the incidental references to His rank and place as in relation to His Father, testimonies to the Divine Glory of Christ may be drawn. These testimonies are collected and classified, and their bearings on various forms of doctrinal error, and on Christian facts and life, are set forth with much clearness and force in this little volume.

CONGREGATIONAL HISTORY. 1567—1700. By John Waddington, D.D. London: Longmans, Green & Co. 1874.

WITH the previous volume of this history (1200—1567) we are not acquainted, and it is not therefore in our power to speak of the work as a whole. But the part presented here possesses considerable merits, and, if the entire work has been executed with the same fidelity and skill, it will form a valuable addition to our Nonconformist literature. The epoch of which we have here a narrative, was one

of the most stirring and eventful in English history. The men whose work is recorded have left their impress on our national character, and secured, by their fidelity to conscience and their heroic sufferings, some of the blessings which we of this day prize most highly. If the history of England, as Mr. Gladstone says, becomes, apart from the Church of England, "a chaos without order, without life, and without meaning," it is equally true that that history is indebted for many of its brightest pages to our Nonconformist Churches. We have an ancestry of whom we may justly be proud, men who were truly God's heroes, and before the splendour of whose character all earthly honours fade utterly away. The younger members of our churches should be familiarised with the story told by Dr. Waddington. It will give them a clearer knowledge of our principles, of their harmony with Scripture, of their inherent nobility and strength, and of the duty of firmly upholding them at whatever cost fidelity may involve. Dr. Waddington writes as a Pædobaptist Congregationalist, and does not give prominence to the lives of men who, as Baptists, had a great influence on the course of our national progress. When he does speak of Baptists, it is with great respect, but there were many of them—Spilsbury, Bunyan, Kiffin, Keach, and others who played a more important part than anyone would be led to infer from this volume.

Dr. Waddington has had access to sources of information not open to his predecessors; he has expended on his work an immense amount of labour, and has written what will doubtless be reckoned among the best *Congregational Histories*.

NEW COMPANION TO THE BIBLE. Religious Tract Society.

HAD he lived in our day, "the man of Ethiopia" would have had his solicitude provided for to his heart's content. The understanding of what he read would have been made comparatively easy to him; and, had he for a while kept his information to himself, Philip might have found it to his advantage to sit like a learner at his feet. Helps to the understanding of Holy Scripture are abounding; so much so, indeed, that we are in some danger of having this work of helping overdone. The danger is impending of the Bible being lost sight of, amidst the manifold and multitudinous literature by which its meaning is explained and its authority confirmed. We could, therefore, be well contented with the cessation of this kind of literature for some time to come. And the book before us would do excellently as the last and concluding book. It calls itself "a companion," and an instructive and well-furnished companion it will prove to be. It gives valuable information respecting "the canon," and "the chronologies," and "the various readings," and "the manuscripts," and a great many things besides. It proffers sound advice, and utters wise precautions. To questions which are likely to arise when "intelligent young persons" are studying the Epistle to Philemon or the Book of Job, it gives intelligent and sufficient answers. Let our young men and maidens become masters of its diversified contents, and against any candid and honourable objection they will be able to hold their own. Our commendation of the book is, so far, unqualified; but we put in an earnest word for the devout perusal of the Bible, without the invariable and everlasting reference to "Handbooks," and to "Helps." "Companions to the Bible," whether old or new, may be both agreeable and valuable at certain times, and for certain purposes; but they may become obtrusive and mischievous, hindering and thwarting the design which they plausibly proffer to promote.

NONCONFORMITY: A SPIRITUAL FORCE IN THE PAST AND PRESENT. By J. G. Rogers, B.A. London: Hodder & Stoughton.

WE have here the address of the Chairman of the Congregational Union delivered by him this year to its annual meeting. Passing events had evidently wrought powerfully on the Chairman's mind: affecting him, not only in the topic which he selected, but in his treatment of it throughout. Advantageous as this was in some respects, in others it was disadvantageous. We should have preferred

something a good deal fresher and wider. However, the address was, on many accounts, worthy of the occasion. It distresses us, however, to find Mr. Rogers holding so loosely by the doctrinal opinions of our fathers. Differences of theological opinion are so undervalued by him. "Ideas deemed orthodox," are treated with such marked disrespect: adherence to the old customary utterances of evangelical truth are so identified with "servile deference to the past," that we fear the influence of his address, especially upon our younger men. Freedom of thought by all means, and freshness of expression too: but always, in full remembrance of the fact that we are under law to Christ. That it is fashionable, we are quite aware, but it remains to be proved that this depreciation of the forms in which the gospel was proclaimed by those who have gone before us, is at all politic or right. There are cases in which damage to the substance follows a depreciation of the form. We hail Mr. Rogers' avowal that our Protestantism is in peril, and we trust that his appeal to the Congregational Union touching that point, will not be in vain.

CHRISTIANITY AND A PERSONAL DEVIL. An Essay. By PATRICK SCOTT. London: Basil Montagu Pickering.

HAVING a strong belief in the personality in question, we are always glad to have it distinctly affirmed and strenuously maintained. With certain portions of Mr. Scott's essay we are consequently well pleased, but there are other portions of it against which we must raise our voice. The essayist is in doubt respecting the origin of Satan; telling us that he does not know whether he is from everlasting or not. He asserts that Satan possesses "all the attributes of divinity, whether they be inherent or lent." He speaks of God and Satan as "two divinities." He teaches that Satan is "an independent," "self-existent," "uncreated spirit." We are not at all surprised that Mr. Scott expects to be charged with Manichæism, and we should desire no easier task than to have to provide the proof that the charge against him is warrantable and well-deserved.

News of the Churches.

INVITATIONS ACCEPTED.

Bates, Rev. H. J. (Manchester), Darlington.
 Bourn, Rev. H. H. (Sudbury), Windsor.
 Colville, Rev. J. S. (Market Harborough), Sudbury.
 Ennals, Rev. G. T. (Hartlepool), Shelford.
 Hider, Rev. G. (Jersey), Stogumber.
 Macdougall, Rev. A. (Blair Athol), Aberchirder.
 Russell, Rev. J. R. (Rawdon College), Weston-super-Mare.

RECOGNITION SERVICE.

Blackburn, Rev. J. Douglas, M.A., May 19.

RESIGNATIONS.

Cooper, Rev. C. F., Exeter.
 Wells, Rev. J. C., Leighton Russard.

THE MISSIONARY HERALD.

JUNE 1, 1874.

THE ANNIVERSARY.

THE Meetings of the year were, as usual, ushered in by the Introductory Meeting for prayer in the Mission House. It was presided over by the Rev. John Aldis, who, in a few brief words on the nature and blessed effects of prayer, gave the key-note to the whole of the subsequent services. The supplications were offered by the Rev. C. M. Birrell; the Rev. J. W. Lance, of Newport; the Rev. John Lawrence, the veteran Missionary of Monghyr; and the Rev. Behari Lal Singh, a Bengal Missionary in connection with the Free Church of Scotland. It is an interesting fact that, our brethren in India had arranged to hold special meetings for prayer, and to offer prayer in private, on the days of our assemblages; thus, with one accord, to join their petitions with ours at the Throne of Heavenly Grace, "to stir up a spirit of more earnest prayer for missions in the churches at home, and more largely endow with His Spirit those who are engaged in the work abroad, and more abundantly bless their labours." We cannot doubt that the harmony, the devoutness, the fervour, and the deep interest shown at all our meetings, were an answer vouchsafed by the Master whom we serve.

The Welsh Meeting was held on Friday evening, the 24th April, under the presidency of the Rev. Dr. Price, of Aberdare. The attendance was much better than on former occasions, as much interest was felt to hear the stirring details of missionary life given in the Welsh language by the Rev. Thomas Evans, of Allahabad. The other speakers were the Revds. C. Bailhache; J. Jones, of Felinvoel; and J. Owen, of Swansea. A larger number of services were held in the metropolitan chapels than

on any former occasion, on the following Lord's day, devoted to our Missions. The contributions were also on an increasing scale.

The Annual General Meeting of the Members of the Society was held on Tuesday morning, the 28th, the chair being taken by Hugh Rose, Esq. of Edinburgh. After a few introductory and appropriate remarks by the Chairman, the Report of the Committee, the Balance Sheet, and the Digest of the Minutes of the year, were read at length. The details of the Report, and the proceedings of the Committee, gave the fullest satisfaction, and the proposal to add other five brethren to the missionary staff, during the current year, was warmly received and adopted by the Meeting. More men are sadly needed in all departments of the mission, and the Committee are encouraged to hope that both the men, and the means to support them, will not be withheld in answer to the devout supplications of the people of God.

The gathering at the breakfast of the Zenana Ladies' Association, on Wednesday morning, the 29th April, was, as usual, a crowded one, and was very appropriately presided over by Joseph Gurney, Esq., the eldest son of our late Treasurer, W. B. Gurney, Esq. The speeches were of an interesting nature, being the experience of brethren who have enjoyed personal acquaintance with India. They were delivered by the Revds. Bahari Lal Singh, of Bengal; R. T. Passingham, of Dover; J. Lawrence, of Monghyr; and John Page, of Darjeeling.

Immediately after came the Annual Morning Sermon, preached in Bloomsbury Chapel, by the Rev. Joshua Harrison, of Camden Town. The text was Matthew vi. 10: "Thy will be done in earth, as it is in heaven." After discoursing on the will of God, as shown in the order of nature, and in works of grace, the preacher spoke of the will of God as that of a Father, as a celestial will, as a holy will, and as the will of a king, able to bring his purposes to pass. Thus the great work of redemption will surely be accomplished, and the name of God be glorified.

In the evening the chapel in Regent's Park was crowded to hear the discourse of the Rev. A. McLaren, of Manchester. The preacher founded his remarks on Isaiah li. 9, in connection with the first verse of chapter lii.: "Awake, awake, put on thy strength, O, arm of the Lord. . . . Awake, awake, put on thy strength, O Zion." From this combination Mr. McLaren deduced the common principle that, in the Church's history, there occur successive periods of languor and energy. There are apparent variations in the energy with which God works in the Church and the world; but the law is this—that He works according to the Church's receptiveness and faithfulness. "If God's arm seem to slumber, it is because

we are asleep." But the beginning of all awaking is the Church's earnest cry to God, and it is also the precursor of all perfect recovery from spiritual languor. Urging his hearers to earnest calling upon God, the preacher beautifully said, "Our truest prayers are but the echo of God's promises, and God's best answers are the echo of our own prayers. . . The chief means of quickened life is deepened communion with Jesus Christ." And then, in closing, he forcibly pressed the duty of the Church in the following eloquent language :—

"The Church's resources are sufficient for the Church's work if the resources were used. We are tempted to doubt by reason of our experience of failure and our consciousness of weakness. We are more than ever tempted to doubt it to-day when so many 'wise men' are telling us our Christ is a myth, our Gospel a delusion, that decay and error are spread over the world, and that our work is undone. We stand before our Master with doubtful hearts, and with weary looks at the long ranks that need to be fed, and at the poor provision which makes all our store, and we are sometimes tempted to think that He errs when He says with that strange calmness of His: 'They need not depart; give ye them to eat.' Go out confidently among the crowds and give ye them, and ye will have enough and to spare. If ever our stores seem inadequate it is because they are reckoned by sense which takes cognisance of the visible, and not by faith which beholds the real. Certainly five loaves and two small fishes are not enough, but are not five loaves and two small fishes, and a miracle-working hand behind them enough? It is poor calculation that leaves out Christ from the estimate. The weakest man, and Jesus behind him, is more than

sufficient for all duty. Be not seduced into doubt of your power or success by other's failures. The confidence of ability, is ability. See to it that you use the resources you have as good stewards of the manifold grace of God. 'Put on thy strength, O Zion.' So, dear brethren, gathering all up in a sentence, let us confidently look for time of blessing; penitently acknowledge that our own faithlessness has hindered the arm of the Lord; earnestly beseech Him to come in His rejoicing strength, and drawing ever fresh power from constant communion with our dear Lord, use it to its last throb for Him. Then, like the mortal leader of Israel, as he pondered doubtingly with sunken eyes at the hard task before his untrained hosts, we shall look up and be aware of the presence of the sworded angel, the immortal Captain of the hosts of the Lord, standing ready to save, putting on righteousness as a breastplate, a helmet of salvation on his head, and clad with zeal as with a robe. From his lips which give what they command comes the call: 'Take unto you the whole armour of God.' Harkening to His voice, the city of the strongest one shall be made a heap before our wondering ranks, and the land lie open to our conquering march."

The Public Meeting, at Exeter Hall, on the evening of Thursday, was one of the most crowded and effective meetings ever held. The chair

was occupied by our esteemed Treasurer. As usual, the Report was epitomised in a few brief sentences by the Secretary, more being rendered unnecessary by the circulation of an abstract of it throughout the Hall. The devotional part of the meeting was conducted by the Rev. Charles Williams, of Acoorington. These preliminary proceedings concluded, the meeting was addressed by the Treasurer, as follows :—

When I think of the consecrated lives of many whose names are imperishably associated with the missionary enterprise of the Christian Church, I am led to ask whence that strength of motive, that constancy of self-denial, that willingness to spend and be spent for the cause of the Gospel, that readiness not only to suffer, but to die for the name of the Lord Jesus, and to find a lonely grave in the land of the stranger. The holy heroism of the honoured living no less than that of the sainted dead—I ask, whence did all this spring if not from the conviction that we serve a Divine Master; that we have in trust a Divine revelation; that we are moved by the inspirations of a Divine Spirit; and that we have the promise of a Divine recompense? Let us rise to this high thought, the Divinity of our work, and the better, the happier, the richer in the best of all benedictions will be the poor down-trodden humanity of our world. In respect of our

society's work during the past year, I need gratefully refer to the fact that we have been enabled to strengthen our missions in India, where brethren were fast succumbing to the influences of age and the infirmities of sickness and death. Of late years the Lord has opened to us doors in other lands, has constrained us to go in, and blessed our entering; but that land of India, the field of our first efforts, with its many sacred memories and traditions, and with its many features of hopefulness, does occupy, I believe, the chief place in the hearts of the supporters of this society. We have brethren present this evening from that field, whom it will be my pleasure to welcome in your name, not forgetting those who, if opportunity and strength permitted, would tell us of the progress of God's truth, on the shores of Western Africa, or on those far-severed islands of the sea, Ceylon and Hayti.

THE BENGAL FAMINE.

And speaking of India, I should fail in my duty if I did not express in a spirit of the deepest sympathy our concern at the terrible calamity which has overtaken millions of our fellow-creatures, and involved in more or less of distress many of our fellow-Christians also. With great promptitude and liberality have our churches come forward to help, and their offerings will be of much avail in this time of sore need. What shall be the issue? Who shall say? We rejoice to know that the footsteps of mercy are following swiftly in the track of judgment, and we trust that the result will be found for good in the yet further removal of distrust and suspicion, of prejudice and caste, and the overthrow of idolatry with all its abominations. May those sorely-tried millions of Bengal learn, as fellow-subjects with us of the same mighty empire and the same glorious Queen—that it is with the body politic, as with the body

spiritual and the body natural, if one member suffer all the members suffer with it. Let us send them a message of peace and affection from this platform to-night, and one which shall be in the language of inspiration. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

THE SPIRITUAL DEARTH.

Now let me remind you that, as a Missionary Society, we have to deal with another cry, the cry of spiritual starvation, to come over and help perishing souls. Vast as is the demand, there can be no question of the adequacy of our resources. We have bread enough, and to spare. Nor can the difficulties of transmission in this case be insuperable, with the magnificent word of promise, "I will make all my mountains a way." What, then, is wanted but an able administration and a consecrated gift—in other words, the missionary to go and the means wherewith to send him, the Lord by His Spirit giving His blessing unto both?

In moving the first resolution, the Rev. W. Best, of Leeds, first spoke of the heroic labours of Livingstone, and then proceeded to dwell on the true nature of the missionary work:—

Our work is not civilisation, not the gathering of scientific facts; it is to preach the Gospel, to bear testimony to Jesus Christ, and it will never be done so long as there is a single tribe or section of a tribe where the name of Jesus is unknown, and where the triumphs of the cross have never been realised. Our work is to win the world to Jesus Christ. Let us not abate one iota of the spiritual work in which we are engaged, or of the universality of the work or the grandeur of the aim that we have placed before us. We are sometimes told—"Religion, after all, is a mere ques-

tion of latitude and longitude, a question of higher and lower races." Well, we do not believe anything of the kind. I am no philosopher; I cannot dispute about the origin of species, about protoplasm and the like, but I ask the philosopher to come to my ground, and then I shall be prepared to meet him. Men point to the poor African, and say, "See what degraded wretches they are; how cruel and vicious, and vain and foolish." Well, those are the very reasons why we take them the Gospel, and the very reasons why we believe them to be of our own race and species.

THE EFFECTS OF THE GOSPEL EVERYWHERE THE SAME.

The elements of human nature are the same there as here; it is a question, not of kind, but of degree; and as the Gospel comes to us as sinful and degraded men, so we carry it to all parts and all races, to the lowest and most degraded. If we want any other proof of their brotherhood we have it in the effects of the Gospel when it is preached to these men. When the thunders of the law roll over men's consciences they are terrified—in England and in Africa. When men bend before the throne of God, and tears of repentance stream down their eyes, God is merciful—here and in Africa. When the bleeding, dying, atoning Saviour is revealed to the hearts of men, they find

peace in believing—here and in Africa. When the mighty Spirit of God breathes into our spirits, and becomes one with us, lifting us above our degradation, we become children of God, sons of God, heirs of God, and joint heirs in Christ—here and in Africa. We talk of the brotherhood of these men with ourselves. If you can find a Christian African (and you may find them by hundreds and thousands), remember that there is a higher brotherhood for them than the brotherhood of Caucasians, Englishmen, and the like. They are brothers with Jesus Christ; they can enter sympathisingly into the sorrows and joys of our great Lord, and they become akin to the angels of God.

THE GOSPEL TO BE PREACHED.

And what is the Gospel that we have to take or to send? It is no new-fangled Gospel. It almost makes me profane in my utterances when I see Baptists, of all men, taken up with sentimental frippery, and calling that the Gospel; or when they give us what they call philosophy as shallow as a dish, and call that the Gospel. They of all men, for you know they are in the direct line of apostolic succession. We must be faithful to the old Gospel, the Gospel that awoke the mighty heart of Luther, that awoke the old debauchée upon his throne in Rome, and shook Rome itself, and snatched away the northern kingdoms of Europe from his grasp; the old Gospel that raised the little lake city of Geneva into a tower of strength and glory; the old Gospel that in the Huguenots threw a gleam and a glory over the vine-covered hills and gay valleys of France, such as philosophy and the glory won in war are not to

be compared with; that same old Gospel that, from the lips of Latimer, and Ridley, and Hooper, stirred the heart of England, and stirred it still more when it was organised in the Puritan phalanxes; the same Gospel that gave nerve and might to the army and the heart of Oliver and his Ironsides; the same Gospel that made little swampy Holland a bulwark of truth and liberty; the same Gospel that the Pilgrim Fathers carried to America, and in the power of which they laid the foundations of that glorious Republic which is leading on humanity to a higher glory than it has yet attained. This is the old Gospel that we have to send out. When Constantine saw the cross flashing with fire upon the midnight sky, he read the words "*In hoc signo vinces*—By this sign thou shalt conquer." I shall alter the words a little, "*In hoc evangelio vincemus*—In this Gospel we shall conquer."

The Rev. J. C. Page, of Darjeeling, then gave an account of his labours among the inhabitants of Sikkim, a mountainous country situated to the north of Bengal, near to Bhootan and Thibet. It is occupied by a people called Lepchas :—

They are a simple people, and without caste, of fair complexion, amiable, gentle, attached to home and family. They are truthful and honest, so honest that they will leave their grain and other property out in the open fields without fear of anything being removed. They are harmless and trustful; alas! too trustful, for the people of the plains who come up there to rob them. Their religion is simple, too; they worship the one good Spirit, and to Him they ever

bring their first offerings from the field and the flock. They have an idea that there is an evil spirit whose wrath they sometimes deprecate by sacrifice. Their language is also simple and monosyllabic. Their government is simple. They have a king who eats, and sleeps, and prays, and nothing more, the government of affairs being confided to fifteen chiefs, who have the whole of this mountain country divided amongst themselves. And their laws are few in number, and of a very simple character. I once asked, "What is the punishment for theft?" and the answer was, "If a man steals from an equal he gives back double; if he steals anything belonging to the king he has to pay but little, inasmuch as the king is very forbearing and forgiving; but if he steals anything belonging to a lama, or priest, he is mulcted sixteen times the value." I wonder not at this, inasmuch as this beautiful country is being over-ridden by Buddhism, and therefore by the priests.

FIRST INTRODUCTION OF THE GOSPEL.

South of Sikkim is what is known as British Sikkim, about 800 square miles in extent, which was ceded to us in 1817 by the Nepalese, who had conquered it. Here in 1841 the devout and noble man Start, well known in India still, took out several German brethren. His idea was that they would in time be able to support themselves by working, and to preach the Gospel to the people of the mountains. But the plan failed; and one of these brethren alone was able to continue his work of learning the language and serving the people. I refer to our brother Mr. Niebel, who, with Mr. Start, was able to acquire a pretty fair knowledge of the language of Sikkim, and to translate portions of the Word of God into the language. Mr. Niebel died, and Mr. Start had a severe illness, and had to return to England, and there was no one there to care for the people of the mountains. My steps were led there, I trust by God. The first thing I did was to try and acquire the language; and I found it a harder thing to learn a new language than I did when I was a lad. Assisted by a Lepcha convert from the orphanage of the Scottish mission,

I was able to commence the work. He assisted me in acquiring the language while I was teaching him other things. In the heart of British Sikkim is the station of Darjeeling, where there is a native bazaar attended every week by immense gatherings of people from Bootan, Thibet, and even from China and from Central Asia. In the heart of the bazaar we put up a little bookshop, where I used to meet the people week after week, talk to them, answer questions, and supply their wants in the way of Scriptures in various languages. By-and-by our first convert was granted—a young man who came from the mountains of Nepaul, and settled a little while in Darjeeling. Having heard the Gospel, he became an inquirer, and he used to read and pray with us. His friends tried to frighten him, and to drag him back to his mountains; but he was true to his convictions, confessed his faith, and was baptized. He was followed by others, and amongst them an English lad from London, who, in the hour of sickness, turned to the Lord, and thought it his duty to give himself to His work.

MODE OF WORKING.

So we commenced our work, and for three years past, during certain months of the year, we have been visiting these mountain sides where Buddhism reigns. Our mode of travelling was simply to trudge up the lofty mountains, and to trudge down again. Our goods were carried by hillmen in the usual way. Travelling day after day, all the day long, we met people on the road to whom we could speak, and we talked to them and gave them books. In the evening we got into the villages, which in Sikkim are small, and scattered along the mountains. In the course of, say three months, we managed almost every evening to get into a village. We were always received kindly and in the most hospitable way by the head man of the villages. After we had rested a short time, some people would come to see us. We told them that we wanted to talk to them and show them something. For this purpose I have always taken with me a magic lantern. The great object we had was to get the people to be friends with us; and to interest them we used to show the magic lantern, men, women, and children, they all used to gather, and for half-an-hour we amused and, I hope, instructed them by what we showed, and then we began to talk to them. Sometimes the largest house in the village was crammed. On one occasion the crowd was so great that the plank gave way, and down went the whole congregation. The owner, instead of being aggrieved, roared out with laughter, and they all set to work and mended the house in a few minutes. Up till ten or eleven o'clock at night we have been engaged in telling these people of the simple Gospel of Christ, and our hearers have been most attentive. At a late hour we retired to rest, and had the best part of the house given to us to sleep in. The difficulty was that beneath the house were cattle and pigs, and in the house were fowls moving about, and what with these things, and other things within—things of life—we often had a restless night indeed. But we did not mind these little incidents; he must be a miserable fellow who cannot endure something in such a good cause. It was often a dangerous path ascending and descending these mountains, where a single false step means death; but God was with us, and He ever will be with us.

SOME RESULTS.

The common people have heard us gladly everywhere, and welcomed us, and asked us to come again. Never was I more touched than when one of the oldest women came to a house, in which we had a crowded audience, and put her withered hand into mine, and said, "We shall meet in the world above, where there is no sin, where there is no sorrow." And may it not be so? His mercy knoweth. Who knows but she shall turn to Christ, and find the way to heaven? The lamas have welcomed us; unlike the

proud Brahmins of the plains, they have opened their temples to us, and received us into their houses. "Come again, sir," they have said; "you do not bring a gun to shoot us, you do not come to survey the land, bringing in first one leg and then the whole body; but you come to speak the things of God." From all the people this message had been conveyed to us. "God bless you," they have said; "come again." The chiefs have welcomed us; indeed, the chief of the fifteen chiefs is called my friend, and I

am called his friend, and I hope our friendship will last. He gave me over his son to educate. These chiefs have, in every instance, helped us in our work; they have had roads cleared for us for miles, and bridges constructed for us across the rivers. Three or four weeks ago, I had a letter from the depths of the mountains, making all kinds of inquiries concerning me and mine. In this way we have been able to take the Scriptures to the people. Our voice is feeble and unworthy, but God's Word abideth, and that Word

we have left in the villages of the mountains, and in the temples of Buddhism, and in the houses of the chiefs. It has reached on to the capital of Sikkim. The King, on his late visit to Darjeeling, read the texts in our little gumba, and received portions of the Word of God in Thibetan. Hence we feel that, though our message at times may be forgotten, having taken the Word of God and left it there, God will honour His Word and give His blessing.

The collection being made, and a hymn sung, the Rev. L. Skrefsrud, of the Sonthal Mission, in moving the second resolution, addressed the meeting, in a speech of great interest and power. After making acknowledgments of the assistance he and his colleague, Mr. Boerresen, had received from the Rev. E. Johnson, and many friends in India and England, he gave the following account of the Sonthal people:—

These Sonthals, according to their own traditions, came originally from Armenia, from the Mount Haratta, or Hara—a place where two human beings were saved from the flood, and that they afterwards took an easterly direction and came to Iran, afterwards to Candahar, then to Chinese Tartary, and then to the Ohampa with the seven rivers, which is the present Punjab. There, they say, their institutions were formed, and there they lived for ages in great prosperity; and, moreover, they say that before that time they served the true God that created heaven and earth; but coming to the Punjab they commenced to leave Him and serve the gods and the sun. Now these Sonthals, according to tradition, lived in the Punjab for a long time before the Hindoos came into India; and when they came they drove them back into the mountains, and from that time dates the misery of the Sonthals; and, remarkably enough, these Hindoos have driven the Sonthals

out step by step. Whenever they cultivated a piece of ground, the Hindoos came and took it away, thus driving them through Bhurra and Chota Nagpore to Sonthalistan, a place in the Bhaugulpoor district, about 150 miles north-west of Calcutta. That is the present place of the Sonthals. The Sonthals are much darker than the Hindoos. They are not a negro, but a negric race, of much stronger built than the Hindoos, but not so clever, although they are much more unsophisticated in their habits, and character, and honesty. They live in villages, presided over by a chief and four other officers, besides two priests. The business of the head man is to take care of the whole village; he is, in fact, the father of the village. The second man is his deputy. The third man has a curious office. He has to look after the morals and etiquette of the young people, and sometimes of the old people too. If two young people should make love

without his knowing it, he has them brought before the Council and punished. If he should happen to catch a young man and young lady talking to one another, the first thing he asks him is whether he will marry her or not. If he says "yes," well and good; he brings him before the Court, and the only punishment is, that his father must give a drink, because the Sonthals are very fond of drinking and being drunk; but if he does not agree to marry her, this third officer takes a stick and gives him a regular good thrashing, and he says, "You have no business to talk to that young girl if you do not want to marry her." Now the fourth officer is his deputy, and the fifth the messenger. The first priest presides over all religious ceremonies in the village, and the second is the sylvan priest. There

are three courts of law. The first, or lower court, is the Manjee, or head people of the village; the second is the Taragna, or district chief, who has many villages under him; and the third is the General Assembly, which meets once every year during the hunting season. If a person appeals for the first time to the second and to the third, and is not satisfied with that, then he is told to mind to keep his peace, else he will be thrown out of caste, or excommunicated. These Sonthals live in great misery. Their condition is exceedingly deplorable. Hindoo Rajahs depress them; Hindoo money-lenders defraud them; Hindoo vendors cheat them; and at the same time their own chiefs, taking advantage of their superstition, impose heavy fines and burdens upon them.

INTRODUCTION OF THE GOSPEL.

Their religious ideas are very crude. They worship the sun as a good God, and many ghosts as malevolent beings, and they offer up all sorts of sacrifices in order to appease their gods. But, alas, there was no peace, because the Gospel was not brought to them. We resolved, then, to devote the rest of our lives to bring these poor benighted Sonthals to Christ if possible. The first night we slept in Sonthalistan I shall never forget. We lived in a place dedicated to the worship of the gods; and that night, whilst I was asleep, the white ants ate my coat, and I was obliged to leave in the morning without one.

The first thing we did was to learn the language, and it was no easy task, as it is one of the most difficult languages under the sun. When I tell you it has only twenty-seven tenses, I suppose you will understand what it is like. The sounds are so outlandish that it is very difficult to pronounce them. The first thing we did was to take a looking-glass. I put a Sonthal and myself before the looking-glass, and I looked into his mouth, and saw how its muscles and sinews formed themselves, and on what part the tongue would strike. I tried again and again. I looked into his mouth, then into my own mouth, and tried to get it out; and then, having got out the sounds, we classified them. We had small books and pencils, and whenever a Sonthal said anything we would write it down. They would then chatter about that, and the consequence was that we got ten words instead of one. In the evening, when they were chatting in their small huts, we were outside in the darkness, and we would write in our books what they were talking about inside. That was the way in which we commenced to learn the language. We threw ourselves entirely among the people. We went to their hunting excursions, to their

funerals, their marriage festivities, wherever they had services to their gods; and when they went to the field or to the forest to cut fuel, we went with them and thus we made friends with them. We studied their mythology, their institutions, their habits, traditions, and character, because we thought it necessary, before we could do anything with the people at all, to know them thoroughly. We used to sit on the floor like a tailor, and eat with our hands with these people, and we slept in their cow-houses—not so fine cow-houses as you have, but simply a few poles stuck in the ground, with a roof on them. In these sheds there were cows, sheep, goats, and, I am sorry to say, pigs too. Sometimes, at those hunting excursions, we had ten thousand Sonthals to speak to. We would go into the midst of them and begin to sing a hymn, which we had been able to translate into the Sonthal language, to their own tunes—for our English tunes had no meaning to them. They thus took a fancy to us. They did not know there was a poison in these hymns—blessed poison! They carried them to their sweethearts in the village, who taught them to other girls, and so the Word of God ran round all the villages.

FIRST FRUITS.

After more than a year of prayers and hard work and much anxiety, the Lord gave us the first fruits. Three young boys were the first who were instructed and baptized in Christianity. They had seen the prayerfulness of my colleague, and the earnestness and intensity with which he worked, and the same spirit went into the hearts of the Sonthal lads, who prayed day and night for the conversion of their parents and relatives; and the Lord has listened to them, because their friends and relatives have been converted. After a time there were some girls became Christians, and they com-

menced to pray for the conversion of their parents; and the boys in their house, and we in our house, and all of us prayed together, and we said, "There is no necessity of saying many words to the Lord." It is according to the agony felt in our souls for these people that He will convert them. And He has done it. The Sonthal chief laughed at us. We said, "The prayers that these boys offer up to the Lord will change your heart too." And so it seemed to be. After a time the Lord changed the heart of the heathen chief, and then some of his people.

REMARKABLE SPREAD OF THE GOSPEL.

About this time a most remarkable thing took place in the case of a man about forty years of age. He visited a village about six miles away from our place, and at twelve o'clock at night he dreamed he saw a man, who said "Arise, go outside the village to a place where I will show you, and you will find something, which you will take to the missionaries, and they will explain it to you. By it you will get life. Having got that you will take it to others." He told his dream to his friends, who advised him not to take heed to the dream; but he said, "I must go." He accordingly went to the spot, and sat for four long hours at night, and, having done that, he received a paper written on one side. He brought it to us. I found it was a Sonthal hymn, in which sinners are

exhorted to go to Jesus Christ. I took the Bible, and read out of the Acts about Cornelius and Peter; and when I read the Holy Ghost fell upon him while he listened. He jumped up and said, "I have found the truth." I took him into my room, knelt down and prayed with him, and asked him to pour out his heart. And it was a pouring out! He went away quietly, and after three or four days he came back. I asked him what he wanted. He said that the village people all wanted to become Christians. "Why, we have not preached to them," I said. "I have preached to them," he said, and his face beamed with joy. The man had gone home to his own village, and had not left man or woman any peace before they had listened to the Word of God; and it spoke to their hearts, and many of them came with weeping eyes and said, "Yes, sir, we want to become Christians, because these excellent things this man has told us never reached our ears before." He brought about five-and-a-half villages within a month. That day we baptized eighty-five of them, and it was a glorious sight, when man after man and woman after woman went into the water and was immersed in the name of Jesus Christ.

LARGE BLESSING FROM GOD.

My colleague and I were instrumental in bringing the chiefs to an agreement that no Sonthal Christians should be excommunicated, and that anybody who said that a Sonthal Christian was an outcast should himself be an outcast. They then built their own chapels, and commenced to maintain their own preachers and schoolmasters; and then they commenced to pray in their own villages, and thus went on working. And we have at last between 600 and 700 communicants, after six years' labour. [The speaker was here interrupted by cries of "Time!"] I don't care about the time. I will have my say. Surely if I tell you such a wondrous work of the Lord, and of how much these people are doing at their own expense, it is not too much for you to listen. It has not been done by us, my friends, but by the Sonthals themselves. The money they used to spend upon drink is now put into the mission-box, and the women, in-

stead of keeping their ornaments, have brought them and laid them at our feet, and said, "Sell them, and put it into the mission-box." (Loud applause.) This is not worthy of applause, my friends, but it is worthy of being copied. There is not now a boy, girl, man, or woman, who does not preach the Gospel. There were 500 Sonthal chiefs who came to me before I left, and said they all wanted to become Christians. Another 111 came and wanted to be baptized. I said, "You must be converted first;" and I heard from my colleague that a large number of these had been baptized since. What I wish to impress more particularly upon you now is, that we are under no pecuniary relation to them. They build their own chapels, support their own pastors and teachers, and they have, in addition, formed a missionary society to carry the Word of God 2,000 miles away, to other people.

The closing address was given by the Rev. T. W. Handford, of Bloomsbury Chapel, who, with great eloquence, enforced the lesson to be derived

from the speeches of those who have hazarded their lives for Christ's sake :—

From this missionary platform there are visions before us such as never have broken upon the Church of God. It seems to me our land is being awakened north and south and east and west ; and if there be spots where the rain has not fallen, the chapped and cracked earth gives some sort of indication that the land is about to fulfil His promise, that the desert is about to bear her fruit, that the solitary place is about to be peopled with those whose lives shall sing the songs of salvation, and that the dreary world is to become the garden of the Lord. The story of God's grace and mercy towards this heathen land of which we have heard should fire us with enthusiasm and make us feel that

there is nothing so glorious as to be harnessed to this car which is rolling on in such triumphant strides. The thought has fallen upon me to-night like an appalling dream. What if our Divine Master should come to-night and say—"This work is Mine; My arm is strong, My Word is power; you shall touch it no more." We would cry on bended knees—"Good Lord! forgive us our coldness, and still give us the honour of clinging to the task." There were days when our fathers used to defend missionaries from this platform, but thank God that day is past. The very opposition of certain men is one of the seals and signs of the grandeur of our work.

APPEAL FOR EXTENSION OF THE MISSION.

The past eighty years of our missions has such a history that it seems to me there have been events in every epoch that would enrich a century. Every event seems to be argument and food on which we may feed our faith in God, and from which we may draw inspiration to help us in all time to come. It has been resolved to send out five more men next year; I would there would come to the doors of the Mission-house not five, but fifty, aye! five hundred, anxious to go into distant lands; and the result would be that the Baptist denomination would rise to the emergency, and not one would be kept back whose hearts were willing to let them go. Shall we relax our energies now? turn cowards now? stand idle now, in the hope of expectancy? stand cooling our ardour with love less intense and earnest? No, it cannot be. If we are asked to retire, we cannot; we dare not; and, by the grace of God, we will not. No, by yonder sepulchre of Livingstone; by the great heart and undimmed eye of such a man as Moffat; by those honoured servants of Christ who have come back bearing the sheaves of rejoicing, and who are here with us to-night; above all, by that cross on which hangs all human hope, of that Saviour "whose we are, and whom we serve," we lay our hands on this missionary work to-night afresh, and pledge ourselves in the presence of our Lord's people and in His name, that we will toil on to the last moment of our life, assured that by-and-by, in His good time, if not on earth, elsewhere, in the many mansions, we shall hear the sound of the far-spreading melodies, and join the universal triumph, "Hallelujah! The Lord God Omnipotent reigneth."

This animating meeting was closed by the singing of the Doxology and the Benediction.

The Young Men's Missionary Association held its Annual Meeting at the Metropolitan Tabernacle, on the evening of Friday, the 1st of May. The chair was occupied by the Rev. O. H. Spurgeon. The attendance was more than usually numerous, and effective addresses were delivered by the Chairman, the Revds. W. Brock, jun., A. G. Brown, J. C. Page, and Mr. F. E. Tucker.

Thus closed a series of meetings which will long be remembered for the success of all the arrangements, the admirable addresses, the large attendance and liberality at the meetings and services, and the devout spirit which was present throughout. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

Missionary Notes.

CALCUTTA.—The Rev. Dr. Wenger mentions that he expected to sail for England on the 22nd April, having ordered for press the very last forms of the new edition of the Bengali Bible. He adds, "Thanks be to our gracious Lord, who has spared me, and enabled me to complete this work. May He be pleased to own and bless it, to the advancement of His kingdom in this land. I look upon it as *the* work of my life."

The Rev. G. Kerry informs us that open-air preaching, chiefly in English, has been begun on the Maidân, for English-speaking natives, under the auspices of the Calcutta Conference, and that the result has been very encouraging. Several members of the Intally Church have united with others in seeking a revival of religion amongst the native churches of Calcutta. There is an increasing longing for more life and power.

The Rev. G. H. Rouse informs us that 1,000 copies of the Bengali Bible had been printed for the British and Foreign Bible Society; of these, 250 were needed at once to supply copies to all the Government Schools in Bengal for their library. The Government had agreed to send a copy to each. Writing on the 24th April, Mr. Rouse says, "Hope you will have good meetings. We had prayer meetings here and elsewhere last night, to unite with you all in London."

SIMLAH.—The Rev. Goolzar Shah wishes us to express his grateful acknowledgments for the help rendered him by our Leeds friends and by other Sunday-schools. He adds that much good is doing in Calcutta, both among natives and Europeans.

BACKERGUNGE.—Mr. O. C. Brown announces his arrival at Barisal, and the deep interest he feels already in the work. He has had a visit from a few people known as Mugs, from the borders of Burmah, to whom he explained the way of life. He wishes to see every native Christian at work for Christ, and urges all within his reach to speak of the love of Christ to their countrymen.

MONGHYR.—The Rev. E. Hallam reports the baptism of two persons by the native pastor, Sudin. There are also other promising candidates for the rite. The English congregation continues to increase, and the deacon, Mr. H. Jones, renders important help in preaching. Mrs. Hallam finds much encouragement in her Zenana work. A Hindu Nicodemus is engaged in teaching his wife, with the hope that she will make an open profession with him.

DELHI.—The Rev. B. Guyton and Mrs. Guyton arrived in Delhi on the 28th March, after a very pleasant voyage. He speaks very warmly of the kindness of the friends met with in Ceylon and Calcutta. At Delhi he found much work going on, and has already shared with Mr. Smith a portion of the English work. He also mentions the recent baptism of four natives and four Europeans. His time is, however, chiefly occupied with the acquisition of the language.

SEWRY.—Mr. Spurgeon informs us of his arrival at Sewry on the 1st of April. He speaks of the kindness received from friends at Madras and Calcutta, and of his comfort at Sewry. He is fully occupied with the language, and reports his health as excellent.

POONAH.—During the repairs of the chapel, the Rev. Hormazdji Pestonji has been much engaged in preaching in other places, with great acceptance, both among natives and Europeans. He rejoices in his work and in the favour which the Lord is showing to him.

MORLAIX, BRITTANY.—The Rev. A. Jenkins reports that the Breton work gives him much encouragement, and that he has, in some places, quite crowded audiences in the rooms which have been opened for his coming to preach.

TREMEL.—Mr. G. Lecoat informs us that in the first quarter of the year he has held seventy-three meetings, at sixteen stations, in and around Tremel. The Romanists are about to erect a convent, to endeavour to stay the progress of the truth. But there is much encouragement in the numbers of the people who listen to the Gospel, and in their attitude towards the priests.

AFRICA, CAMEROONS RIVER.—The Rev. J. J. Fuller says that his work continues to give him much pleasure and encouragement. The British Consul has recently visited the river, and there are hopes that the strife between the tribes will be brought to an end by his intervention.

TRINIDAD, WEST INDIES.—A new field has opened for mission work among some imported Africans of the Yoruba tribe, about forty miles from Port of Spain. The Rev. W. H. Gamble tells us that a Creole brother has been labouring among them for three or four years, and now they wish to be formed into a congregation. At the other stations thirty-one persons have been baptized since the beginning of the year.

BROWN'S TOWN, JAMAICA.—Though far from strong, the Rev. Jno. Clark is able to continue at his post. Next year he will have been in Jamaica forty years. On Good Friday he had the happiness to baptize thirty persons. Mr. Griffiths, of St. Ann's Bay, addressed the large body of spectators. Seventy candidates remain for examination.

Home Proceedings.

Besides the Anniversaries in London, the following places have been visited during the past month :—

PLACES.	DEPUTATIONS.
Birmingham	Rev. J. C. Page.
Bristol district	Revds. J. C. Page, J. P. Chown, T. W. Handford.
Forest Hill	Rev. Thos. Evans.
Hanwell	Rev. Thos. Martin.
Harlington	Rev. C. Bailhache.
Hawley Road Chapel	Rev. J. C. Page.
Kettering district	Revds. T. Evans and I. Stubbins.
Lewisham Road	Rev. Jas. Hume.
Norfolk district	Revds. F. D. Waldoock and R. Smith.
Shacklewell	Rev. C. Bailhache.

In all the above places the interest excited has been deep, thus auguring well for the series of services and meetings of this year.

Since our last issue, we are happy to record the safe arrival of our esteemed friends and missionaries, the Revds. J. and Mrs. Sale and J. and Mrs. Trafford, from Bengal. We also learn that the Rev. Dr. Wenger sailed from Calcutta on the 23rd April, in the City of Manchester, and will probably have arrived in London by the time this is in the hands of our readers.

THE COMMITTEE.

The names of the Members of the Committee, elected at the Annual Members' Meeting, are as follows :—

Mr. J. P. Bacon.	Rev. S. Manning, LL.D.
Mr. W. W. Baynes, J.P.	Rev. E. Medley, B.A.
Rev. J. Bigwood.	Rev. J. H. Millard, B.A.
Mr. H. M. Bompas, M.A.	Rev. T. M. Morris.
Rev. S. H. Booth.	Rev. James Mursell.
Mr. A. T. Bowser.	Rev. E. Parker.
Rev. J. J. Brown.	Mr. J. C. Parry.
Rev. J. T. Brown.	Mr. S. R. Pattison.
Rev. S. Chapman.	Rev. J. Penney.
Rev. J. P. Chown.	Mr. J. Player.
Mr. J. J. Colman, M.P.	Rev. H. Platten.
Rev. J. Culross, D.D.	Rev. T. Price, Ph.D.
Rev. E. Edwards.	Rev. W. Sampson.
Rev. O. Flett.	Mr. J. Sands.
Rev. R. Glover.	Rev. G. Short.
Mr. C. H. Goode.	Rev. J. A. Spurgeon.
Rev. G. Gould.	Rev. E. Spurrer.
Rev. S. Green, D.D.	Rev. A. Tilly.
Rev. T. W. Handford.	Mr. J. Templeton, F.R.G.S.
Rev. W. Howieson.	Mr. J. H. Tritton.
Rev. C. Kirtland.	Rev. C. Vince.
Rev. W. Landels, D.D.	Rev. R. Wallace.
Rev. A. Maclaren, B.A.	Rev. W. Walters.
Mr. J. S. MacMaster.	Rev. C. Williams.

It may be convenient to mention that the ordinary meetings of the Committee will be held on the first and third Tuesdays in each month, at 11.30 a.m. The Quarterly Meetings will be as follows:—Wednesday, July 8th; Monday evening, Oct. 5th, at Newcastle; Wednesday, Jan. 20th, 1875, and on Friday before the Annual Meetings in April, 1875.

THE
BAPTIST MAGAZINE.

JULY, 1874.

John Chamberlain.

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CHAPTER I.

TO those who have seen Dr. Yates's admirable "Memoirs of Mr. John Chamberlain," it may appear that I undertook a needless labour in compiling the papers now laid before the reader. I believe, however, that the intrinsic interest of my story will make it welcome even to the few who have perused those "Memoirs," and I am not without hope that *they* especially will value this more brief biography, as supplementary to the other. Further, when Dr. Yates wrote, in 1824, circumstances made it desirable to suppress the mention of some facts, which there is now no longer any good reason to keep back from publication. For my own part, I greatly wish that the materials before me more fully exhibited the toils, the tribulations, and the great achievements of this noble servant of Jesus Christ.

John and Ann Chamberlain, his parents, were an industrious, and by no means an indigent, couple, living at Welton, in Northamptonshire. They seem to have been truly anxious to manage their household in the fear of God. John, their eldest child, was born on the 24th of July, 1777, and throughout his eventful life he ever cherished most loving and grateful recollections of their faithful care and effort to bring him up in the nurture and admonition of the Lord. He was very apt in acquiring knowledge, but was a delicate, feeble child; and when about three years old, had a very severe fever, which permanently deprived him of the use of one ear. When twelve years of age, he was sent to Market Harborough, in Leicestershire, to live in service with a farmer, in the hope that open-air labour might invigorate his frame. He was greatly impressed here by the preaching of the Independent minister; but it was not till 1795 that he was brought to a happy and abiding decision to be the Lord's. He was then living at Braunston, in Northamptonshire, and in the summer of

1796 he was one of a company of fifteen persons baptized by Mr. John Simmons, at Guilsborough.

In October of this year, John had his mind very deeply impressed in regard to the spiritual condition of the heathen world. The "Periodical Accounts relative to the Baptist Missionary Society," containing some of the earliest letters of Thomas and Carey, fell into his hands; and he burned with desire to become their fellow-labourer in Bengal. "The Missionary Society" also was formed in 1796, and rapidly matured its first enterprise in the despatch of the "Duff" to Otaheiti; and the enthusiasm felt throughout the churches in Great Britain was well adapted to increase the ardour of this young Christian to devote his life to the Lord's service in "the dark places of the earth." His education, however, was very imperfect, and his position a lowly one; and he thought it very unlikely that he should ever be accounted fit to undertake so great a work. The desire of his heart was, therefore, hidden from all who knew him. In 1797, however, he went to live with Mr. Haddon, of Naseby, a good man, fully prepared to sympathise with his missionary purposes, and here his eagerness to be useful became more and more apparent and fruitful. He promoted prayer-meetings, brought about the formation of a Sunday-school, and, as far as time and ability permitted, was busy in every good work open to his co-operation. Eager to do more for Christ than he now found possible, he was intending to abandon farm labour, and to try and support himself by some trade which might afford him ample leisure, when Mr. Haddon, who had discovered his wish to go out to India, spoke of him to some of the neighbouring Baptist ministers, and so he was soon after recommended to the notice of the Committee of the Baptist Missionary Society. As the result of this, at a meeting held on the 20th of September, 1798, it was resolved—"That Mr. Chamberlain be accepted as a probationer for missionary undertakings, and placed under the care of Mr. Sutcliff for that purpose during the pleasure of the Society." How great was his joy on this occasion! The Lord seemed to be opening up before him a way into the field he so ardently longed to enter. Yet it was with frequent misgivings and questionings as to his fitness for the great missionary work that he accepted the invitation of the Committee; and he went to Olney with many a fear that a short trial of his character and capabilities would issue in his being set aside as unfit for the post he was anxious to fill. He went, however, with humble and prayerful purpose to improve to the utmost the season for study and self-culture so happily and unexpectedly granted to him, and the results of his sojourn with Mr. Sutcliff were every way advantageous and promotive of his usefulness in after life.*

* Mr. Sutcliff's influence in the formation and establishment of the Baptist Missionary Society is very well known; but the extent of his usefulness in training young men for the ministry of the Gospel, and especially for labour in the missionary field, is not so generally appreciated. The following list of his students may be read over with interest. It is mainly copied from a memo-

Amongst the great benefits secured to John Chamberlain by this arrangement, was that of congenial companionship. He reached Olney on the 7th of October, and only sixteen days earlier Mr. Daniel Brunson had come there to be instructed by Mr. Sutcliff in view of the same honourable employment. Between the two young students a close intimacy was soon formed. They usually prayed together "three or four times a-day," and very frequently talked together on matters relating to the spread of the Gospel. Mr. Sutcliff's instructions, his recommendations as to books, and his other judicious counsels, had the happiest effects in enlarging his pupils' minds, and in confirming and developing their religious principles. Mr. Chamberlain was frequently employed in preaching in the neighbourhood of Olney, and gave good promise of future usefulness as a minister of the Gospel. Yet he was deeply dissatisfied with his slow progress in mental improvement and in the Divine life, and was often painfully perplexed as to his duty in regard to the Mission, for which he was disposed to esteem himself wholly unfit, although his desires were still continually directed to it.

random bound up with the Sutcliff correspondence, preserved in the library of the Baptist Mission House:—Mr. John Jarman, from Clipston—settled at Nottingham; Mr. Daniel Brunson, from Defford, near Pershore, Worcestershire—missionary to the East Indies; Mr. John Chamberlain, from Welton, Northamptonshire—missionary to the East Indies; Mr. William Brown, from Isleham, Cambridgeshire—settled at Keysoe, Bedfordshire; Mr. John Biss, from near Plymouth Dock—missionary to the East Indies; Mr. Richard Mardon, from Bovey Tracey—missionary to the East Indies; Mr. William Moore, from Stogumber, Somersetshire—missionary to the East Indies; Mr. Joshua Rowe, from Salisbury—missionary to the East Indies; Mr. Lewis, from Crediton, near Torbay—settled at Chenies, Buckingham; Mr. William Robinson, from Olney—missionary to the East Indies; Mr. Dosset, from Chenies; Mr. Christopher Anderson, from Edinburgh—settled in that city; Mr. Coles, from near Daventry; Mr. George, from Wales; Mr. David Davies, from Wales—settled in Lincoln; Mr. Dobney, from Bath—settled at Wallingford, Berkshire; Mr. John Chown, from Bosworth, Northamptonshire—settled at Kingsthorpe; Mr. I. Smith, from Boston, Lincolnshire—settled at Burton-upon-Trent; Mr. Richards, from Swansea; Mr. Jervis, from London—settled at Newark-upon-Trent; Mr. John Lawson, from Trowbridge, Wiltshire—missionary to the East Indies; Mr. William Johns, from Exeter—missionary to the East Indies; Mr. Welch, from Folkestone, Kent—settled at Newbury, Berkshire; Mr. Williams, from Gloucestershire; Mr. Burditt, from Naseby, Northamptonshire—settled at Sutton-in-the-Elms, Leicestershire; Mr. Howlett, from Halesome, near Princes Risborough, Bucks—settled at Barfoot, Gloucestershire; Mr. Worth, from Bumford, near London; Mr. Eustace Carey, from Northampton—missionary to the East Indies; Mr. Peters, from Gamlingay, Huntingdonshire—settled at Sheepshed, Leicestershire; Mr. Sumpter, from Kettering—settled at Greston, Northamptonshire; Mr. Knowles, from Kettering—settled at Haeleton; Mr. Gamby, from Bedfordshire; Mr. Franks, from Shrewsbury—settled in the Isle of Wight; Mr. Harris, from Guilsborough, Northamptonshire—settled at Cranfield, Bedfordshire; Mr. Medlock, from Preston, Bedfordshire; Mr. Lee Compere, from Market Harborough—missionary to the West Indies; Mr. Griffiths, from Shrewsbury—missionary to Ceylon; Mr. Pope, from Folkestone, Kent. This list is probably incomplete, and may be, in some respects, inaccurate; but it deserves preservation as an interesting memorial of Mr. Sutcliff's usefulness.

At length, in February, 1799, the Missionary Committee saw their way to reinforce their brethren in Bengal by sending two or three men to that country. Mr. William Ward had been accepted for the service, and was ready to go; and with him one of the young men in training with Mr. Sutcliff might also be sent. Which should it be? Mr. Chamberlain had been in poor health. "How is he now?" asked Mr. Fuller of Mr. Sutcliff; "and how would he take it if Brunsdon were proposed, and he not?" No doubt Mr. Chamberlain suffered some disappointment when this was done, but he bore the trial humbly and well. Perhaps it was an aggravation of this trial that others, also, were preferred before him. In the letter by Mr. Fuller, just quoted, he tells Mr. Sutcliff:—"I received a letter on Saturday, February 16th, from brother Ryland, in which he informs me that William Grant, a young man who was erewhile a deist, now offers himself as a missionary; as also another person, a schoolmaster, by whom Grant was set at thinking to purpose. Brother Ryland speaks highly of them both. They are both married. Query: As Grant was an Arian and a Socinian before he was a deist, and has been a Calvinist not more than a year, would it not be advisable that he and his friend should be tried a little longer? We have proposed sending two or three in a year—would not Ward and Brunsdon be sufficient for this year?" The schoolmaster mentioned here was Mr. Joshua Marshman, and, notwithstanding Mr. Fuller's precaution, it was speedily determined that Ward, Brunsdon, Grant, and Marshman should be despatched to India as early as possible in 1799. On the 7th of May, Ward and Brunsdon were set apart to their work amongst the Hindus, with solemn prayer, at Olney; and Mr. Chamberlain felt it to be "the most affecting season he ever experienced." He parted from them the same day with many tears, and followed them and their associates with most anxious interest and with unceasing prayers to God for them.

Mr. Chamberlain was really to be congratulated that his wish to go out to India was, for a season, disappointed. We shall see hereafter that the Lord had a work for him to do which required far more and better preparatory culture than, with all his diligence and ardour, he could acquire in seven months at Olney; and there can be no doubt that the trial of his faith and patience in the circumstances just related was invaluable discipline to a mind naturally eager and impetuous. For the present, however, this discipline "seemed to be grievous." The discouraged young man took a morbid view of his case, and often misjudged his own motives, whilst he depreciated his abilities. Doubtless, he did this all the more when, towards the end of June, the Committee, having expended their resources largely upon the four missionaries just sent out to Bengal, thought it necessary to withdraw from the arrangement to keep him at Olney, under Mr. Sutcliff's tuition. This, indeed, was no indication of their dissatisfaction with his character or progress. On the contrary, they advised him to apply for admission to the Academy at Bristol, under

the care of Dr. Ryland, with a view to his obtaining more efficient preparation for the ministry of the Gospel, either at home or abroad, as the will of God might thereafter be made known concerning him. At the beginning of July, therefore, he sorrowfully left Mr. Sutcliff's kind care, full of affectionate gratitude for the advantages he had enjoyed at Olney, and prayerfully desirous that the good hand of God might guide him in all the uncertain future.

A little delay took place before Mr. Chamberlain could be received at Bristol, but in the meanwhile he found happy employment in preaching to several of the Baptist congregations in Northamptonshire and its neighbourhood. These public exercises gave very great satisfaction to his hearers, many of whom were not a little astonished to see the transformation which a few months of study had wrought in the appearance and deportment of the farmer's labourer they had formerly known. After he had preached at Clipstone, Mr. Morris thus wrote of him to Mr. Sutcliff:—"He gave us a discourse, greatly to our satisfaction. There is no reason to doubt but he will preach well, and be a useful man amongst us. Our friends were all astonished. Many of them did not know him again—he appeared so much altered; and some who had been a little prejudiced against him laid it all aside, and embraced him very cordially. Indeed, he delivered a good discourse, and in a manner that was highly acceptable. His text was, 1 Peter iii. 18: 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.' His division of the subject was clear, his arrangements very proper, his style remarkably correct, his voice, on the whole, very well modulated, his spirit calm and serious, and his sentiments throughout were altogether of the right sort. I had no idea that so many good things could come out of Nazareth. I am greatly pleased with the young man, and wish him to meet with every possible encouragement."

In the middle of September word came from Bristol expressing Dr. Ryland's readiness to receive him there immediately, and he went to Welton to bid his parents farewell. He had hoped that they would be able in part to support him whilst pursuing his studies. In this he was disappointed; but his father gave him five guineas, and promised him more if he should need it. With this, and a kind present from Mr. Sutcliff, he set out, on the 20th of September, to walk to Bristol, "very low-spirited, because of the indifference of the weather and the roads." Calling at Braunston, however, the next day, good Mr. Simmons told him he must preach at Coventry upon the morrow to Mr. Butterworth's people; and with the fee thus obtained, he was able to take coach for Bristol, where he arrived early in the next week, "inquiring for the Academy in North Street, opposite to the Full Moon."

And now he entered upon his studies at Bristol with the great advantages of Dr. Ryland's tuition. Many eminent servants of Christ have been formed to habits of thought and usefulness in the same

venerable school for the ministry; but it may be affirmed with confidence that no one of them all laboured more diligently, or with more devout consecration to the Divine Master, than did John Chamberlain. As a student, he was unwearied. He "would sit and study closely for eighteen hours, and not be fatigued." But his ardour in the pursuit of knowledge was never allowed to interfere with the cultivation of his spiritual life. "Besides other good books, he used to read fifteen chapters in the Bible every day"; and as soon as he had sufficiently mastered the Hebrew and Greek languages, it was his delight to peruse the Scriptures as originally written in them. Hebrew, in particular, he studied with such diligence, that, in rather more than a year after he began to learn it, he read through the entire Old Testament. It was his "regular practice to engage in prayer five or six times every day, and he was never satisfied unless he enjoyed something of the spirit of devotion in all these exercises." Nor was his religious life confined to his study. The poorer streets and lanes of Bristol presented a scene of spiritual destitution which appealed to his compassion, and aroused all his missionary fervour; and he found time, both on Lord's days and in the week, to preach abundantly, and with no inconsiderable success, to congregations gathered by the wayside, or in the houses of friendly hearers. How much of blessing attended the efforts thus made by Mr. Chamberlain and his fellow-students can be known only in the day when "every man's work shall be made manifest."

But the reader will not be surprised to learn that amidst all these labours the overtaxed strength of this eager young Christian more than once gave way. It is only remarkable that his constitution was not more seriously injured. In March, 1801, his mother died, and her removal was an affliction which he most keenly felt.

Meanwhile his desire to become a missionary to the East Indies was unabated, and was continually fed by all he heard of the progress and chequered experience of the work at Serampore. When the news of the death of Mr. Grant reached England, he was deeply affected, and he thought that now, it might be, he should be requested to fill up the vacant place. Then tidings came that Mr. Fountain had passed to his rest; but, still his own eagerness to go out to Bengal appeared to meet with no encouragement.

At length, however, on the 15th of November, Dr. Ryland told him that his wishes were about to be realised. The Committee would like to send him to India in the spring of 1802. With all his heart he responded to the invitation, "I am willing." He could be thankful now for the delay which had taken place. It had issued in many happy results. His mind was strengthened, his knowledge enlarged, and his judgment improved, whilst his convictions of duty had become more clear and decided. He had also found a most eligible companion, who was now quite willing to leave her home and country with him, and "to join the happy few at Serampore."

It was for a little while uncertain whether he should continue at

Bristol till the time for embarkation arrived, in order the better to fit himself for labour in the East by "the study of Persic," or should spend a few last months in Northamptonshire, amongst his early friends. The latter plan was resolved upon, and he finally left Bristol on the 12th of January, 1802. His time was well occupied in preaching, and he turned his leisure to most profitable account by deliberate and prayerful contemplation of the great work which now lay immediately before him.

Not a little uncertainty was felt by the Committee as to the way in which his voyage to Calcutta might best be effected. Mr. Fuller at first thought that an attempt might now be made to secure a passage in a British ship. This, however, would have made it necessary to seek the formal consent of the Board of Directors of the East India Company, and so would have brought up before them the general question of encouraging or tolerating missionary operations in British India. Mr. Charles Grant warned Mr. Fuller that it would, in the then disposition of the Company, be most dangerous to the mission to raise that question. The remaining alternatives were, either to secure a passage in a Danish Indiaman, or to go out to America, and take ship to India from that country. Thus considerable uncertainty was felt almost to the very last. It was expected that they would set sail at the end of March, but they were detained nearly six weeks later. Then all was hurry and confusion. In immediate expectation of a ship from Copenhagen, Mr. Chamberlain was married on the 27th April, to Miss Hannah Smith, at Walgrave, Northamptonshire, and on the 3rd of May, having parted from his father and friends, they took the coach to London*, where he was solemnly devoted to the missionary work in Dr. Rippon's chapel, Mr. Fuller delivering the address. The Danish Indiaman failed them; so their passage was taken in an American ship to New York. On the morning of Friday, May the 14th, Mr. Fuller took them on board at Gravesend. From New York they were to make their way to Calcutta in any suitable vessel they might find there.

The voyage was not very prosperous. The ship was detained in the channel for a fortnight by unfavourable winds; and the passengers, crew and officers, although not unfriendly to the young missionaries, were irreligious and uncongenial companions. Mr. Chamberlain's attempts to bring them under the influence of the Gospel, were ill received and apparently unfruitful. He recorded, with gratitude to God, the escape of the ship from a fearful catastrophe which threatened her destruction. One Monday morning, about four o'clock, the watch on

* It may serve to illustrate modern conveniences if a little extract from Mr. Chamberlain's letter of May the 1st, 1802, to Dr. Ryland, is introduced here. He says, "I shall be obliged to some of the brethren if they will direct and send my box to Mr. E. Smith's, Houndsditch, as soon as possible. It will be in London by Saturday, if it be sent by Fromont's light waggon, on Wednesday. If there be a speedier conveyance, I hope that it will be embraced."

deck suddenly discovered a brig bearing down upon them, and driving fast before the wind. There was a fresh breeze, and it was raining heavily. Collision could not be avoided, and the brig struck them in the midships. The shock was tremendous. One of the crew of the brig was thrown overboard by the violence of the concussion, and the sea ran so high that nothing could be done to rescue him. The vessels rebounded from each other with extraordinary force; but, no greater harm was done. Had the brig struck them at right angles, the ship's side must have been stove in, and all on board would have been lost; but the Lord was mindful of His own. On Tuesday, July the 13th, after a voyage of sixty-one days, Mr. and Mrs. Chamberlain landed at New York, full of gratitude that they were permitted once more to stand upon dry land. Mr. Smith, formerly a member of Cannon Street, Birmingham, and now an active lively member of Mr. Williams' Church in New York, rendered them most generous hospitality, and the good Baptist pastor, a Welshman, deeply interested in the mission, was full of regret that he could not relieve the Society of the charge of their passage to Calcutta.

But on inquiring for a ship bound to the East Indies they found that none could be had at New York. They were too late. No time was lost, therefore, in writing to Philadelphia, and in a few days they were informed that a vessel belonging to a merchant there was about to sail direct to Calcutta. The excellent Captain Wickes, who had taken out the last missionary party in 1799, immediately made the best arrangements possible for Mr. and Mrs. Chamberlain, and their way was thus opened up before them. But the voyage was a costly one, and to meet the expenses connected with it Mr. Chamberlain had to draw upon the Society for £220. Missionary voyages in those early days, when the pecuniary strength of the mission was but small, were often very burdensome. The entire charge upon the mission treasury in the present case, for Mr. and Mrs. Chamberlain's outfit and voyage from England to Calcutta, was no less than £435 19s. 1½d.

As the yellow fever was much dreaded in Philadelphia, Mr. and Mrs. Chamberlain waited the sailing of the "Monticello," at Burlington, New Jersey, where they were most kindly entertained by the Rev. Dr. William Staughton, who had been a warm supporter of the Baptist Missionary Society in England, and who had written to assure them that "for the reception of Baptist missionaries, his doors stood ever open." The terms in which Mr. Chamberlain wrote of this excellent man may be quoted to show how little missionary zeal was manifested in America at the time of his visit there. He says:—

"He interests himself much in the prosperity of Zion, partakes of a missionary spirit, and stands as a witness against the negligence of many in this country who profess Christianity. At several associations he has proposed that something should be done for the spread of the Gospel among the heathen; and though it has been hitherto in vain, yet he renews his applications every year; and I hope he will finally succeed. His object is to establish a Society in this place, to

co-operate with the Baptist Missionary Society in England, or to send missionaries to the heathen from here."

The reader who calls to mind the subsequent development of the missionary spirit amongst our American brethren, and their noble doings in many fields of heathenism, will see in this brief reference to the state of things three-quarters of a century ago cause for thanksgiving to Him from whom cometh every good and every perfect gift.

In Dr. Staughton's society Mr. Chamberlain enjoyed the closest Christian fellowship, and could talk of the Mission with one who was intimately acquainted with all its history. With Dr. Staughton both Thomas and Carey were accustomed to correspond freely. He had tidings of the brethren in India to give his visitors now, which were of the deepest painful interest. Mr. Chamberlain, before leaving England, had learned that his friend and fellow-student, Mr. Brunsdon, not two months older than himself, had already finished his course; and now he was told that Mr. Thomas also, the leader of the missionary enterprise, had ended his trials and his labours, and had passed to his infinite reward.

After a delightful sojourn of a few days at Burlington, Mr. and Mrs. Chamberlain proceeded to join their ship at Newcastle, in the State of Delaware. Here they had to remain some time, at considerable expense, and without any solace of Christian society. On the evening of August the 16th they embarked in the "Monticello," and sailed at three o'clock the next morning.

Little need be said of the voyage to Calcutta. In the absence of like-minded companions, and of any willing hearers of the Gospel, the days passed wearily during the more than five months spent on board this vessel. At last, on the 26th of January, 1803, after a very slow and somewhat dangerous progress up the river, Mr. Ward came on board to meet them, and took them on to Calcutta. They slept at the house of Mr. Rolt, who had recently married Mrs. Brunsdon, and next morning early they were welcomed at the mission-house at Serampore. At night they all went to the house of Krishna Pal, where the new missionaries were affectionately greeted by the native converts. A Bengali hymn, which Mr. Chamberlain had learned at Bristol, was sung, and he and his wife were deeply and joyfully affected by their happy communion with these first-fruits of the Mission, and with the brethren, to unite with whom had so long been their most intense desire. God had prepared their way before them, had removed all difficulties, and had brought them through their long and painful voyage across the deep. He was now permitting them to enter upon the field which, for Christ's sake, they longed to cultivate. With loving, lowly gratitude, they acknowledged His goodness, and blessed His holy name.

(To be continued.)

Oberglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

VII.

I HAVE heard it said by those who profess to be knowing on such questions, that village churches are generally harder to please with preaching and more difficult to manage than town churches. Perhaps they are; but if so, it is not because they are *village* churches, but because they are commonly small and harassed with difficulties. Great wealth and great poverty, whether in individuals or churches, are about equally fatal to Christian character, especially to suavity and good temper; the one produces superciliousness, the other, irritability. "Give me neither poverty nor riches." There is nothing like comfortable well-to-doers for enabling men and churches to exhibit all the graces and the virtues. When the quarterly balance-sheet shows a chronic deficiency and the deacons are obliged to keep the screw on, giving it an extra twist now and then, church-meetings are apt to be either dispirited, sulky, or stormy. Then there is pretty sure to be one man with a little more audacity than the rest, and perhaps half-a-crown a week richer, who dominates the church, and whom no one has the courage to beard; so that it *may* happen that the reputation of the church is simply that of the worst man in it. I have seen such cases. Of course, if such a church has a strong man for its pastor, one able to hold his own and to rule with a firm hand, it is all right, otherwise its difficulties are serious. I have known a church of the kind to be five years without a pastor, and all the time trying to get one; I know another which has just invited one after being nineteen years without; and a third, whose last pastor removed thirty-five years ago—the members have not yet agreed upon a successor to him; while a fourth has had fourteen pastors in thirty-seven years.

All these are situated in small villages; whether churches so situated are really more difficult to suit with a minister than others, my acquaintance with town churches is not enough to enable me to say; but, if they are, I think it may be accounted for. I have no doubt their ignorance of the world makes them overrate their own importance and the importance of their pulpit; they suppose that everybody will be trying for the preferment; a notion which is sometimes confirmed by the overwhelming number of applications they receive; and so, afraid to be bitten, they are shy. In conversation recently with the senior deacon of a village church, which had been three years without a pastor, I asked—

"Why don't you get settled at Sheepfolds?"

"Oh," he replied, "we're in no hurry."

"But you are losing your congregation."

"Yes; it gets thinner."

"And you have had no additions to your membership these three years, I am told."

"No; but we don't feel inclined to speculate."

"Has no one been introduced to you?"

"Ha! there's the rub; there have been too many introduced. You see where the carcass is, there the eagles will be gathered."

"I don't quite understand your reference."

"Let it be known that a salary is going a-begging, and then you'll understand fast enough."

"I see. But I did not suppose that you could raise enough at Sheepfolds to make the income a temptation to a crowd of hungry place-hunters."

"You are mistaken, then. There are numbers of men who are ready to jump out of their skin for half what we can offer."

"Pray what can you offer?"

"About seventy pounds a year."

"I should have thought there were not many ministers, or candidates for the ministry, to whom seventy pounds a year would be an object of very great ambition."

"Then you have less knowledge of the world than I gave you credit for. Why, don't you know that at Overglen, your old home, after it was announced in the *Freeman* that the old pastor was dead, the deacons had fifteen applications in six weeks from men anxious to succeed him, and yet I don't believe they can raise more than thirty pounds a year."

"Well, I confess, I have regarded, with considerable apprehension, the tendency to make ministerial incomes as large as possible, lest unworthy men should be drawn into the ministry by the mere prospect of money."

"Ah! you forget that society is made up of successive layers, and that the lower layers can be moved by lower motives than those higher up. You would never get rid of unworthy candidates for the ministry by making the salaries smaller; you would only draw them from a lower source. For one man who could not be moved by anything less than five hundred a year there are ten men who would gladly accept of forty for the pleasure of filling a pulpit, wearing a white cravat, and fancying themselves gentlemen."

"So that, in point of fact, there is no safeguard whatever against an influx of unworthy men who are drawn into the ministry only that they may eat a piece of bread?"

"Only in the wisdom of the churches. But allow me to correct a mistake into which I think you have fallen. It is not money, as you assume, which is the chief temptation held out by the ministry to unworthy men, but the social position which the office of a minister confers."

"What can be done, then?"

"A great deal. Let the churches exercise more care, be less eager for brilliant effects, and, above all things, seek and look for Divine

direction in the choice of pastors. If all destitute churches were to do as we have done at Sheepfolds, that is, just give all applicants the go-by until they get tired of applying, they might afterwards select their man without much danger of making a bad choice."

"Have you any prospect of settlement then?"

"Yes; there is a young man in the college at ———, that we think will suit us. He has supplied for us several times and there is no doubt that we shall give him a unanimous invitation."

"Is he willing to come to you?"

"He has not been spoken to about the matter yet. We have communicated with the tutor who has engaged to speak to him at a fitting time. He has twelve months to stay in college yet, and we don't want to divert his mind from his studies by talking about a settlement to him. As we have heard him preach so often, we shall not ask him to come on probation. As soon as the proper time comes we shall invite him to the pastorate, and leave the result with God."

"I admire the discretion of you and your brethren; but you know there are not many churches that could afford to wait as long as you have done for a pastor."

"If they would there would be fewer churches needing to wait. More than half the vacancies that occur arise from precipitate, and therefore, injudicious settlements. No sooner does a church lose its pastor than it is in hot haste to get another. Its 'position' must be maintained, the finances kept up, strangers attracted, and the sittings let. For all these things a pastor is a necessity, so the church must get one, and as speedily as possible. 'The congregation won't hear supplies.' It is whispered that Mr. Uppercrust and his family have been to the Congregational Chapel lately, and they will be lost to the Baptist Church if a pastor is not obtained speedily. There is no time for caution or deliberation. They pray for the Lord to send them 'a man after His own heart,' of course; but the Lord must hurry up with His work or they won't have time to wait for Him. No wonder so many settlements are so soon disturbed. I have been forty-two years a member of the church at Sheepfolds, and this is the first time since I joined it that we have had to choose a pastor; and I hope it may please the Lord to grant that our new choice may be good for another forty-two years."

"Amen!"

I would not like to commit myself to all that my friend advanced, but I think he is more than half right. It is a growing evil, especially among our smaller churches, that they do not look far enough ahead, nor pitch their aims sufficiently in the future. For many of them a man who will "go off well" and make a dashing start is the *beau idéal* of a minister. They often get their reward. For a few months they have frequent baptisms; the increase is great; the sittings are all let; the meetings are well attended; and the millenium seems at hand. After a time comes a period of comparative calm—not to say stagnation—when the members settle down to listen to the preaching for

instruction and comfort—a time not of barrenness but of *fallow*. How often is it found, then, that the preaching, though dashing, brilliant, and earnest, is shallow and superficial; calculated to arrest attention but not to keep it; that the preacher has no power to instruct, no deep insight into truth? Mischievous comes. Discontent. We must have a change of pastor, or our last state will be worse than the first.

I can give you an instance, however, of ecclesiastical wisdom which ought to be more common. Some eight or nine years ago, I introduced to the church at Overglen (then in want of a pastor), a young man of rare talent and great promise. He preached for the church one Sunday, but he did not “take;” they did not invite him a second time, at which I greatly wondered, and took the first opportunity I had of asking one of the deacons how it happened. “Well,” he replied, “we found the young man all you said, clever, well-informed, and a good preacher. I have no doubt that if we had invited him he would have filled the chapel in three months. But, you know, we could not keep him. A young man of his ability would be sure to be called, before long, to a more important place, and we should be once more unsettled. Now, we want a minister to *stay* with us, so we must look out for one who will not only wear well but will wear at Overglen. If we can get a stout fabric and fast colours, we must put up with a little less finish, and then perhaps our next minister may stay with us as long as our last, and that, you know, was just over forty years.”

We were generally said to be rather hard to please with preaching at Overglen. I daresay we were; but that was because we knew what was what, and would not be imposed upon. I remember once—I think it was shortly after the death of our old minister—the late Rev. J. H. Hinton was preaching for us, I believe, on behalf of the Missionary Society. The preacher was in his best style that day, and I felt a strong desire to know what was thought of him among the people, so I joined a group of men who had adjourned to “Joel’s” at the close of the evening service. Various opinions were expressed; at length one man, who evidently was under the impression that the stranger had been preaching “on pro.” remarked, “Well, ye know, I wean’t say but the sarmon wor vary good; *but that man is not up to the mark for Overglen*: he may do for London, but we must have something better for here. What do yo’ think, William?” This last was an appeal to myself.

But hard as we were to please, I think we were satisfied with much smaller mercies than most congregations of to-day would put up with. We did not believe in learned men, clever ones puzzled us, and we had not decided whether colleges were institutions to be encouraged or not; so, on the whole, our verdict went in favour of unlearned and ignorant men, which, to our minds, had at any rate the decided advantage of being scriptural.

You must understand that we were particular about the *matter of*

the preaching rather than the manner. If the food was good and wholesome we did not greatly care about the cooking; but good and wholesome it must be, that is, according to our ideas of the subject, which I believe were by no means wanting in clearness and precision. "Every sermon should contain the three R's—that is, *Ruin by the Fall, Redemption by Christ, and Regeneration by the Holy Spirit.*" So said our leaders; we thought the maxim good, and by it we tried the spirits. Perhaps it rather narrowed the preacher's circle of thought, but it put a wholesome restraint on unbridled imaginations, kept erratic ones in the beaten path, and removed all difficulties of interpretation by quickly deciding for the preacher what doctrines he must get out of his text, or bring to it.

I am very glad, however, that matters are a little different now. The churches may not hear the articles of their belief so frequently rehearsed, but they approach much nearer than they once did to hearing the whole counsel of God declared. I have no sympathy with the modern fashion of decrying creeds and definite forms of faith; for I cannot make out what part of Christianity we shall have left us when we have got rid of its doctrines; but still, I do think that in those past days we carried our creed-making to a mischievous length. Our dream was uniformity—that Paradise of theologians—our reward was intellectual stagnation.

You may imagine that the preachers would be likely to feel this an unwarrantable abridgment of their freedom, but I don't think they did, at least not many of them. You see, they themselves concurred in the creed; they called it "*The Faith Once Delivered to the Saints,*" and accounted themselves ordained to defend it. "*Fullerism,*" "*San-demanianism,*" and "*Supralapsarianism,*" used to receive some fearfully heavy blows in the preaching. I don't know what they were; but I think we settled them; for it is many a long year since I heard them mentioned. Since I can remember, we hardly ever heard a sermon that did not warn us of one or the other.

Occasionally, of course, there arose fierce spirits that no man could tame, and that could not be bound with an iron creed. When such an one came forth, if he was true-hearted and courageous, could set his back against the wall and fight for his position against all comers, he had to be tolerated. We could not burn him—happily for us—so we had to suffer him. He was tabooed, of course. We excluded him from the company of the faithful, and we warned each other against him; but in process of time, as it began to dawn on our minds that he did not take to drinking, nor to frequenting infidel clubs, nor to betting on horses, nor was smitten with leprosy, we came to think that perhaps, though dreadfully in error, he was not so bad a man as we had supposed; and so in the end, from thinking gently of the man, we passed to thinking gently of his opinions. I could mention men whom you revere as God's heroes who, within my recollection, were by most regarded with doubt, and by many were stigmatised as enemies of the Cross of Christ.

I don't think that where bigotry and illiberality prevail the Churches are to be alone or chiefly censured for it. It was the ministers, not the people, that first invented theological fetters and girt them on; after that, the people, having got used to the gear, insisted on its being worn; but there were "creed-ridden" parsons before there was a "creed-ridden" people. The latter have always been a-head of the former in their appreciation of religious liberty. Narrowness and intolerance reached the pew from the pulpit.

Be that as it may, however, we were very particular at Overglen that our preacher should be "sound in the faith," and even considered ourselves, I think, the appointed guardians of his orthodoxy. Indeed, in very important cases, we even permitted ourselves the liberty of speaking out what we thought while the sermon was in progress. I mind once, when a preacher had somehow got off the rails, a man who was sitting a couple of pews in front of me, and who for some time had been fidgetting on his seat as if it scorched him, at last blurted out quite loudly, "Bless me! what's the man driving at? If that's gospel I'm a ninny!" On another occasion, when I was myself the preacher, I had noticed for some time, with considerable apprehension, the disapproving countenance of an old man whom I well knew. At length he could contain himself no longer, and, speaking loud enough to be heard all over the chapel, he said to one in a neighbouring pew, "What do you think of that, William? It sounds queer. I'm afraid he's getting wrong." I was very young then, and not quite so cool as I am now. I believe the remark was a damper on my eloquence, and brought my sermon to a premature end.

In Memoriam.

JOHN LEECHMAN, M.A., LL.D.

(Continued from p. 358.)

IN the year 1850, the Baptist Missionary Society resolved to send a deputation to India and Ceylon, to look into the state of the Mission Stations, and the general condition of the Society's affairs in the East. In carrying out this resolution, the Committee invited the Rev. Joshua Russell and the Rev. John Leechman, M.A., to undertake this important and responsible service. After due deliberation, and having gained the concurrence of the churches with which they were connected, they accepted the appointment of the Committee. Their instructions were to ascertain the spiritual condition of the churches, as to the number of members, Native, East Indian, and European; the fitness of the teachers, whether

preachers or schoolmasters; the ability of the churches to become self-sustaining and independent, and any other matters connected with the efficiency of the Missions as centres of spiritual progress. The employment of native agency, too, was to be considered and reported on, together with the affairs of the Calcutta press, and the best mode of conducting correspondence between the parent Society and their missionaries in the East.

On August the 19th, the deputation sailed from Southampton, commended, as they were, to the protection and guidance of Divine Providence, by many of their relatives and friends, and the conductors of the Baptist Mission. From Mr. Leechman's journals, it appears that the voyage from Southampton to Ceylon was one which he greatly enjoyed. There were drawbacks, no doubt, in parting with family and friends, in the sorrows of the sea, and in other inconveniences by the way. But the native buoyancy of his mind and the ever humorous cheerfulness of his spirit, gave to the passing scene an interest which he thoroughly appreciated. The Bay of Biscay, with its stormy welcome; the Rock of Gibraltar, bearing with frowning brow the key of the Mediterranean; Malta, recalling the chivalry of other times; Alexandria, Cairo, the Nile, the Desert, the Red Sea—all in their strange diversity of human life, human art, and natural appearances—awakened emotions and reflections which crushed out the sense of overwhelming fatigue, occasioned at some points by the rapidity and discomfort of the journey. And yet, the danger and suffering on the voyage from Suez to Aden were not trivial. One quotation from his interesting journal, will give a vivid idea of the state of matters on board the *Hindustan*:—"Sept. 14. Heat was dreadful; we seemed to be breathing pestilence and death. Many were ill, some with congestion of the lungs—others, of the brain—others with incipient cholera—and scarcely any escaped. We entered the Straits of Babel Mandeb, 'Key of Death,' more dead than alive. Here a poor Frenchman, one of the passengers who sat opposite to me at table, was struck down. He was on the deck in the morning, and at noon died of apoplexy, brought on by the fearful heat. When we reached Aden, we were more like a company of invalids, they told us, returning from India, than a fresh importation from Europe."

On the 24th September, they entered the harbour of Galle, having sailed 6,600 miles, besides crossing Egypt, and sailing up the Nile. They had now arrived at the first field of their deputation work—Ceylon.

The two chief centres of their operations were Colombo and Kandy. Mr. Allen, the principal missionary on the island, resided in the former place, and became especially their guide in visiting the outlying stations. The welcome they received from their Baptist friends and others was truly gratifying. Beside the enjoyment of the magnificent scenery, the cultivated fields, valleys, hills, mountains clothed in superabundant verdure, which met them everywhere, their intercourse with the native Christians filled them with a satisfaction

altogether unanticipated. Their gathering together at the Station Meeting House, to see and hear the English strangers, who had come so far to salute them, and inquire into their state, gave manifestation of the liveliest interest. Parents and children, young men and maidens, listened with eagerness, through the interpreter, to the same story of INFINITE LOVE, which had led them from the worship of demons to the worship of the living and true God. Schools were examined, and the state of educational progress on the part of the young was regarded as highly favourable. The following, from Mr. Leechman's journal, gives a vivid impression of what was presented on the part of these converts—"In one of the schools we were much pleased to find young men and women as scholars, stand up to read and be questioned. We found they were members of the church, and received an excellent account of them from their very zealous and worthy pastor. One of the young women, named *Donna Sarah*, spoke with great propriety and feeling. 'Once,' she said, 'we were the prey of devils, but now, through the kindness of the good people in England sending us the Gospel, we are the sheep of Jesus Christ. As our parents provide milk for our bodies, so you have for our precious souls. These good people, so far away, we shall never see, but we are voyaging over the same ocean to meet them in glory.' Brother Allen, who understood the Singhalese language, told us what she said was truly eloquent, and it evidently came from the heart. I felt my long journey was amply repaid in witnessing such a scene."

In addition to the testimony borne by the Deputation to the great good being achieved by the labours put forth by the missionaries and their various assistants, the local press gave warm and decided approval of the efficiency of the work in changing the condition of many of the heathen. And, altogether, the Deputation had good reason to be satisfied, both with what they witnessed, and what they experienced of approval as to their visit, on the part of friends resident in Ceylon.

They left the island on the 25th October, and arrived at Calcutta on November 1st. A few hours' visit to Madras was accomplished by the way, whereby their friendly greetings were presented to Mr. Page, the missionary stationed in that city. But the landing at Calcutta was, to Mr. Leechman, fraught with feelings and reflections peculiar to himself. He had left India thirteen years before, but how many changes had occurred during that time! The elder Serampore missionaries were all gone. His friend Mack, and his brother-in-law William Carey Barclay, and other very dear friends, warm in the interests of Serampore, had crossed the bourn, and entered the fellowship of the sinless. Still, he found a joyous welcome from men who were equally interested in the great enterprise, for which Carey and others lived and died. Wenger, Pearce, and Lewis, were at the landing, and soon came on board, while at the house of Mr. Thomas a most cordial and kind reception was given.

The whole intercourse at Calcutta was of the most pleasing kind,

both with the English community and the native church. Mr. Leechman felt it a high honour to be delegated to so important a mission, and entered with great cordiality into the services which brought him into contact with the believers associated in that city. But it was when he arrived at Serampore that the deepest depths of emotion were stirred and agitated within him. All was there as of yore—the town, the residences of Carey, Marshman, and others, the college, the class-rooms, the daily routine; but the living associates with whom he laboured in the great work of the Mission, and in the education of youth, had “Clapped their well-fledged wings,” and soared to other worlds. Only their sacred ashes slept in the common gathering-place of the dead. Mr. J. C. Marshman was there, the generous and kind representative of the *ancien régime*, and extended hospitality with most cordial goodwill. The native Christian village, the native Christians, the native Christian services—all awakened intense interest, and evinced, whatever the blood or pedigree, the common love of the common salvation.

On the 14th November, the Deputation started for the city of Benares, a distance of upwards of 400 miles. The journey was toilsome, but deeply interesting; through woods and wilds and melancholy scenes of heathen degradation. Mr. Leechman, knowing the language, availed himself of every opportunity to tell the tidings of the Cross to those who had never heard of the Messiah before. At the end of six days they reached their destination, and amid the splendours of Hinduism and Mohammedanism, and all the vileness of debased human nature, they found the missionaries, both Baptist and Pædobaptist, maintaining a vigorous effort, by preaching and by schools, to spread the light of God's revelation amid the surrounding gloom. From Benares they passed on to Cawnpore, and thereafter visited Delhi, Agra, Muttra, Bundrabund, Secundra, Chitowra, and other places in the north-west. After their return to Calcutta they started again for the south-east, and Mr. Leechman went as far as Chittagong. His affable and loving manner made him a welcome visitant at all the missionary stations. The converts were carefully examined as to their knowledge of Christian truth, and the native preachers as to their fitness to make known the name and grace of the Lord Jesus. And on the whole the satisfaction experienced was truly gratifying. The difficulties and dangers of journeying in such a climate, and with the means of conveyance such as they sometimes were compelled to use, were all made light of in view of what they witnessed and of the encouragement they rendered their missionary brethren. These latter felt that Mr. Leechman having been himself a missionary, he could from experience enter personally into the difficulties of the work in which they were engaged, their special trials in living among the degraded heathen, and their still greater trials in witnessing the slow progress of the work to which they had consecrated life and all. He entered with the deepest sympathy into all the conditions of missionary life, and they

felt in him a genuine friend, and only regretted the shortness of the season allotted to the intercourse they so much desired.

The business committed to the Deputation having been brought to a conclusion, Mr. Leechman prepared to return to his home at Hammersmith, so deeply and earnestly longed for. He had travelled in India nearly 2,500 miles. And, while he had gone through much fatigue and danger, he had experienced only the utmost Christian kindness and courtesy from all he had mingled with in the East. On the 8th of April, 1851, he sailed from Calcutta on board the "Haddington" steamship, eager to meet again his family and friends.

His safe arrival at home was to his family, who reciprocated his ardent affection, a source of unbounded happiness, and to the church a cause of great rejoicing in the anticipation of the future. The new chapel was immediately filled with an attentive and appreciative congregation. There were among them those who could value his scholarly attainments, the truly spiritual and heavenly tone of his mind, and the uniform zeal with which he prosecuted his labours. His interest in the young, in the psalmody of the church, in the afflicted and dying, was ever conspicuous. And in this way he prosecuted his ministerial calling from year to year, without requiring to be addressed as one of old—"Take heed to the ministry which thou hast received, that thou fulfil it." It was not only the business to which he felt himself attached, as in duty bound, but the sphere of existence in which he felt that real life, supreme enjoyment, and future blessedness were involved.

About this time, as an alumnus of the University of Glasgow, that ancient seat of learning bestowed on Mr. Leechman the degree of Doctor of Laws, influenced, no doubt, by the fact that he had published in India a treatise on the Science and Art of Reasoning, and which he had been induced to republish after returning home. This honour was deemed by all who knew him as fittingly conferred. His position now, as a minister, a neighbour, a friend, was all that he could desire. His social intercourse in London gave opportunity for the manifestation of those characteristics by which he was peculiarly distinguished—familiar, affable, sprightly, humorous, and yet, withal, dignified and devout on all occasions.

There was but one source of real disquietude. Mrs. Leechman, during her residence at Hammersmith, had never enjoyed even an approach to sound health. So much was this the case, that on one of her sisters, Miss Janet Barclay, devolved to a great extent the burden of domestic management. The progress of disease, however, culminated in February, 1861. And what made the decease of one so amiable, so kind, so faithful, so spiritually minded, so fitted in every way to be the wife of his youth and advancing life, the more distressing was that their youngest son was called to the invisible kingdom but a few days before herself. This double bereavement pressed severely on the mind of Dr. Leechman. Indeed, although he bore up, as might have been anticipated, with Christian fortitude and resignation, under

the will of the Sovereign Ruler, his health suffered so much as to render his ministerial work less easily performed ; which, together with the cares of his family and of the church, taxed in no small measure the energies of both body and mind. Still his native buoyancy of spirit and cheerfulness of disposition, under the consolations of religion, sustained him and seemed to promise prolonged and wonted usefulness.

In July, 1863, Dr. Leechman married a second time. This alliance was formed with Anne, the youngest daughter of the late Mr. Ross, of Kerse, Ayrshire. In this lady he found one who could sympathise in all his religious aspirations, and minister with faithfulness and affection to his daily happiness. But before the end of the year he began to feel the pressure of ministerial duty so heavy as to render the question of its continuance one that could not be deferred. At length he intimated his decision to the church. It was that he felt convinced that he could "no longer discharge efficiently his responsible duties, which," he said, "of course, increase as the field of labour becomes larger and more important." Hammersmith had more than doubled its population during Dr. Leechman's residence there, and was still largely increasing.

His pastorate over the church being thus brought to a close, he removed to Bath, the former residence of Mrs. Leechman. This was judged expedient with a view to restored health through the enjoyment of perfect rest and the salubrity of that famed locality. The object aimed at was to a very large extent attained ; so much so that he was soon frequently engaged in pulpit labours in the immediate neighbourhood and elsewhere. Indeed, in 1865, he appears to have been occupied upwards of twenty Sundays. And, beside other places in England, in 1867 he visited Scotland, the west and the north, on account of the Baptist Missionary Society. His presence in these services was warmly welcomed, and his personal familiarity with the missionaries and mission work in the East rendered the details given always interesting. Whether it was wise, in the face of medical opinion to the contrary, to undertake so much pulpit labour, may be doubted. But his desire to be engaged in making known the glories of Immanuel, set aside what to him might appear the exaggerated caution of medical skill.

From the autumn of 1866, till the summer of 1867, Dr. Leechman resided in Edinburgh, and was a good deal engaged in pulpit ministrations—both there, at St. Andrews, and elsewhere. He then returned to Bath, and at the close of that year new work was suddenly opened up to him. The congregation under the ministry of Dr. Winslow, in Kensington Chapel, was broken up, owing to the chapel reverting to the Church of England, and the minister himself uniting with that communion. The membership was made up partly of Episcopalians, and partly of Nonconformists. This latter section could not conscientiously follow the property. And Dr. Leechman, after much solicitation on their part, consented to become their pastor. The

Assembly Rooms were rented, and in the month of December his labours commenced. His ministry was highly appreciated; so much so, indeed, that it was resolved to build a place of worship, and assume a position of more prominent and active existence in the City of Bath. Subscriptions were raised, ground secured, and the building undertaken in 1869. The memorial stone was laid by Dr. Leechman, on July 8th, in the presence of a numerous company brought together for the occasion.

The Secretary, in reading the statement of the circumstances which led to the formation of the church, and the erection of Hay Hill Chapel, as it was called, made reference to Dr. Leechman as follows:—"At the moment, they appeared scattered abroad as sheep without a shepherd; but ultimately they were directed to one, around whom they at once rallied. He alluded to their present beloved pastor and spiritual teacher, the Rev. Dr. Leechman, whose praise was in all the churches at home and abroad; one in whom they all could confide, whose health had been wonderfully recruited, and who, at that time, had been a fellow-worshipper with them at Kensington Chapel; and as a proof of the high appreciation in which he was held by Dr. Winslow, when speaking to them of the joy he felt at Dr. Leechman's kind offer to take the oversight at that particular crisis, he assured them that, from his own personal experience, he knew him to be a scholar, a gentleman, and a sound divine." Mr. King also referred to Dr. Winslow's having worshipped with them in the Assembly Rooms, and read the following letter which he had addressed to their pastor:—

30, Rivers Street,
1st January, 1868.

MY DEAR DR. LEECHMAN,—I want to tell you how I rejoice in the Lord's blessing you so far in your movement. I lifted my heart in praise, as I sat in the room, to God for having provided such a fold and such a shepherd for this portion of my poor and scattered sheep. The Lord increase His blessing, and give you health and strength. With best wishes to Mrs. Leechman and self,

Believe me,
Yours faithfully,
O. WINSLOW.

Rev. Dr. Leechman.

In the course of Dr. Leechman's address, previous to laying the stone, he said—"We love all who love Jesus—Episcopalians, Free Church of Scotland, Independents, and all who hold the Head; but we dwell among our own people. We are Baptists. A new Baptist Church, on open communion principles, in a good situation, with a gifted and gracious gospel minister—preaching a full, free, and finished salvation, through faith in Christ's blood and righteousness, has long been desired in Bath. It is our intention that such a church be formed here. Sound doctrine, simple worship, Christian—not sectarian—fellowship, we mean to maintain May these walls ever be consecrated to God; may they ever re-echo with the name and grace of Jesus! May a praying, working, devoted people be trained here

for usefulness on earth, and for glory in heaven! O, spirit of the living God, abide here, and make this Bethel the birthplace of many souls. The Lord Christ is our King and Saviour. The sovereign rights of His Cross and Crown we hold and glory in. This day, therefore, with swelling hearts of gratitude and love, we devote this house to God."

This was almost the last public act of Dr. Leechman's life. The last sermon he preached was from Zech. xiii. 1, in a village chapel in Wales, in June, 1870, when at the close of the service he said, "My work is done, I feel it." His health suffered collapse, and, gradually the energy of the nervous system failed, till the pilgrimage on earth closed on March 16th, 1874. Ever conscious of personal deficiency as to the high standard of Christian duty and Christian life, which he steadily held up before his own mind, his sole reliance was on the finished work of the Great Deliverer. Whilst he had been a devoted and earnest minister of the Cross, and lived as he endeavoured to lead others to live, his whole soul turned instinctively to Him who said, "Because I live, ye shall live also," and found in the atoning sacrifice—the all-perfect righteousness achieved by the Messiah—the glorious robe in which he wished to stand in the final judgment of the Great Day.

Whilst engaged at Serampore in the training of young men, he drew up and published, as previously stated, a compend of what is known as the Aristotelian logic. The influence of this department of study in clearing and invigorating the intellect, he was deeply convinced of. And having no work at hand sufficiently clear and simple to place before his students, he resolved to furnish such a guide from resources at his own command. The adaptation of the book to the course of study at home, is seen in the fact that it passed through four editions in a brief period—a significant proof of the usefulness of Dr. Leechman's work. He also published a volume entitled "Jehovah's Jewels," which was intended to be followed by one on "Christ's Many Crowns." This latter, however, has been left unfinished. The former brings out and illustrates the exalted position occupied by redeemed men; their worth in the price paid by redeeming love; their re-institution in the glorious likeness of God-incarnate, through the power of the Holy Spirit; and their final presentation, after the removal of all sin and death, as the Crown of Jehovah, when shall be fulfilled the prophetic announcement, "THEY shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him." This divine jewellery is contrasted with all that men have lived and died to secure in precious stones from the beginning until now. And, as life rises in value above mere inert matter, intellect above life, and the moral and spiritual above all other conditions of being in the universe; so the treasures, lost in the fall, but recovered by the Second Man, the Lord from heaven, stand in the new paradise—the glory and wonder of Love.

Dr. Leechman's mind was one of remarkably equal balance. No one faculty started out and overtopped all others. His intellect, clear and thoroughly cultivated, stood in harmony with his moral nature, in the calm dignity of subdued, gentle, and kind feeling. His amiability was marked by all with whom he came in contact, and the careful abstinence from everything that would minister even momentary pain to others was seen in all his intercourse. He himself mentioned, long after the event, how he had once quite inadvertently wounded the feelings of a brother. Describing a baboon which he had seen in India, he turned suddenly to a Welsh minister standing near, short in stature and somewhat hirsute, and, laying his hand on his head, said, "He was in stature about this." The sudden shout of laughter awoke him to a sense of what he had done, and drew forth the most ample apologies for an act of unintentional but seeming unkindness. It was long after, and far away from the scene of this occurrence, that he named it as still causing regret. This gentleness, however, was combined with great straightforwardness and integrity in acting with others; so that in all his dealings there was a foundation of trustworthiness that was ever manifest in speech and action. In combination with these qualities, an aiming at the real and not the pretentious, characterised him. Hence it was that his public labours pleased and edified, as being the offspring of the sincere and the true in his own nature and experience. And yet he was as free from envy and detraction as almost any human being could be. When listening to some of those who stand before the world as the leaders of pulpit eloquence, there was ever the ready approval and hearty commendation of their noble efforts. In the social circle he was in every way a gentleman—truly amiable without being silly; devout without being morose or gloomy; zealous for what he believed to be truth without being sectarian; and perfectly free from any tendency to bigotry. And in all the relations of life he was found ever the same. To his family he was attached with the warmest affection, and as a consequence was recompensed with an attachment as ardent as his own. In connection with the churches over which he successively presided, he never had the misfortune to make an enemy; on the contrary, he lived and parted with all as friends. And as to his business relations with other men in general, his membership in the Committee of the Baptist Missionary Society may be taken as evidence in respect of all the rest. After his decease the following resolution was adopted at the quarterly meeting of the General Committee:—

"The Committee regret to learn the departure from amongst them of another of their valued colleagues, the Rev. Dr. Leechman, who passed away to his rest on the 16th of March, after many months of suffering borne with patience and simple trust on the Master whom he loved and served.

"In 1832 he became a member of the Serampore Mission, taking the office of tutor in the College, and in 1837 acted in a deputation to

represent the views of the Serampore brethren, in their reunion with the Society in December of that year.

"In 1850, in company with the late Rev. Joshua Russell, Dr. Leechman visited the Society's missions in India and Ceylon, returning in June, 1851. In these services, as throughout the whole period of his Christian life, exhibiting his deep interest in the work of the Society, and that Christian gentleness and worth which won universal esteem and love. The Committee part from their colleague with a deep sense of the loss they have sustained, and with gratitude for the manifestation in him of that Divine Grace, by which he was enabled to adorn his profession of the Gospel.

"To his bereaved widow and family, the Committee offer their sincerest condolence, and the expression of their respect for the services of affection and devotedness rendered by them to Dr. Leechman in the years of his weakness and decay. They rejoice to know that they cherish the assured hope, that in due time they shall again see him, whom on earth they honoured and loved."

Thus has he gone to the glorious residence of Him who said on earth, "Where I am, there shall also My servant be," and again, "I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory, the glory which I had with Thee before the world was." Thither has he gone, not as entitled by human birthright, or by self-achieved righteousness, or by any condition of moral life originating in this poor fallen nature; but as having found Him, of whom Moses, in the law and the prophets did write, Jesus of Nazareth; and having eaten of the hidden manna, and drank of the living water, he journeyed onward, "Strong in the Lord and in the power of His might," till he crossed the last stream that earthward bounds the heavenly Canaan. Steadfast in his hold of an all-perfect Christ, he gloried only in the Cross; conscious of personal weakness in all encounters with sin, however diversified, he sought and enjoyed the aid of the infinite Comforter; and in the midst of all the changes and relations in which he stood to time, but one condition supremely satisfied—the spirit of love, whereby he was enabled to cry "Abba, Father." What he was as a Christian, he owed, and ever acknowledged that he owed, to boundless grace reigning through righteousness unto eternal life, and fully realised the sentiment of one whose last memento was—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall."

His widow and sons, of whom four survive, have, in the retrospect of his life, a call for gratitude to the sovereign grace that saved him; and are looking forward to a glorious re-union in the home of the spirits of the just made perfect, in an abiding sense of the injunction—"Whose faith follow, considering the end of *his* conversation, Jesus Christ, the same yesterday, to-day, and for ever."

Note.—By Mr. Marshman.

Mr. Leechman was with us at Serampore about four years and a half. We regarded his unexpected arrival among us as an act of singular devotion to the missionary cause. He was fully aware of the depressing circumstances of the mission, and knew that his means of support would be precarious, and that he was going out to a life of great pressure. Dr. Carey's income had been curtailed by the economical measures of Lord William Bentinck. Dr. Marshman was suffering from severe mental depression, and the resources derived from the school had fallen off. A band of faithful friends in England still adhered to the mission, and used every exertion to obtain subscriptions; and the noble-minded treasurer, Mr. Samuel Hope, whose admiration of the old men was always enthusiastic, had repeatedly aided them with large donations, and on one occasion with £1,000. But the prejudices against the Serampore cause were little abated. It still continued to be unpopular in the denomination, and the collections were scanty. There was the college establishment to maintain, and a dozen missionary stations were looking to Serampore for support, and depending chiefly on remittances from England. They were fed from hand to mouth, and the two senior missionaries, in their old age, were subjected to the pang of seeing the usefulness of the missionaries at their stations frequently impeded by their inability to meet their obligations. The mails from England were looked forward to with almost feverish anxiety. It was in these circumstances that Mr. Leechman threw himself into the work at Serampore; and the privations to which he cheerfully submitted during his residence there, and which were known only to his associates, were such as few men have encountered. They may be compared to the sacrifice of comfort made by the missionaries in the early stage of their career, when they embarked in the cause with no other prospect than that of receiving £360 a-year for the support of six men, five females, and eight children. The mission expired amidst difficulties akin to those in which it began.

Mr. Leechman was most assiduous in the cultivation of the vernacular language, and lost no opportunity of addressing the natives, in which he always felt peculiar gratification. He shared with Mr. Mack the professorial labours of the college, which thus enjoyed the services of two accomplished men and ripe scholars from the north of the Tweed. To aid him in his lectures, he compiled a treatise on logic, which went through several editions, and on which he was complimented by Archbishop Whateley. On the death of Dr. Carey, which deprived the mission of the small sum he was able to spare from his pension, it was determined to publish a weekly journal in the hope of obtaining some assistance for the mission; and both Mr. Leechman and Mr. Mack enriched the columns of the *Friend of India* with their contributions for some time, chiefly on topics connected with the interests of religion.

At the beginning of 1837, Mrs. Leechman's health suffered so severely from the climate that her medical adviser considered a voyage

to England indispensable, and it was deemed advisable that Mr. Leechman should accompany her, and endeavour by his personal exertions to recruit the funds of the mission. Mr. Mack soon after followed on the same errand. The missionary stations had latterly subsisted on borrowed money, and Dr. Marshman was sinking into the grave. But the embarrassments of the mission appeared to the few surviving friends of Serampore in this country insuperable; and its position was so hopeless that they felt the necessity, to prevent a fatal collapse, of advising an early surrender of all the missionary stations—Serampore excepted—to the Baptist Missionary Society. A meeting was accordingly held in Fen Court, with Mr. Gutteridge in the chair, when the Rev. G. Barclay, Mr. Jones, of Liverpool, Mr. Kelsall, of Rochdale, Mr. Philips, of Melksham, and the Secretary, the Rev. B. Godwin, on the part of the Serampore Mission, met the committee to arrange the terms of union. Mr. Leechman and Mr. Mack, the two representatives of Serampore, were not at the meeting. The conditions were speedily adjusted. The Society was, on the 1st of May, to take over the charge of the stations, but not the debts of the mission, which amounted to £3,000. That portion of the debt which had been incurred in India fell on the only remaining members of the missionary committee at Serampore; and Mr. Leechman and Mr. Mack, determined that the mission should not expire in dishonour, traversed the country to raise funds and pay off the sum owing in England. It was as unthankful and disheartening a task as could well be imagined, to solicit contributions for a defunct mission; but it was performed with exemplary fortitude. The report of the extinction of the mission reached Serampore the morning after Dr. Marshman's funeral.

Patronage in the English and Scotch Churches.

DURING the last two months, the question of patronage in the Established Churches of England and Scotland has engaged a considerable share of public attention. It has been introduced into the House of Lords, which, containing as it does, a large body of spiritual peers, is considered the most appropriate sphere for ventilating ecclesiastical questions. The Scotch law of patronage was taken up by the Duke of Richmond, the Conservative leader in the Upper House; the English branch of the subject, by Dr. Magee, the Bishop of Peterborough, and the most eloquent prelate on the bench. The Scottish system of patronage was not pressing, and many think it would have been wiser to let it alone, while the polity of the English Church was becoming day by day, so to speak, a more inopportune grievance. The abolition of the sale of commissions in the army could scarcely fail to increase the public anxiety to

extinguish the greater scandal of the sale of livings in the Church, and Dr. Magee may be considered the mouth-piece of the Established Church of England when he moved for a "Select Committee to inquire into the laws relating to patronage, simony, and the exchange of benefices in the Church." He opened his address by endeavouring to demonstrate to their lordships that the evils for which they were called on to provide a remedy were not imaginary, but positive and glaring, and this was a far more easy portion of his task than the discovery of suitable and acceptable prescriptions for removing them. Who, indeed that scans the advertisements which appear in scores, week after week, is ignorant of the existence of offices in London, established for the express object of selling benefices? They are puffed with all the skill of an auctioneer or a house-agent. The recommendations have no reference to the spiritual wants of the parish, or to the opportunity of performing those Christian duties for which alone the benefice exists; on the contrary, the attraction is often said to consist in the "lightness of the duty,"—and more particularly in the absence of Dissenters—in "good society," and "bracing air," in the "goodness of the trout stream," and of the "adjacent coverts"; the "advanced age of the incumbent," and "immediate possession," which, as the bishop affirms, means, in nine cases out of ten, immediate breach or evasion of the laws against simony. Both the Church and the State have always denounced the sin of simony, as being "detestable and execrable before God and man," and there are Canons of the Church and Acts of Parliament absolutely prohibiting it; but so obscure, complicated, and contradictory are the simony laws, that one may, any day, see "a broker in a back street of London, selling benefices across the counter as he sells so many forfeited pledges," and all this is done with perfect impunity because it is done with great legal skill. That which is simony before God, is not simony before man, as defined by the laws of England. It is simony, for instance, to buy an advowson or next presentation when the benefice is vacant, but not when it is full, nor is it simony to buy either when the incumbent is *in articulo mortis*. It is simony for a presentee to marry a patron's daughter, but it is not simony for him to contract marriage with the patron's sister or niece, or widowed mother-in-law. By these absurd refinements, simony has come to be considered a venial sin, and the parties to the bargain have only to steer clear of the rocks and shoals of English law.

It would naturally be supposed, that in a church fortified by Episcopal government, there would be little difficulty in obtaining a remedy for these evils, and that the Bishop who holds in his own hands the power of institution, without which the illicit transaction is not complete, might easily prevent the introduction of an unfit person into the Church, however he may have obtained his presentation; but the Bishop is virtually powerless. He can refuse to institute for heresy, immorality, or ignorance, but he may, probably, be called on to adduce proofs of these disqualifications in a court of law, and be

made a party to an action which may absorb half-a-year's revenue of the see. Physical incapacity, moreover, forms no legal ground of objection, and if a patron presents a clergyman of eighty or ninety years of age, the diocesan cannot reject him; hence, it has become the practice in many cases to put the oldest man who can be found into a vacant living, in order to sell it over his head. But there are still more serious evils. There are benefices called Donations, to which the patron nominates directly, without any reference to the Bishop, and the resignation of which is also made to the patron; while in the case of other livings, the Bishop may place an obstacle in the way of a simoniacal bargain, by refusing to accept a resignation. The benefice need not, in this case, be held for more than a day; and so large is the scope thus afforded for such transactions, that a Donation has been known to be sold and resold as many as five times in the course of a single year, and at so low a rate as £20. These sales and exchanges are, of course, effected by the clerical agents, with "strict privacy."

Dr. Magee then proceeds to propose "certain remedies for these abuses," but it will be time to notice them when it is seen to what extent the Select Committee is disposed to sanction these invasions of the rights and interests of patrons which he has the courage to submit to an assembly in which 200 Peers hold the patronage of more than 1,200 livings. The remedies he suggests are prefixed by a list of those which he would reject, and, among them, he particularly notices popular election, which, in his opinion, is the very worst of all forms of appointing ministers—"While it fails to secure its alleged advantages, it brings with it all the degrading incidents of public competition that necessarily belong to it—the public addresses of rival candidates, the house-to-house canvassing of electors, the trial sermon and the competition prayer; the church left pastorless while the congregation are making up their minds as to which of the many probationers they will accept; the party spirit that the contest generates, and the rancour and bitterness that survive it." As to the extent of these evils, he read to the House the testimony of "an eminent Dissenting minister, the late Rev. John Angell James:—Secret canvassing—cabals, intrigues—the most disgusting exercise of the most disgusting tyranny—fires of contention—the greatest disorder and confusion—peculiar and dishonourable fickleness of disposition on the part of churches, who soon grow tired of the man they choose—affairs of religious societies in Chancery—tyrannical deacons who are patrons of the living, bibles of the minister, and wolves of the flock—relaxation of discipline—many churches exhibiting the spectacle of a house divided against itself—schisms at the time of choosing a minister, and distraction and division." "After such testimony," said the Bishop, "from a witness so important and so capable, I may, I think, safely assume, that popular election will not find favour with your lordships as a substitute for private or public patronage in our Church."

Within two months after the Bishop had thus denounced popular election as a substitute for patronage, the House of Lords passed a

Bill for the entire abolition of patronage in the Scotch establishment. It was introduced by the Duke of Richmond, as the spokesman of the Tory Government, and strenuously supported by the Duke of Argyll. It deprives the heritors of the right of presentation, but, as it seems difficult for a Peer to abandon the idea that a State-living is a property as well as a trust, it provides that they shall be entitled to the compensation of a year's value of the benefice, but the largest holder of patronage, the Duke of Buccleuch, declines to receive any payment, and there can be little doubt that his example will be followed by all others. It was proposed that the right of election should be vested in all ratepayers, but the suggestion was rejected on the ground that the power of choosing the minister would, in that case, be entrusted to those who were utterly indifferent to the welfare of the church, if not decidedly hostile to it, and perhaps desirous of pulling it down. To vest it in the communicants of both sexes, would give rise to the scandal of forcing the sacred communion as a test for the enjoyment of that which was a secular as well as ecclesiastical privilege, and it was finally settled that the entire congregation should enjoy the right of voting for the appointment of the minister; that is, of those who had occupied seats for a twelvemonth before the vacancy. The object of this measure is to strengthen the Presbyterian Establishment in Scotland, which, as it now comprises only one-third of the population, is felt to be in a precarious position, inasmuch as the argument which justified the disestablishment of the Irish Church—that it was that of a minority—would be equally applicable to the Church of Scotland. The secession of the other two-thirds, who now belong to the communion of the Free Church and of the United Presbyterians, was based on their opposition to the principle of Erastianism; and it was considered probable that the abolition of State and private patronage would induce many of them to return to the fold of the State Church. The Bill was, therefore, supported by the General Assembly of the Church of Scotland by 400 votes to 16, but the Free Church repudiated it by 433 to 66; and the United Presbyterians, while admitting that the appointment of the minister by the congregation was a matter of divine right, also asserted that it was only on the condition of disestablishment. The Bill may be compared with the allegory of shutting the stable door after the steed is gone; but the unanimous adoption of a measure which forty years ago was scouted with equal unanimity by the same Assembly, affords another confirmation of the assertion that it would be difficult to discover any measure which Parliament has not at one time rejected, which it has not adopted at a subsequent period; and it may afford some consolation to those who regret that Mr. Richard's motion for the repeal of the obnoxious 25th clause was negatived last month by a majority of three-fourths of the House.

“He must be Born Again.”

BY THE REV. JONATHAN WATSON, EDINBURGH.

“Ye must be born again.”—JOHN iii. 7.

THERE has, of late, been great excitement about religious matters, and many, we have reason to know, have been immensely benefitted. Souls have accepted the Gospel message as true, and hung their salvation on it. Their safety is hereby secured. But more than this is wanted to the enlargement of their views, and the steadfastness of their faith. Of a difficult account in figures, the hard-pressed student would be glad to have the answer brought out to him by another; but, happy as this would make him, he is tenfold more happy when he is put in possession, and has the mastery, of the method of working by which the problem is solved. So here, there is joy to the believing soul on the instant of conversion; but how is his joy increased when his intelligence is taught to comprehend the wondrous *method* of Divine wisdom and grace in the connecting of his salvation with the belief of the Gospel testimony. And this is what we aim at in the exposition of this well-known text. If one born underground, who had never seen the light of day, were brought to the surface at the break of day, how would he be delighted with the dawn, but how much more when the ruler of the day was fully risen? The first beam of the Sun of Righteousness is joyous to behold; but, with expanding views of His glory, there is a corresponding elevation of soul.

THREE inquiries, if properly entertained and wisely answered, would clearly bring out the meaning and force of these words. Let us put it in the singular number.

- I. WHY must I be born again?
- II. How must I be born again?
- III. How shall I know and assure myself that I am born again?

You *must* be born again, because, till then, you and everyone by nature inherits a nature averse to everything holy, spiritual, and good. The heart is, above all things, “deceitful and desperately wicked.” So prone is it to evil, so wickedly and incorrigibly evil, that, in given circumstances, there is not a vice or crime in the black catalogue of humanity which any man or woman would not be wicked enough to commit, unless restrained by the operation of the Spirit of God in the conscience. “The imagination of the thoughts of the heart,” as said, by Holy Scripture, “to be evil, only evil, and that continually.” “God is not in all our thoughts.” So inimical is the soul of every man in a natural state to the rule of a righteous and holy being, that its interpreted language is “depart from us, for we desire not the knowledge of thy ways.” “There is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are all become unprofitable; there is none that doeth good.” “Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose

mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes." A description thus furnished by the pen of inspiration; the externally moral, intellectual, and well bred, may recoil from, deny, and utterly repudiate the statement; but these are the words of the God of truth; they cannot be set aside. It may be alleged that they apply to men and women in a state of barbarism; but why do they not equally apply to the highest type of civilized society? Simply because education and refinement have spread an elegant covering over the dark and bitter fountain of our nature, or, we have so contrived to dam up the streams and so manage matters as to throw an aspect of external decency, and even beauty, around character, that we forget "the rock whence we were hewn and the hole of the pit whence we were digged." But thus it is, my friends, however we may polish the surface, the Spirit of God has searched out our hidden principles, and laid bare the moral and spiritual condition of every one of us. The testimony cannot be confuted, and it is pressed home upon all our consciences as an abundantly sufficient answer to our first inquiry: "Why must I be born again?" And I invoke every individual *unborn* again to be made willing to know himself—to be persuaded to take the lamp of the third chapter of Romans in his hand, to carry it into the dark and silent recess of his inmost nature, and there, alone, far from every eye but God's, and every ear but His, to let its light fall upon the secret thoughts, and passions, and lusts, and desires, of the moral man; upon old human nature's likings and dislikings, its tastes and distastes, its strong aversions and its ardent affections, above all, in its innermost nooks, and, till now, unthought-of corners, find out the soul's very nascent wishes which it has long hidden away, aye, from itself; they have been so base and vile that their glances darting in upon the spirit were wont to meet at times with almost indignant repression of the consciousness. And if this is honestly and faithfully done, I am mistaken indeed if, when you have finished the investigation, you have not met with an answer to your first inquiry, "*Why* must I be converted, or, why must I be born again?" I shall be surprised and disappointed if the matter has been gone into and carried out in the impartial spirit of honest inquiry—I shall be surprised and disappointed if you are not brought to your knees with the publican, and to smite upon your breast with him, crying, "God be merciful to me a sinner," for I see it, I see it all, "I must be born again."

To this ignorance of our true state and character, *as before God*, we assign the pure indifference of the generality of mankind to the claims of the Gospel. Against this sottish ignorance the stream of persuasive eloquence beats in vain, as the billows of the ocean do against the rocks. Men do not know, do not inquire, do not wish to know, *what is in them*, hence in vain is the good news of the Gospel poured into their ears, for they do not require it. Why should we be surprised that people should be indifferent to healing medicine who

have no belief that anything serious is the matter? Why should men be warned of danger who are living in safety and security? Or why be afraid of swelling wrath which has no existence? Or why, indeed, should self-satisfied professors allow themselves to be disturbed by preachers or others who can assure themselves of a good and solid standing, on an irreproachable reputation. O, my hearers, "the god of this world is all abroad, most successfully lulling men and women fast asleep in carnal security. Believe it! O, believe it! Do at least be sought, as you value your own souls, to look into the matter. Be not as poor insolvents who cannot face their circumstances; do get to know the worst of your case. "Awake thou that sleepest, arise from the dead, and Christ shall give thee life." This is the first step in true religion, to know ourselves and to find out the awful must be "I must be born again."

II. How must I be born again?

Here there is something to be *unlearned* first of all, namely, that the good opinion of ourselves, the trust in ourselves or in something to be done by us as helpful to our salvation must be wholly given up. All hope from partial payment of duties owing to God and all leanings to self-righteousness must be renounced for ever as nothing better than "rags," "filthy rags." All doings of a religious character, and all hopes perching upon, and clinging to them, as entitling to consideration before God, must be thrown away as the mere rubbish of old legality, which, instead of being, in so far, advantageous, prove insurmountable hindrances for getting forward. The preparation of the new birth, so to speak, to which fallen man fondly adheres is not an introductory work of the sinner's own—there can be no such work. The best preparation we know of is a deep sense and consciousness of standing stripped in the helplessness of moral nakedness with a "Woe is me! I am undone; the last gleam of hope from personal effort is in me extinguished for ever—'what shall I do to be saved?'"

And here comes in the provision of the divine mercy for human helplessness. As the sinner has something to *unlearn*, so now has he something to *learn* and joyfully accept.

"When we were without strength—either to pay, to do, or to suffer for our sins—Christ *died for the ungodly*. "He died, the just *for the unjust*, to bring us to God." "He dies *for our* offences, and rises for our justification." "He is the propitiation for our sins, and for the whole world." "Christ is the Lamb of God, whose blood takes away all sin." "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "Herein is love, not that we loved Him, but that He loved us." "For our offences He was bruised, and with His stripes we are healed." "We have redemption through His blood, the forgiveness of sins according to the riches of His grace."

Now here is what has to be learned and received; in other words, to be understood and believed—so believed by the understanding and heart as to rest the soul upon without suspicion or wavering; the Holy

Spirit the while clearing the comprehension, and sweetly disposing the obedient will to fall in with God's plan of mercy, and to give up itself—with unreserved confidence to the Saviour of the world—its being, its justification, its new moulding and new creating power, in time, and its unceasing happiness in eternity, all, all into the hands that were nailed to the Cross, and to expect all from the work "finished" there.

Now, the new birth is just the revolution in the soul's state, affections, desires, hopes, and experience which come to be effected through the moral influence of the Gospel brought into contact with the heart by the Holy Spirit under the hearing or meditating of the word of the truth, of the Gospel. The process cannot be detected—cannot be seen by the eye; it goes forward sometimes more rapidly, almost quick as thought, at other times more gradually, now one view of the truth and now another, and another strikes the consciousness; the utmost variety of sensations on these subjects struggle in the soul, as sin, truth, holiness, judgment, salvation, condemnation, eternal life or death, present duty, future well-being, and the mysterious doctrine of the persons of the Godhead; these, and suchlike, glide up and down through the confusion of thought that now passes within, but the result of all is peace in believing—joy in God through the reception of the atonement—spiritual death passes into spiritual life, darkness into light, order out of confusion; "Old things have passed away, and all things have become new." The discernment and belief of the truth constitutes in small compass, the new birth. Thus, I find, says the believer, *how it is* I am born again. Eternal praise to the riches of the free and sovereign grace of the Father, the love of the Son, and the breathing of the Eternal Spirit. "You hath He quickened who were dead in trespasses and sins." "Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and mind, and were by nature the children of wrath even as others. But God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sin, hath quickened us with Christ, and by grace ye are saved."

Such is the summing-up of this great matter by the Apostle Paul. The phases, or many-faced aspects, so to speak, of Christian experience from the first alarm in the conscience to the settling down in the peace of God that passeth all understanding rising up through constitutional temperament as defect or redundancy of knowledge, the power of prejudice, the habitudes of thought, and, such like, but the facts, *lost by nature, born again* by the incorruptible seed of the word are the same in all; the lessons the same, and the issue of the instruction the same, and this leads on to our third inquiry, one of inexpressibly great importance to every honest inquirer, who would not leave the matter of his eternity in doubt and perplexity.

III. How shall I know and assure myself that I am born again ?

There are two methods of arriving at a satisfactory conclusion of this matter. The first is, *our own consciousness of what has taken place within*. No one, I take for granted, ever supposed or asserted such a thing as that persons may have been born again while asleep in their beds. No, the great change must be, can only be, during the exercise of an understanding all alive ; this we call intuition, or self-evidence. Nor is it true that any one can pass through the process of regeneration without knowing it. How can a man understand facts, and exercise himself on their evidence and authority without knowing it ? How can it be possible to exchange misery for joy, and blessed hope for black despair, and not know it ? or how can any one have thrown off a burden from his heart and be ignorant of the fact ? or have passed from a dead and miserable formalism into a lively and zealous life of Christian experience, and yet have no cognition of it ? The thing is absurd to the last degree. If a man believes a report, he must *know* that he believes it. If he knows Jesus Christ he must be conscious that he knows, and if he loves, he must know that he both knows and loves Him. So John says, "Hereby *we know* that we are of the truth, and shall assure our hearts before him,"—i.e., assure ourselves by inward consciousness. "We have believed and known the love that God hath to us." "We love Him because He first loved us." "Whom having not seen ye love"; and why so, but because of the well authenticated report which the ambassadors of Christ have brought us ? Consciousness is the prompting power that deters or sets us forward in everything, and upon it we proceed in any matter with perfect confidence. But it is not the only evidence to a man's self that he is born again, and it is well that it is not, for there are many cases ever turning up of self-deception. Therefore it is that the Scriptures direct us to another and emphatic proof ; namely—secondly, "*The actions of the life, taken in connection with the motives whence they spring.*" "By this we know that we know Him if we keep His commandments. He who saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." "If ye love Me keep My commandments." "He that loveth Me not, keepeth not My commandments." "*This is the love of God, that ye keep His commandments.*" "The grace of God teacheth to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly." "Every branch that beareth fruit He pruneth, that it may bring forth more fruit." "Every branch that beareth not fruit He taketh away." "They who *do* His commandments, have right to the tree of life, and enter through the gates into the city." These are they who keep the commandments of God and the faith of Jesus. "Behold, to obey is better than sacrifice, and to hearken than the fat of lambs."

When, therefore, a man desirous of knowing and being sure that he is born again, combines his inward experience of the love of the truth with his daily walk and conversation, and that, *that* he is conscious of being not the dictate of custom, or loose and unexamined opinion, but

the native offspring of his belief and love; I am at a loss to conceive how such an one can for a moment question the reality and safety of his state for eternity. With every possible caution, mankind will deceive themselves through the subtle power of Satanic influence; hence we ever need to invoke the Guardian Angel of the Covenant to hold up our goings. Still, the two grand facts of *inward consciousness, and conduct corresponding*, seem to be all that is necessary to guide an honest inquirer to the blessed assurance of his own state and character before God.

1st. There are some who tell us that we are not to consult with evidences, and not to draw comfort from them, but from the truth believed. These parties are both right and wrong; they are right in teaching that Christian joy ought not to be sought for *chiefly* in assurance; but they err in refusing that evidence of personal salvation should have *no place* for exultation in Christian experience, for who could be saved from the wrath to come and not rejoice? who could find a new nature thrilling within and not rejoice? Such views are in the teeth of common sense. To be glad to feel, on careful examination, that we are neither hypocrites nor self-deceivers, but that God's "saving health," as a remedial medicine, is gradually progressing toward a perfect cure, is, at once, to the praise of God and the delight of the Christian's mind.

2nd. Others there are, whose lofty conceptions of God and His law are so high, and their sense of nothingness in His presence so overpowering, and their timidity such, that they are fearful of even allowing themselves to indulge a thought of assurance, yet are they living upon Christ, for "they are in Him who is true." It would be well for these disciples to reflect how much of that easily besetting sin of unbelief there may be in their hesitancy, and withal to think how desirous the Lord is that His children, who have fled for refuge to the hope set before them, should have "strong consolation."

3rd. Let souls who are convicted of sin—who know that they *must* be born again, but see not the *how*, let them ponder the part of our Lord's address to the ruler, which was, in effect, telling him *how* the matter of the new birth comes about. It was a masterly stroke, and it anticipated the man's natural difficulty—it was holding up a picture of the fact, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life."

4th. In fine, let every hearer of the Word walk solemnly and thoughtfully away from God's house, bearing about with him this upshot of the matter; it is clear to me now that as ever I would be a pardoned sinner, as ever I would be a justified man, a child of God, and an inheritor of everlasting life, as ever I would escape the wrath to come, and find myself an indweller in God's city, I *MUST* be born again; and *what* it is and *how* it is, I moreover plainly see. Let me then go home admiringly to gaze on the great mystery of godliness, "God manifest in the flesh," and in the light of the word and spirit of God

I shall, through grace, arrive at the conclusion that I also have passed from death into life! Take with you one word, *Why are you not converted?* Is the God you are aliens to *unwilling?* I hear Him say "As I live, saith the Lord, I have no pleasure in the death of him who dieth." Is Immanuel *unwilling?* I hear Him cry "Come, all ye weary and heavy laden, I will give you rest." Is the blessed Holy Spirit *unwilling?* Hear Him "The Spirit says, Come." "The Holy Spirit, He will give to them who ask Him." Now, if the matter stands so, who, who is to blame if ye are *not* "born again"?

John Bunyan.

ON Wednesday, the 10th of June, the bells of the parish church of Bedford rang merrily, the shops were closed, the town was crowded with visitors from all parts, flags and banners floated in the wind, bands of music paraded the streets, representatives of all religious denominations were assembled, the Mayor and Corporation in their robes of office walked in procession, and one of the most illustrious dignitaries of the Church of England, Dean Stanley, honoured the assemblage with his company,—and all to unveil the statue erected by the Duke of Bedford, to the memory of the tinker who had been locked up in Bedford Gaol two centuries before, for the crime of being a Dissenter. In that gaol he composed the little work which has immortalized his memory, and it was the object of this gathering to do homage to it. This allegory, upon which he does not appear to have set more value than on the most ordinary of his productions which have long since sunk into oblivion, was first appreciated by the common people, whose judgment is rarely at fault, and gradually commanded the attention of men of literary distinction, and has been the admiration of our best authors from Swift to Macaulay. In the past age of ecclesiastical domination it might have been considered treasonable to notice the labours of a Dissenter, but the nineteenth century has risen superior to those vulgar prejudices; genius is valued at its intrinsic worth in whatever association it may be found, and the "Immortal Dreamer" is recognised as the prince of allegorists, and stands in the same rank with the prince of dramatists. But he has obtained a wider fame than even Shakespeare. While the *Pilgrim's Progress* is duly estimated by all cultivated minds, it has taken hold of the affections of the multitude. It is the greatest favourite of the humbler classes of society. It is one of the first books put into the hands of children, and the recollection of it remains impressed on their memory through life. It is the most popular book in the English language, and a greater number of editions have been

printed of it than of any other volume after the Bible. So universal is its popularity that it has been found a good speculation to issue a penny edition of it. It has been translated not only into almost all the languages of Europe, but likewise into those of Asia, where the Gospel has been sent, and its celebrity is likely to be coextensive with the triumphs of Christianity in heathen lands. Strange to say, the native Christians of Bengal, belonging to an unwarlike people, are said to have contracted a greater fondness for the Holy War, which is likely to take the place in that community which the epic of the Ramayun has for centuries occupied among the Hindoos.

Every one who reads this brief notice has read and admired the allegory; it would be superfluous, therefore, to offer any remark on it, and we hasten to the scene presented at Bedford on this occasion. All honour to the Duke of Bedford for the gift of the statue! but he is the head of a house which has ever been distinguished for its support of civil and religious liberty, for which his ancestor perished on the scaffold in the days of Bunyan; and in erecting a statue to the memory of one who suffered in that cause by a long incarceration, he has been simply following the traditions of his family. The day chosen for the ceremony was also most appropriate, the bicentenary of his release from prison, and it was, moreover, erected in the immediate vicinity of the spot where the gaol stood. The mayor invited Lady Augusta Stanley to unveil the statue, and the canvas dropped to the foot of the figure; the band struck up the National Anthem, and cheers arose from thousands of spectators. Dean Stanley then addressed the crowd in the following brief and appropriate speech:—"The mayor has called on me to say a few words, and I shall obey him. The mayor has done his work, the Duke of Bedford has done his, the sculptor and artist have done theirs, and now I ask you to do yours in commemoration of John Bunyan. Every one of you who has not read the 'Pilgrim's Progress,' if there be any such person, read it without any delay; those who have read it a hundred times, read it for the hundred and first time. Follow out in your lives the lessons which the 'Pilgrim's Progress' teaches, and then you will, all of you, be better models of John Bunyan than this magnificent statue which the Duke of Bedford has given."

In the afternoon a meeting was held in the Corn Exchange, when the Dean read an essay on the times and labours of Bunyan, which he said had given the town of Bedford its chief, and, if it might be said without offence, its only title to universal and everlasting fame. This paper, which is not surpassed in eloquence by anything Dean Stanley has ever written, formed the chief intellectual attraction of the day. Alluding to the localities which have been rendered ever memorable by Bunyan associations, he said, "The cottage, or what might have been the cottage of his early home; the venerable church where first he joined in the prayers of our public worship; the massive tower whose bells he so lustily rang; the village green whereon he played his rustic games, and was haunted by his terrific dreams; the

puddles on the road on which he thought to try his miracles, all these are with you still. . . . Most fitting it is that St. Peter's Green, at Bedford, should in this way have been annexed to the Poets' Corner of Westminster Abbey, and should contain that one effigy which England possesses of the first of human allegorists. Claim him, citizens of Bedford and inhabitants of Bedfordshire, claim him as your own. It is the strength of a county and of a town to have its famous men held in everlasting remembrance. They are the links by which you are bound to the history of your country, and by which the whole consciousness of a great nation is bound together. . . . You have become immortal through him; take care that his glory never fades away amongst you." . . . Then alluding to the denomination to which Bunyan belonged, he said, "It has numbered on its roll many illustrious names; a Havelock among its soldiers—and the name was received with loud applause,—a Carey and a Marshman among its missionaries, and a Robert Hall among its preachers, I speak now only of the dead; but neither among the dead nor the living who have adorned the Baptist name, is there any before whom all other churches bow their heads so reverently as he who in this place derived his chief spiritual inspirations. You all remember Lord Macaulay's saying that the 17th century produced in England only two men of original genius. These were both Nonconformists; the one was John Milton, the other was John Bunyan. I will venture to add to this remark, that the whole of English literature has produced only two works of universal popularity, and both of these also were by Nonconformists; one is the work of a Presbyterian journalist, and it is called 'Robinson Crusoe,' and the other is the work of a Baptist preacher, and its name is the 'Pilgrim's Progress.' Every time we open those well-known pages, or look at that memorable face, they remind us Churchmen that Nonconformists have their own splendid literature. . . . It is one of the peculiar delights of that charming volume that, when we open it, all questions of Conformity and Nonconformity, of Baptist and Pædobaptist, even of Catholic or Protestant, are left far behind. It is one of the few books which acts as a religious bond to the whole of English Christendom. It is one of the few books which has struck a chord that vibrates equally among the humblest peasants, and the most fastidious critics."

Then, alluding to the assemblage of all denominations around the statue, he said, "We see at the long distance of two hundred years from the cave of a giant, who, in Bunyan's time, was very stout-hearted. His name was old Intolerance, a giant who, first under the Commonwealth could not bear with the preaching of an illiterate tinker, and an unordained minister, and then, in the shape of the Episcopal clergy, shut him up for twelve years in Bedford Gaol. All this is dead and gone for ever." This was received with a round of applause, on which the Dean exclaimed—"Don't be too jubilant—the old giant is still alive. He may be seen in many shapes, on all sides,

and with many voices. The spirit of burning, and the spirit of judgment have not, as some lament, altogether departed from mankind, either from Churchmen or from Nonconformists, but his joints are very stiff and crazy." That he was still alive, and by no means so very feeble, the Dean has had abundant proof in the obloquy which has been heaped on him for the part he has taken on this occasion, as well as on others, and more especially in the storm of hisses with which his name was assailed, when it was mentioned the other night at the meeting of Ritualistic clergy and laity, at St. James's, noticed in another page. The contrast between the period when Bunyan was locked up in gaol for Nonconformity, and the present time when the Lord Lieutenant of the county is among the foremost to do honour to his memory, is matter of high congratulation, and there can be no doubt that the spirit of tolerance is making satisfactory progress, which will be accelerated in proportion as it becomes mutual, and Dissenters and Churchmen approach each other with friendly feelings on the basis of loyalty to their common Master. We have reason to be proud of Bunyan as a Baptist, but it is his supreme distinction to be so completely identified with the glories of our national literature, that not one in a thousand of those who revel in the "Pilgrim's Progress," ever thinks of inquiring to what denomination he belonged.

M.

Short Notes.

THE ARCHBISHOP OF CANTERBURY'S BILL.—The House of Lords has been engaged for many weeks in debating the Bill brought in by the Archbishop of Canterbury for "the better administration of the laws respecting the regulation of public worship," but it was found to be impracticable. It empowered the Bishop, upon a representation from three parishioners or other persons named in it, to issue a monition to any clergyman whose proceedings were impugned to desist from them, and he was required to yield implicit obedience to this charge until the decision of the diocesan was reversed on appeal. Not to speak of the cost of such an appeal, the power thus conferred on the Bishop would have completely destroyed the independence of the clergy, and enabled him to dictate the mode in which the services should be performed in every parish; and hence the Bill was not inaptly described by Canon Girdlestone as an Act for increasing the power of Archbishops and Bishops. It was also proposed to establish twenty or thirty diocesan courts, under the presidency of a barrister of second rank as Chancellor, but it was felt that this would only make the confusion which pervades the Church more confounded. Lord Shaftesbury, therefore, kindly took the Bill in hand, and so completely remodelled

it that it was no longer the same measure. He proposed to substitute for these numerous courts one in each province under a judge of the highest standing at £4,000 a-year, who should take cognizance of all cases of non-compliance with the rubric, either by omission or commission, which were referred to him by the Bishop, and whose judgment should be final unless it was reversed on appeal by the Imperial Court to be inaugurated on the 2nd November next. But many of the rubrics are of uncertain interpretation, and a still greater number are obsolete, though, as the Bishop of Peterborough asserted, "they are all unquestionable law," and the Bishops have themselves acknowledged, what indeed is palpable to everyone, that the ecclesiastical laws are, in parts, so confused, so antiquated, so impossible, that to attempt to enforce them all round would be an act of madness. The Bishop is therefore to use his own judgment as to the complaints he will remit or decline to remit to the cognizance of the judge; and this opens a wide field for the indulgence of his own feelings. Bishops are as much party men as others, and while one would refrain from visiting the omissions of the Evangelical party and come down upon the Ritualists, others would take a different course, and the distraction in the Church would be indefinitely multiplied. The Bishop of Peterborough, therefore, proposed to establish a neutral zone, which the legal authorities should not be at liberty to invade, and to provide that the Ritualists should not be liable to prosecution for certain of the innovations which they had made in the ritual, and that the Low Church party should be permitted with equal impunity to continue to disregard some of those directions of the rubric which they had been in the habit of neglecting. But the Bishop was speedily constrained to withdraw this proposition, because he found that "every clergyman wished that there should be exceptions in favour of the practices in which he himself indulged, but objected to include those of his neighbours in his list. Everyone was equally anxious to be himself excluded from prosecution, and equally jealous of the power of prosecuting his neighbour." The Bishop's readiness to drop his clause was probably strengthened when he found Lord Cairns proposing to include the Athanasian Creed in the zone, and to enact that "no civil penalties should be enforced for the non-user of that creed," and to this the Bishop was not disposed to consent. The Bill will therefore go down to the Commons without this qualification, which alone could have rendered it palatable. The new courts can admit of no compromise, but will necessarily be required to enforce the existing law in all strictness, and the state of things in the Church will apparently be rendered insupportable. There is no little probability that the Bill may be thrown out, unless the Ministry should bring their majority to bear upon it; but as it is not their own measure, they may possibly allow it to be considered an open question.

This Bill is intended to put a stop to Ritualism and the Romish tendencies of so large a portion of the clergy; and a meeting was held of the High Church and Ritualist party a fortnight ago, in St.

James's Hall, headed by the Hon. Mr. Wood, the eldest son of Lord Halifax, and Dr. Pusey, to protest against the Bill. There was a small sprinkling of peers, but the bulk of the assembly consisted of clergymen. The room was crammed in every part, and the speeches were prolonged to midnight. Admission was by tickets, and the meeting was unanimous and enthusiastic. The assembled clergy and laity asserted that the "Purchas" judgment, though passed by the highest ecclesiastical authority in the kingdom, was not law, and was not entitled to their obedience; that it was a sin to say that the ritual and ceremonial ornaments against which the Bill is directed, were contrary to the law of the Church; that whatever was not expressly abrogated in the second year of Edward the 6th was lawful and proper at the present time; that any alterations or revisions which might be necessary in the rubrics were to be effected through the Convocation or the Synods of the Church alone, and that Parliament was bound to give effect to their decisions; and also that Parliament had no longer any right to a voice in anything connected with the Church of England, since there were half-a-dozen Jews in it. Declarations to this effect have been signed by nine hundred of the clergy, and upon these grounds the Ritualist and Romanizing party is determined to take its stand. That the Commons of Great Britain will never relinquish the absolute control it has exercised for centuries over the Church established by its authority, will not of course admit of a moment's doubt.

REVISION OF THE RUBRIC.—Some time back the Archbishop of Canterbury obtained permission of the Crown to refer the report of the Commission appointed to revise the rubrics to the consideration of the Houses of Convocation, but only a few alterations were suggested, and the work was undertaken in a prefatory manner. The Archbishop has now obtained "letters of business" to the Convocation to authorise them to resume these labours. The two Houses will therefore engage in this perilous undertaking, for in the present temper of ecclesiastic feeling, while the Church Association continues to prosecute the Ritualists, and the Ritualists can scarcely find language strong enough to denounce the Low Church party, it cannot but be considered a perilous venture. What are the views of the majority of the Lower House on the questions which now agitate the Church, may be gathered from the assertion of Dr. Pusey at the meeting, that if the Archbishop's Bill had been referred to Convocation nothing more would have been heard of it. We may therefore anticipate the direction which the revision is likely to take, and judge how far it is likely to have a healing effect. The decision of the House will please no party, and receive no confidence, even if it should be treated with common respect, which is doubtful. Convocation represents neither the clergy nor the laity of the Established Church. "It has no more claim," says the *Times*, "to represent the Church of England than the excellent Dean and Chapter of St. Paul's to represent the diocese of London. Could we imagine a Government so infatuated as to press

upon Parliament the decisions of a body in its present form—so utterly destitute of a popular or representative character—the only consequence would be a sudden and violent burst of antagonism.” Whatever may be the judgment of the Lower House upon any rubrical question, it will not embody the views of the national establishment; it will be simply the opinion of 22 deans, and 53 archdeacons, 24 canons, and the 44 proctors who are supposed to represent the 20,000 clergy of the Church. As an ecclesiastical synod it lacks every element of strength, and has always been treated with contempt by the laity ever since it obtained permission of the Crown to assemble, after it had been in a state of suspended animation for more than a century and a half. It is out of harmony with the state of society. A House of Commons chosen upon the principle which regulated elections in the reign of Charles the Second would be as unfit to govern England in the present day, as the Convocation, as now constituted, is unsuited to regulate and govern the Church. The Archbishop must go much farther and bring in a sweeping Reform Bill, and thoroughly reconstruct the Convocation. It must be a popular institution before he can expect any good from its labours, and even then it is to be feared that the antagonism of the different sections of the Church defeat every attempt at union, and that it will eventually be disintegrated, even without the assistance of the Liberation Society. The Bishop of London has brought in a Bill to empower the Queen in Council to give effect to ecclesiastical schemes which have been recommended by Convocation, after they have been laid before Parliament, and not objected to. This would be a constitutional change of almost as deep import as the Reform Bill of 1832. It would take the initiative of all questions of Church Government from the House of Commons, leaving it only a veto, which it might often be too indifferent or too indolent to exercise, and it would increase the social and political power of the Establishment to a perilous extent.

THE 25TH CLAUSE.—On the 10th June Mr. Richards brought forward his Bill for the repeal of the 25th Clause of the Education Act, and it was thrown out by a majority of three to one—373 to 128. We have repeatedly noticed the subject, which has been agitating the country for the last three years, and we must now consider it folded up during the life of the present Parliament, but there cannot be the shadow of a doubt that it will be repealed at no very distant period, and that these gregarious votes will pass over to the other side. We may remind the reader of the nature of the case in a few words. The School Board schools, supported by parish rates, are interdicted the use of any creeds, catechisms, or formulas belonging to any denomination. On the other hand, the Voluntary schools, as they are technically called, which are exclusively under the clergy, and are supported by grants from the Treasury, inculcate the doctrines and dogmas of the Church of England, and use its creeds and catechisms. Wherever a School Board is established, the children may be compelled to attend school;

but as many of the parents are too poor to pay the fees, the Education Act provides that when they attend a Board school, their fees shall be remitted; and when they attend a Denominational school, the fees shall be taken out of the rates; and it is to this rule, embodied in the 25th Clause, that such strong objections have been raised from one end of the country to the other, by those who consider that parish rates ought not to be employed to supplement the Treasury grants to the denominational schools. As in the case of church-rates, it is not the amount which causes this irritation, but the principle involved in it. The sum which the Boards were required thus to contribute, in 1872, was about £5,000; last year it was reduced to £4,000; and in the present year it has come down to £2,000. The experience of the last three years has taught us that compulsion is necessary to secure the attendance of the children; but it would manifestly be unjust to use it when the parent was too poor to pay the fees. When the poor parent selects to send his child to a School Board school, the fee is remitted; but unless it is equally remitted, or otherwise provided for, if he should prefer a Denominational school, he will be constrained—in order to avoid a penalty—to send his child to the Board school, though he disapproved of it; and this will be a violation of the rights of conscience; to prevent this wrong, the denominational school is authorised to come to the parish for the fee, when the parent states that he is too poor to pay it himself. Mr. Forster said that “it would have been a very unwise policy for the friends of those schools to encounter, for so trifling an object, all the bitterness and heart-burnings which had been created on the subject. The fact was that the clause was proposed because it was thought that it would serve two objects—first, to get the children to school when otherwise they would not have gone there, and in the second place to take away from the parents any reasonable excuse for not sending them.” What is wanted, therefore, is just £2,000 to pay the denominational schools, and, if this sum can be found, the conscience of the poor man will be protected, the denominationalists will not require to come down on the rates, the 25th Clause will be superseded, and all sects will be able to unite harmoniously in the work of education. Now, these denominational schools are subsidized by the State, and have, according to Lord F. Cavendish, had their grants increased from £700,000 to nearly a million a year. Is it impossible to provide what Mr. Forster calls the trifling amount which is needed out of this large subsidy? It would only be an infinitesimal fraction of the million. If that be impossible, cannot the £2,000 be obtained by contributions from the members of the Church of England, with their countless wealth, more especially when the object to be promoted is to strengthen the Church by training up the children in its doctrines and creeds, and teaching its catechism. What principle would be violated by ordaining that if an indigent parent chose a denominational school, the fees should be remitted, just as they would be if he chose a Board school?

Lord Sandon, Mr. Forster's successor, followed in his wake, and

declared that Government would not do anything to take away or diminish the right of the parent to choose the school to which his child should go, that this right could only be maintained by making the parish pay his school fee, and that Government would under no circumstances give way. Another reason which induced him to resist the abrogation of the 25th clause, was the very bad company in which Mr. Richard's Bill appeared; it was only a step in a scheme for a great alteration of the whole system of education; part of a great scheme, the regular scheme of the league. The new Minister of public instruction would do well to give a little more attention to the verification of his facts, for he is grievously at fault. The plan of the League necessarily involves the repeal of the 25th clause, but it does not follow that those who are for the repeal are necessarily the advocates of secular education. On the contrary, the great majority of those who, as undenominationalists, press for its abrogation, utterly repudiate the secularization of instruction, and are as eager for the combination of religious with secular teaching as the warmest supporters of the obnoxious clause. It is, however, in vain to attempt to reason upon the matter; the Ministry has a majority of fifty, and the Ministry has resolved to resist the repeal. The question must lie over for the present; but there is a time for all things, and the time cannot fail to come round when it will be considered incredible that in the year 1873, three hundred and seventy-three of the legislators of Great Britain should have deliberately resolved to prolong the distraction of society, and to allow every School Board election to become an internecine conflict, for the paltry sum of £2,000. In the division, the only two members of the late Government who voted for maintaining the clause were Mr. Knatchbull-Hugessen and Mr. Forster, while four of the Cabinet ministers, Mr. Goschen, Mr. Stansfeld, Mr. Lowe, and Lord Hartington, and no less than eight members of the Government, Mr. Baxter, Dr. Playfair, Mr. A. Peel, Mr. Grant Duff, Mr. Campbell-Bannerman, Mr. Lefevre, Mr. Trevelyan, and Mr. Adam voted for its repeal. We are thus enabled to perceive that Mr. Forster was the great obstacle in the late Cabinet to the repeal of the clause, and it is to his dogged determination never to give way that the country is indebted for the continued infiction of this clause with all "its bitterness and heart-burning."

Reviews.

DELIVERY AND DEVELOPMENT OF CHRISTIAN DOCTRINE. The Fifth Series of the Cunningham Lectures. By ROBERT RAINY, D.D. Edinburgh: T. & T. Clark. 1874.

DR. RAINY is one of the few living theologians of Scotland, who can justly take rank with the great leaders of the Disruption, and his recent elevation to the Principalship of the New College, Edinburgh, as the successor of Dr. Candlish, is but one among many proofs of the estimation in which he is generally held. His "Cunningham Lectures" which now lie before us, will certainly sustain and extend his well-earned reputation. They are on a subject of great practical importance, and embody the results of earnest independent thought, aided by competent scholarship, and a style of singular freshness and force. Amid the prevalent laxity of theological belief, and the "sublime" indifference to Christian dogma, it is delightful to come into contact with a clear and vigorous thinker, who is fully alive to the responsibilities of his position, and who writes, not for mere passing effect, not for temporary applause, but with a manifest desire to pierce to the heart of his subject—to place it in a clearer and more comprehensive light, and to render it subservient to the highest interests of the spiritual life. Dr. Rainy has entered on this discussion in a manner that must command universal respect. His strong personal convictions do not render him blind to the excellencies or the strong points of his opponents, nor does he ever indulge in unjust or ungenerous criticism. His tone throughout is characterised by judicial fairness and candour, and even those who cannot accept his conclusions, will read his lectures with satisfaction and pleasure.

The cry against doctrine is as superficial as it is false, and betrays an utter misconception both of the nature of Christianity, and of the necessities of man. We are urged to be as rigorous as we can in our study of the sciences—to formulate as accurately as possible the results of our study, and to reject from our definitions the slightest logical inaccuracy. To the excellence men have attained in these respects, are attributed the best and most striking achievements of modern thought, and yet, when we enter the domain of theology, and employ a similar method, we are at once set down as hard and narrow dogmatists; told that we quite misunderstand the genius of Christianity, and that system is utterly out of place. We are, therefore, glad to listen to a voice of protest so manly and effective as Dr. Rainy's, and can assure our readers that they will find in these pages a conclusive demonstration of the author's position against the loose indiscriminate and sentimental thought which is now so much in vogue.

He first of all shows the manner in which doctrine was delivered in the Old and New Testaments respectively, tracing very clearly the progress of revelation. This occupies two lectures. Then he proves that the utterance of doctrine is a necessary function of the believing mind. Revelation cannot leave a man passive—"it sets him in motion," and among the other faculties, those which deal with truth are called out. Again, "doctrine is the human echo to the divine voice, the human response to the divine message, the human confession of the divine gift. It is our holding up as ours, the truth made ours, which the Father of Lights delivered to us as His." The objections to doctrine drawn from the unsystematic form of Scripture, and from the limits of human thought, are admirably refuted in the second part of Lecture IV.

The development of doctrine is next dwelt upon. Dr. Rainy not only allows, but contends, for a development as indispensable to the Church's life. But there is a true and a false development. Whatever of truth there is in the opposite, and yet kindred positions of Nationalists on the one hand, and Romanists, like

John Henry Newman, on the other, he recognises and brings into prominence. But he also points out their invalidity. His own position may be inferred from the following paragraph :—

"It is very commonly taken for granted, in a general way, that if there is such a thing as legitimate development, the starting-point must be the completed Revelation as delivered by apostolic men. As soon as this is assumed, all the difficulties are at once present in full force. . . . But the truth is that the development does not start from the completed Revelation ; that would be a lofty starting-point indeed. It starts from the measure of understanding which the Church had of the Revelation at the time when apostolic guidance ended ; it starts from the measure of attainment in knowledge of the meaning, scope, and connection of the truth ; from the thoughts which the Church then had of the truth set forth in apostolic teaching, and embodied with other elements in the Scriptures. There is a connection between these two—the completed Revelation, and the Church's attainment in knowledge by the means of it ; but there is a very great difference between them, which it is quite wonderful to see so little appreciated by some who write on these subjects. Do men really suppose that the early Church, as it passed out of the apostle's hands, had actually received into its mind the doctrinal fulness of the Scriptures ? The difference between the completed Revelation, and the Church's apprehension of it, was as great as that between the brightness of the sun, and the reflection of it in some imperfectly-polished surface, that gives it back again really, constantly, but with a diminished, imperfect, wavering lustre."

The necessity of development from this starting-point is forcibly shown. It arises from the simple successive existence of different generations, from the collision of the faith with pre-existing opinions and with heresies, while it is provided for by the very structure of Revelation.

The last matter discussed is Creeds. We cannot assent to all that Dr. Rainy has written concerning them, but he has written calmly and dispassionately, with the most perfect freedom from the spirit of a partizan. If creeds were used as wisely and justly as Dr. Rainy would have them used, one half of the objections which have been urged against them would never be heard of.

We have been able to give but a bare outline of a deeply interesting and suggestive volume on a subject of primary importance, but we trust that many of our readers will peruse it for themselves.

LANGE'S COMMENTARY ON HOLY SCRIPTURE. I. THE PSALMS. By CARL BERNHARD MOLL, D.D. II. THE MINOR PROPHETS. Edited by PHILIP SCHAFF, D.D. Edinburgh: T. & T. Clark. 1874.

No theological library can be considered complete without *Lange's Bibelwerk*. As we have frequently had occasion to remark, its worth does not consist so much in any single merit which stands out conspicuously, as in an harmonious combination of almost all the excellencies we can name. It is valuable alike for its criticism and translation of the text ; its exegesis ; its doctrinal and ethical sections ; and its homiletical hints ; so that if we were shut up to the use of one commentary only, especially on the Old Testament, Lange would decidedly be our choice. Dr. Schaff pronounces Moll's Commentary on the Psalms "one of the best parts of *Lange's Bibelwerk*, especially in the Doctrinal and Ethical Sections." And he is undoubtedly right. It is truly a suggestive and helpful book, one in which a thoughtful student of Scripture will take a keen delight. And if Moll's contributions are valuable in themselves, their worth is very greatly increased by the numerous additions from English and American sources. The new translation at the end of the volume furnished by "the veteran Hebrew scholar," Dr. Conant, of Brooklyn, distinguished as it is by accuracy of scholarship and unswerving fidelity to the Hebrew original, is itself a work of the highest order, while nothing can surpass in terseness and force the brief philological notes appended to the translation by the same

author. Moll's exegesis is correct and forcible, but in many cases too brief. This defect, however, is admirably supplied by the notes of the translators, and the copious references to the commentaries of Hupfield, Ewald, Delitzsch, Perowne, &c., so that, as edited by Dr. Schaff, the work is as complete in this section as in the Doctrinal and Ethical.

The volume on the Minor Prophets, is not entirely the work of Dr. Lange's German *collaborateurs*. The commentaries on the nine earlier Prophets were written by Professors Kleinert and Schmoller, but those on the three later ones (Haggai, Zechariah, and Malachi) have been prepared by Professors McCurdy, Chambers, and Packard. A General Introduction to the Prophetic Writings of the Old Testament, with special reference to the Minor Prophets, has been supplied by Dr. Elliott, of Chicago. This dissertation is remarkable, not so much for originality as for thoroughness and comprehensiveness. Every point of interest is touched upon,—the meaning of the word prophet, the prophetic institution and order, the object of prophecy, its structure, the various schools of prophetic interpretation and the principles by which they are respectively distinguished, and various other important matters. Dr. Elliott has evidently made himself acquainted with the whole literature of the subject, his discussion is marked by great breadth and sobriety of judgment, and, as a rule, we can heartily accept his conclusions. His position is not unsimilar to that of Principal Fairbairn, of Glasgow, one of the safest and most trustworthy guides of our age. The special introductions to each book, treating of the authenticity, the age, the authorship, &c., will prove exceedingly useful. Those on Hosea, Amos and Zechariah, strike us as particularly good. Dr. Schmoller's discussion on the Symbolical Transactions in Hosea i. and iii. is the ablest we know, as against the literal interpretation, which is nevertheless supported by many distinguished men. But the question is one which probably does not, with our present knowledge, admit of solution. Dr. Chambers's *prolegomena* to his exposition of Zechariah, display a mastery of the subject, united with a soundness of view, which is truly gratifying. The sections on the genuineness of the second part of the book (Chaps. ix.—xiii.), and on the alleged indebtedness of the prophet to the Zend-Avesta and the Persian theology, are all that we can desire, and they possess an additional interest from the fact that Pressel—whom Lange had engaged to write on Zechariah (as also on Haggai and Malachi)—propounded views on the genuineness and integrity of the book which Lange could not sanction, and which in this dissertation are admirably refuted. Of the critical, exegetical, and doctrinal notes, we can also in each case speak with earnest approval. The commentary, in addition to other merits, gathers up almost all that is of value in previous writers, and for general consultation, as well as for the aid required in expository preaching, it is decidedly *facile princeps*. Lange's *Bibelwerk* ought greatly to extend and deepen the interest in Old Testament studies, and to secure a more thorough comprehension of the scope and contents of the earlier revelation. They who use the work conscientiously, will have no difficulty in realising the assertion of the greatest of the Latin fathers. "So great is the depth of the Holy Scriptures, that if one would apply himself to their study alone, from childhood to declining age, with the use of all his time and the greatest industry, he would be able to speak of daily progress."

LEARN OF ME; OR, WORDS OF TRUTH AND LOVE FROM THE BEST
TEACHER. Religious Tract Society.

WE have here twenty-one short papers, written with much simplicity and intelligence, on matters of the highest moment. Each paper is headed by a sentence from the teachings of our Lord; and to an explanation and enforcement of the particular teaching the writer has carefully addressed himself. We are thankful that he has accomplished his pleasant task so well.

OLD-FASHIONED STORIES. By THOMAS COOPER. London: Hodder & Stoughton.

THESE stories were nearly all composed by Mr. Cooper when he was in Stafford Gaol, for Chartism, some thirty years ago. They were first published in 1845, under the title of "Wise Saws and Modern Instances." At the wish of his friends they are republished, but of his own will they are published now under a new title. Mr. Cooper's friends are better judges than we can be of the adaptation of these stories to the present time. Some of them seem to us to be out of date. Unless some considerable knowledge of the Chartist era be possessed beforehand, they will hardly be understood. This, however, is not even generally the case. Without such knowledge many of the stories can be understood, and we doubt not will be enjoyed. They are really capital stories, a trifle perhaps too long, and too local. A man need to be a Lincolnshire, or at least a Nottinghamshire, man, in order to apprehend and appreciate the allusions and the incidents as they deserve. We congratulate Mr. Cooper that, in his green and honourable old age, he can refer so joyously and so safely to the number and character of his friends. "I have many of them," he writes, "and jolly good friends too."

SONGS OF CONSOLATION. By ISA CRAIG KNOX. London: Macmillan & Co. 1874.

THE gifted authoress of this volume has long been favourably known to lovers of genuine poetry. Her writings are marked by calm reflectiveness of thought, deep tenderness and refinement of feeling, and great beauty of expression. The pieces in this volume are all of a deeply religious tone, and have in many cases been suggested by incidents or sayings in the life of our Lord. Very good are those on "Healing;" on the events of the Passion and Resurrection; on the Alabaster Box of Ointment, and on Paul's fervid utterance, "I count all things but loss for Christ." The book is true to its title, and will prove to many a source of consolation.

News of the Churches.

INVITATIONS ACCEPTED.

Bradford, Rev. H. (New Mill, Tring), Diss.
Brown, Rev. H. D. (Barrow), Brookside, Darlington.
Hetherington, Rev. (Met. Tab. Coll.), West Hartlepool.
Vivian, Rev. W. H. (Spaldwick), Loughton, Essex.

RECOGNITION SERVICE.

Battersea, Rev. C. Kirtland, June 9.
King's Heath, Birmingham, Rev. R. Gray, June 2.

RESIGNATIONS.

Cooke, Rev. J. H., St. Paul's, Southsea.
Varley, Rev. H., Free Tabernacle, Notting Hill.

THE MISSIONARY HERALD.

Hinduism and Christianity in Madras.

THE recent census of the people of India presents many remarkable facts relative to their religious condition. Not the least important is the certain evidence it gives of the decay of Hinduism and of the progress of Christianity. In former numbers of the *HERALD* we extracted the testimony of the Blue Book, laid on the table of the House of Commons last year, and now we give further corroborative proof from the census report just presented to the Government of India, by Surgeon-Major Cornish, respecting the Presidency of Madras. After stating that the Hindu population in that part of Hindustan numbers twenty-eight millions (28,863,978) of souls, he proceeds to remark:—

“The general decay of Hindu temples throughout the country is but the visible sign of the waning vitality of the religion itself. Among the classes already influenced by Western ideas Hinduism is practically dead. Neither Deism nor Christianity have as yet stepped in to fill the void in the religious life of the educated people. History is always repeating itself, and the day is probably not very far distant when a great religious revival—a shaking of the dry bones of Hinduism—shall occur. The form and direction of the renewed religious activity lie in the uncertain future, but meanwhile it would seem to be politic to take such measures in regard to the management of the religious endowments of the country as should insure them from spoliation, when the next religious

upheaval of the Hindu people shall shake the country to its core. The thinking classes of the Hindus, who have no leanings towards Christianity or simple Deism, see clearly the dangers to which their religious endowments are exposed, in a period characterised by general spiritual indifference, and lack of zeal and religious fervour. They feel that what has happened in other countries may occur in their own; that in the disintegration of old creeds, and the conflicts attending the throes of new beliefs, the church endowments may slip away into the hands of spoilers, and be permanently alienated from their original objects—the intellectual, moral, and spiritual welfare of the people.

“It is worthy of notice that, in the districts where the prevailing Hindu

faith has assumed the form of Vishnu worship, Christianity has made but little progress, while in those parts of the country into which the comparatively modern Vishnu worship has not penetrated as a popular cult, as in the extreme south and west of India, there the converts to Christianity mostly abound. Nearly one-fifth of the whole Christian population is to be found in Tinnevely district, and next to this they are numerically strongest in Madura, Tanjore, Trichinopoly, South Canara, and Malabar. Of the Europeans and East Indians 23,538 are Protestants and 17,341 are Roman Catholics, while of the Native Christians 93,228 are classified as Protestants, and 397,071 Roman Catholics. Among the Christians whose nationality is unspecified 926 are Protestants and 1,656 Roman Catholics. Taking the whole population, we find that 117,692 persons are enrolled as Protestants and 416,068 as Roman Catholics. In this classification I find that 13,763 persons of the Malabar district, described as Mussulmans, and known locally as Nazaranes, are classed amongst the Roman Catholics. This set of Christians is found chiefly in the southern extremity of Malabar. The great bulk of them reside in the States of Cochin and Travancore. The fact of their being classed as Mussulmans, would seem to indicate a foreign origin, and their fair complexion and the regular features tend to confirm supposition that they are not natives of that part of the country. Mr. Bunnell's conjecture that colonies of Persians, or Manichæans, were formed on the western coast, derives support from the fact that this Christian community was in high favour with the rulers of Travancore in the ninth century, and that the Christians elected their own chief or ruler, who had to acknowledge the supremacy of the

Cochin Rajah. After the Portuguese established themselves in India, the Christians suffered bitter persecution, with the object of converting them to the Catholic faith. The fall of the Portuguese left a divided Church, partly Catholic and partly Syrian, and to this day the division continues. The Syrian Church suffered great depression during the Portuguese rule, and its priests became as illiterate and ignorant as the laity, but under missionary efforts this most interesting people are advancing in knowledge and enlightenment. They are a quiet, well-conducted folk, engaging mostly in trade and agriculture. Rival bishops at present dispute supremacy over the Syrian churches of the Western Coast.

"It is quite certain that Christianity has been known in Southern India for many centuries past, and that Christian people have lived and flourished peaceably in the country under heathen rulers. The Syrian or Nestorian branch of the Church is the most ancient in India; then the Roman Catholic, which the Portuguese sought, with all their strength, to enlarge and widen; and lastly, various sects of the Reformed Churches of Europe have laboured, with more or less of success, for the conversion of the Hindus. These Protestant Churches really date back only to a period of about fifty years ago, and their progress during these years has not been unsuccessful. The influence of Christian teaching and example is not limited to the number of persons entered in the census returns as Christians. A large number of Hindus have received their education in mission schools, and, most important of all, the Christian missionaries have been the first to attempt the education of the women of the country, and already the fruits of their labours are beginning to ap-

pear, as we shall see when we come to review the condition of the people as to education in the several districts.

"The census numbers of the Protestants and Catholics are not likely to correspond entirely with the statistics of missionaries, because in some cases 'adherents' are put down in the missionary statistics as Christians, while

in the census reports these adherents are sometimes entered as Christians, and sometimes as Hindus. Every person's religious persuasion was taken down according to his own statement, and it is possible that many 'adherents' would not call themselves Christians until their formal admission into a church by baptism."

Missionary Adventure.

OUR readers will peruse with the deepest interest the following striking narrative of missionary adventure. The Rev. E. Johnson will be remembered as a missionary of the Society, who a few years ago commenced the interesting work, now making such rapid progress in Sonthalistan, under the care of Messrs. Boerresen and Skrefsrud. Receiving a frightful injury from a tiger, from which he escaped only with the loss of an arm, he came home. On recovering his health he returned to India, assisted by the Society, but resolving, from his own resources, to open up, if possible, new spheres of missionary labour. With this object in view, he recently attempted to enter Afghanistan. The incidents of his attempt he relates in the following narrative, which we copy from the *Lucknow Witness* :—

"About the first of March, after being commended to the care of God by some Christian friends, I left Rawul Pindie, dressed in my usual Pathan dress, and arrived in Peshawur about noon of the third day. There my old Pathan servant met my gaze. I made a signal to him. He kept quiet, but followed me. I told him I was going to cross the frontier alone. He seemed to be deeply moved and excited at this. He said to me 'It is impossible for you to go over the frontier alone, for a man was killed only yesterday, outside Muttra Thana.' He said he was trying to make other arrangements for me to go with a

Kafilah (caravan) without telling them my whereabouts. I visited the Peshawur Christians, and one of their missionaries, who prayed with me. My old servant on Sunday night brought to me a Kafilah master. I told him I was a Christian faqeer, and that I was prepared to give away my head but not my religion, and if he could take me, well and good. He said my being a faqeer would not be known, and he accordingly consented to take me.

"After leaving the city, the caravan proceeded to Muttra Thana, and there stopped for the night. My servant signalled to me not to go into the

village, and he took me to a dry ditch outside. As soon as it was dark, I slipped in among the mules, and got down by the side of my Kafilah master. The police officer's tent was within a few yards of me. On the morrow, before daylight, the Kafilah started. My servant took my hand and put it into the Kafilah master's, and said, 'He is now committed to your charge.' As we neared the frontier, the gloomy hills, the noise, and the murmuring of the crowd that accompanied the Kafilah made a great impression on me. I thought I was entering the valley of the shadow of death. Towards dawn we crossed the frontier and reached the ferry of the Cabul river. We found the ferry crowded with the hill people. I shrank a little from this at first, but felt that the word was forward, and that there was no going back now. In order to avoid suspicion, before getting in the ferry, I sat down at the river and began to wash my mouth and teeth like a native. If any one looked at me suspiciously, I returned the look by looking him straight in the face, and then got quietly into the boat and sat down. We then crossed the river. The Kafilah master told me to go apart quietly and sit down by myself. I was soon accosted by one of the ferrymen, who demanded my fare. I told him my Kafilah master would give it. He said, 'The Kafilah master is not giving it.' I took out a rupee and offered it to the man, asking him for change. He said, 'If you want change, come to the ferry;' so I let the rupee go.

"We then began to ascend the hills where there is no road, but only a foot-path, steep and precipitous. The ferocious, scowling countenances of those we met, all armed, convinced me that I had left the kind influences

of the British territory for the land of the Yagees (rebels). Every one that looked at me suspiciously, I looked him meekly in the face. To the Pathan salutation, 'May you not be fatigued,' I returned the proper, 'May you not be poor.' My guide and I then passed quietly up the hill. Shortly after getting into the hills, a man passed rapidly by without looking at us, armed with a pistol and dagger. My guide at once said, 'That is a spy; his mouth must be stopped.' We just then arrived at a village where they were digging a grave. To my horror I found the spy sitting down with the villagers talking, as we passed. They called out, in fierce tones, 'Get down;' thinking my hour was come, I prepared to dismount from my mule. My guide, however, said something which I did not understand, and we passed on. In about an hour we arrived at the end of the first stage—two fortified villages in the hills. The blood-thirsty looks of some of these villagers convinced me I could expect no mercy at their hands if identified. My guide then went to stop the mouth of the spy who had followed us all the way. He offered him Rs. 10, but he refused to take a pice less than Rs. 20. I had to comply with his extortionate demand.

ON THE MARCH.

"The next morning we started. Just before starting, a man in the Kafilah asked me who I was—whether I was from Bokhara or Cabul. I replied, 'I am a Christian faqeer, I live on the banks of the Indus near Mari' (which is quite true). A Mussulman faqeer here saved me by breaking in, 'I suppose he is somewhere from Hyderabad.' I remained quite silent. We then started. The

road lay along a precipitous route, and we descended into a deep valley, but before descending were stopped by armed men at the first place where they take toll. My companion quietly pushed me on while he stopped to give the toll. We descended to the river. The guide told me there was great danger here, and to be very careful. I got into the boat, and while in the boat a Pathan muttered in a low tone, 'That is a Feringhee.' A Mussulman fazeer from British territory seated behind me quickly replied, 'Do you not see he is a Kashgar man, why do you call him a Feringhee?' I remained silent. Thus God graciously saved my life at that spot. Ascending the valley on the other side of the river, we found, to our dismay, that the spy was still following the Kafilah. When we ascended the hill, we found a wide pass, opening out into a fertile plain on the other side. Here we began to meet many armed travellers, and I felt that my life hung on a thread. Some had been to cut grass, with their muskets on their shoulders. Here the Lord graciously sent a heavy rain, compelling the villagers to keep in doors, and enabling me to throw a large blanket over my head, thus concealing my features. We shortly reached the end of the second Munzil, a fortified village where Behram Khan spent his first night after the murder of Major MacDonald. The rain still continuing, I was stuffed away by my guide in the corner of an unoccupied house. I realised the promise, 'He shall cover thee with his feathers, and under his wings shalt thou trust.' I made tea, and gave a cup to a Mussulman fazeer going to Bokhara. He seemed thankful, and said, 'Thank you, Moollah.' At this village the spy again made an extortionate demand from my guide, which had to

be complied with. The next morning the caravan was joined by Ghuznee and Cabul Pathans on their way home. We then arrived at the mouth of the pass (outer) where toll is again taken. The guide said, 'If we escape here we are comparatively safe; for the spy will leave us here, as we are near Shere Ali Khan's territory. Here the Lord saved me in a remarkable manner. Each passenger is stopped and interrogated by spies from the frontier, who know the circumstances of all who come to this point. A young Pathan, putting out his arms stopped my mule and cried out, 'Don't go on.' I coolly and quietly dismounted and sat down on a rock, while my guide went to pay the toll. Just at this moment another spy came forward to examine me; but the spy who was in my secret, seeing him approach me, making an excuse, called him away. The toll was paid, and the guide came and remounted me on my mule; each traveller as he passed was still being scrutinised by a noisy squabbling crowd of Pathans. Just as my mule came up, something seemed to attract their attention another way. Taking advantage of the moment, I gave a jerk to the bridle and passed through. I was comparatively safe. The great danger was now past, as all the spies from the frontier left us at this point.

AMONG THE AFGHANS.

"We now passed along the bank of the river near the Khyber Pass, into the beautiful and fertile plains of Lall Poorah. The next day we arrived at Bassowul, where there is an outstation of Shere Ali Khan's cavalry, consisting of a corporal and two sawars. While seated among the mule-bags in the Serai, a Risaldar

came up to me, and asked me who I was and whence I had come. I replied that I was a Christian faqeer from the banks of the Indus, and that I was going to Kaffiristan. He said, 'I know you are from the cantonment at Peshawur.' This man would not give up his inquiry, but collected others about me. They all began questioning me. I said, 'I must tell you the truth, even if I have to die for it; I am not a Mussulman, I am a Christian.' No sooner had I uttered the words, 'I am not a Mussulman,' than they all shrank from me as from an unclean animal. The Affghan said to me, 'I know you by your eyes, you Feringhee Kaffir.' An old and respectable man, evidently the chief of the village, said to me very kindly, 'You need not fear, no one will kill you here in Shere Ali Khan's territory.' The corporal also said, 'All are allowed to pass here, kafirs, every one.' The people of the caravan were in a great state of excitement, and said, 'If this had been known in the hills we should have been cut to pieces.' They joked much with my guide on his cleverness in bringing me through, and said, 'We must watch him closely at night or the Pathans from the hills will kill him.' The villagers now hearing a Feringhee had come, began to assemble. I opened my box of medicines, and began to dress the wound of a man who had been cut over the eye. They seemed favourably impressed with me, and told me no one would harm me. My friends in the caravan at night placed

me between the wall and sacks piled up, and one slept at my head and one at my feet, saying, if the night were safely passed it would all be well. I fell calmly asleep in the arms of a gracious, loving, heavenly Father, whose promises I had embraced before starting. The next day was Sunday.

HOW SUNDAY WAS SPENT.

"The women of the caravan gathered about me and implored me to keep well up in the Kafilah, for if I lagged behind I should be murdered. We shortly reached the end of the fifth munzil. It being Sunday, as soon as the caravan stopped I went aside to unite my heart and voice with God's people all over the world on that day. When I returned, the Ghuzni Pathan asked me if I had been to say my prayers; he then asked me questions about our religion. I took the Pushtoo translation of the English prayer-book and explained some of the principles of our religion to him. He then said to me after a pause, 'You people say that Jesus is the Son of God.' After a moment's pause I replied, 'Yes,' and then began to explain that Jesus was born by the Holy Ghost. They began to get excited, and one fierce-looking Pathan said, 'For this word they are accustomed to kill.' I replied, 'I am ready for death.' The village people seemed kindly disposed and wished to make my acquaintance, but the caravan people would not let them.

(To be continued.)

A Hindu Funeral.

BY THE REV. H. G. E. DE ST. DALMAS, OF CHITOURA.

I WILL try to give you a slight description of a sight I happened to witness a few weeks ago, hoping that it may, though painful, afford some interest.

Having gone one afternoon to preach at a village about four or five miles off, when I arrived, the first thing I was told was, of a man who had been suddenly killed in a village on the way, just before I passed through it. A large piece of timber, by means of which they press out the juice of the sugarcane, fell on his head, and the man died on the spot.

The next morning early, I walked over to this village, thinking the impression caused by the sudden visit of death, might lead some of the people to be more inclined than usual to hear words about the other life. I did not expect to see anything of the dead man, or of his friends, nor would I have liked to intrude upon them at such a time; however, it so happened that when I came to the spot where the accident occurred, they were just preparing the body to carry it away to be burned; it was wrapped up in a white cloth, and laid upon a light frame of wood, which four men easily carried away upon their shoulders.

The preparations were going on very quietly and solemnly, when just as they were ready to start, a party of women came up weeping and crying aloud; they all flung themselves down on the earth in front of the body, as though they would not be separated from it; some of them beating the ground with their heads, one of them so frantically, that one would think

she meant to kill herself outright; it was very sad to see. Then they took away the body, and dragged the poor widow away from the sad spot to her desolate home, while a few of the men went to the burning-ground to see the last of the poor body which, but a few hours before, was full of life and strength.

You know that the Hindus do not bury but burn their dead. I happened to pass by quite close to where a dead body was being burned, a little before the event I have just described took place, so I was able to picture the last sad scene.

Riding in the early morning near a small village, I saw in front of me, on a little open space by the roadside, about seven or eight men sitting on the ground—a melancholy group. As I came nearer, I perceived, a few yards in front of them, a slowly burning fire, which they were watching in sad silence. I knew that was a burning-ground, and understood the whole at a glance, and the solemn scene left a very vivid picture in my mind. I tried to enter into the feelings of those watchers, and very hopeless feelings I fear theirs must have been. If you tried to comfort or to counsel them, they would tell you, "It is *fate*." Hard, unalterable, unrelenting fate. In this way they try to deaden their feelings and become insensible to pain, this makes them very careless, too, about their own death; they say, "What has happened, has happened; and what will happen, will happen." And so they make very little effort after anything better, indeed many of them are so indifferent, that they

seem to like to wrap themselves up in this *fatalism*, in order to do away—as they think—with their own responsibility and blame.

When misfortune comes upon a Hindu, he says it is because of something that happened in a former birth, and so he imagines that, after death, the spirit passes into some other body, and becomes, perhaps a king, perhaps a cat, a dog, or a reptile. They see human bodies consumed to ashes, and do not think those bodies will live again, nor yet that the spirit will live without a body, and therefore they

believe that it must enter another body, either of man or beast.

It is very sad to see these poor people without hope in death, without a light beyond. It gives [one two great feelings, first, one of intense and humble thankfulness to God, for the bright hopes which we, who believe in Jesus Christ, have of a joyous and immortal life beyond the grave; and then a fervent desire that all those who are in such sad darkness, might be able to see the great light too.

Why have we been more blessed than they?

First Impressions.

MANY of our friends will be pleased to receive the first impressions of our young brethren who, in the early months of the year, left us for the missionary work in India. The Rev. R. Guyton, writing from Delhi, on the 10th April, thus speaks of his voyage and early experience of Eastern life:—

“We reached Calcutta on the 20th March, and after a few days spent partly in clearing our luggage from the Custom-house, and partly in making a few necessary purchases in the bazaars, we came on here by the through mail train, reaching Delhi on Saturday evening, March 28th. Our voyage was most uneventful. We had nothing but pleasant, favourable weather, and speedy progress from beginning to end. We made a very rapid run to Malta, in nine days, where we stayed twenty-four hours, and visited Civita Vecchia, the Catacombs, Paul's Bay, and a number of the churches, English and Roman Catholic. Thence to Port Said we had the same unvarying fine weather. We ran on shore during the few hours

spent in coaling the ship, and were not much pleased with the place. The European quarter was not very inviting; but the Arab town was so abominably filthy, and openly vicious, that we beat a speedy retreat to our good ship. We crept somewhat slowly through the Canal, stayed a few hours at Suez, and then steamed away down the Red Sea. After an anxious, but very successful passage, we found ourselves at Colombo, March 4th. Here the most pleasant incident of the voyage occurred. We had scarcely let go the anchor ere a letter of invitation came on board from Mr. Ferguson (editor of the *Ceylon Observer*), who, with very great kindness, invited us to stay with them until the ship should clear out again. I assure you

it was no small pleasure to us to accept their invitation, and we were soon comfortably at home with them. On the next day we all took train for Kandy, where we met Mr. and Mrs. Carter. I was delighted to hear from Mr. Carter of the progress of his *Singhalese Revision*. I could not help sympathising with his great difficulties and troubles in this work.

"We stayed only until the following day, when we returned to Colombo, greatly delighted with our trip, and the kindness shown us in Kandy. On our return we called on Mr. Pigott; had a long chat with him about his work there, and inspected the native girls' school in the care of Mrs. Pigott. On Saturday we had to return to the ship, and were away to Madras.

ARRIVAL IN INDIA.

"We were much disappointed at being detained eight days in Madras, discharging cargo; but at last we got rid of the last heavy iron girder, and were not sorry to find Madras far behind us. We were gladly surprised, while slowly steaming up the Hooghly, to find Mr. Ellis, of Jessore, and Mr. Kerry, come on board to welcome us to India. We found their help invaluable in getting our luggage on shore, and finding our way to the Mission Press. Here we found more welcomes from Mr. Rouse, Mr. Sale, and others. After an hour's rest we went to Mr. John Robinson's to tea, where we met many more friends. On Sunday I preached in the evening at Circular Road to a capital congregation, Mr. Williams preaching in the morning. On Tuesday, Mr. Smith came down to make arrangements for the passage of his son in the 'City of Carthage,' but found him unwell, and resolved to take him back to Delhi. We were ready to

go then; but as Mr. Smith was about to return, we waited for him, and on Thursday night we were on our way.

ARRIVAL IN DELHI.

"After forty-four hours' of railway travelling we reached Delhi, Saturday evening. I could not but admire the energy which, after so long a journey—there and back in the same week—could hold three services next morning; one in English at seven, and two native services—all before breakfast. I preached in the evening. Since I have been here, I have been a few times to native open-air services. One was a very stormy one in the bazaar. The discussion was carried on, on the part of the natives, almost with fury. With the native village service I was delighted, though I could not understand a word. There was such earnestness in both preacher and listeners, that I felt in myself comforted and helped by the service. This week, Mr. Smith has been away itinerating, and returned this morning. He brings back with him encouraging news of the districts visited—four baptized, and a number waiting for baptism. He seems much cheered by his visit to the churches. I have not yet been here a fortnight, but I have made some progress in the language. Acting under the advice of Mr. Smith, I am studying Urdu in the Persian character—much more difficult, but also, for Delhi, much more useful than the Arabic characters which I had begun. At first, I almost despaired; but the difficulties are lessening, and I managed this morning to read two pages with my *munshee*, before breakfast. I am delighted with my station, happy with my senior and colleague, and hopeful with regard to the prospects of the work. So far as I, a new-comer, can judge, there is a great deal

doing here. Besides the four baptized this week, there were four baptized last Sunday morning in the chapel. These also came from the villages. I have plenty of work beside studying languages. I divide the Sunday with Mr. Smith (English, of course); this week I also conducted the Thursday evening English service. On Saturday I conduct a soldiers' prayer-meeting, while

Mr. Smith presides at a native prayer-meeting, and I have promised, beside, to take an additional service at the soldiers' chapel, in the Fort.

"We are all well; the weather is so unusually cool. In conclusion, I can speak only with pleasure and thankfulness of the kindness we have everywhere met, from the time of your farewell in London until now."

Mr. R. Spurgeon, who was a companion of Mr. Guyton on the voyage, thus writes from Sewry, under date of April 9th:—

"Supposing that you have heard of our excellent voyage, and safe arrival, I do not think it necessary for me to say anything about it. I was highly disappointed at not being sick, that having been an essential of every first voyage, as I supposed.

"Happening to be in the Madras Roads on a Sunday, Mintridge and I sought out Mr. Thomas, of the Asylum Mission Press. We had heard of him while we were at Colombo. He made me promise to ask you to let him know when any missionaries passed that way. Here we spent our first Sunday in India.

"I did not reach Sewry till the 1st of April. In consequence of Mr. Hobbs not having furnished the whole of his house, I had to purchase the necessaries for my rooms here. Mr. John Robinson gave me a hearty reception, and induced me to stay with him till I left Calcutta.

"I am requested to give you Mr. Hobbs' Christian love. You will be glad to hear that I am quite comfortable with them; that I am making progress with the language, and that my health and spirits are excellent. I have not had so much as a headache or languid feeling yet."

Mr. Charles Brown, who sailed a month or two earlier, and is settled in Barisal, thus relates his first experiences. His letter is dated April 4th:—

"The voyage out by the 'Indus' was a very pleasant one (on the whole), though *mal de mer* was not at all an agreeable companion. I preached three times on board, and hope the words then spoken will prove not to have been in vain. Without any casualty, Calcutta was reached, and, as you doubtless heard, I preached in Lal Bazaar and Circular Road chapels. Mr. McKenna and myself duly arrived at Barisal, and Mr. and Mrs. Sale left for Calcutta.

AT BARISAL.

"I am in the enjoyment of very good health, for which I am thankful. The days are getting very hot, the thermometer being between 90° and 100° in the shade, but I suppose presently greater heat may be expected. Barisal I much like, and am intensely interested in the movements and services—in fact, in everything connected with the mission here. Nilumber (the preacher supported by Mr. Stanford's Church at Camberwell) is exceedingly useful to

me. He has a good knowledge of English, and through him I can converse with any native who calls here. Three Mugs (I think from the Burmah border), at whose village Mr. Sale has preached, called on me the other day, desiring that I would go with them, and stay a week, to instruct them about Christ. I talked for a couple of hours, explaining that they were sinners that sin must be punished; that Christ is a Saviour; that none can enter heaven but through Him, to which they attentively listened. Having a magic lantern, and views illustrating 'Pilgrim's Progress,' I invited them to come in the evening, which, accordingly, they did; and through Nilumber, by this means, I explained to them more fully, but with the greatest simplicity, just as I would to children of seven years old (for I reckon their mental capacity is not much beyond that of English children), God's way of saving sinners. For two long hours they sat without showing signs of impatience, and then, turning the lights on, we had family worship; the men listening with the greatest attention to the story of the life, death, resurrection, and ascension of Christ, and after prayer (for themselves and villages especially) I dismissed them. Of course I cannot go to their villages, as I cannot talk Bengalee yet.

HIS ASPIRATIONS.

"I would send Nilumber, who is willing to go, but my boat is no good—she is full of water; and, though a few new planks were put in a little ago, the whole bottom seems to be rotten, the windows are all out of socket, and to

thoroughly mend her would be half the cost of a new boat. When I can preach I shall want a boat, and if you decide that I remain in this district, I must then write you fully about the matter. So, for the time being, I suppose these Mugs, who of their own accord come and ask that the Gospel may be preached to them, must remain in their darkness. This is a hard sentence to pen. I feel like a war-horse who scents the battle from afar, and I would fain rush to the fray; but (at present) an insurmountable barrier effectually forbids, but, by God's good help, a twelvemonth shall see a very large portion of this hindrance cleared away; and, though I may often stumble over the debris, yet I will then be no longer with 'the baggage,' but among the armed men, and in due time will force my way to the front. Still, 'Rome was not built in a day,' and I may be over-sanguine.

"I hold a daily Bible-class in my house, to which eight or ten natives come—four more to-day asked to join. My cook is a Christian of some years' standing, and has much force and vigour about him—singularly intelligent. I send him out (or rather he volunteered if I would spare him) to preach in the villages in the evening; and as the Christians come under my influence I urge upon them the necessity, the duty, the privilege of talking, preaching, visiting—not for payment, but for of love Christ. It will be my aim to set them all *working* in their different spheres, and not to live so indifferently as I see so many of them do, in relation to their neighbours."

The Mission in Delhi.

THE work in this large city continues to exhibit many tokens of the Divine blessing, though Mr. Smith is much tried by the course adopted by the agents of the Society for the Propagation of the Gospel. Both in the city and its neighbourhood the people evince an eager desire to hear the Word of God, and we cannot but believe that the seed sown will bear a large harvest of souls saved by divine grace. The letter of the Rev. James Smith is dated February 5th. We are happy to say that the £50 Mr. Smith then required has been supplied by a friend of the Society:—

“You will be glad to hear that myself and wife are thoroughly restored to health, through the bracing cold season (I am sorry to say it is fast passing away). I never remember such cold in India: sometimes I have been able to lift pieces of ice out of the water a foot square. I am thankful to say that we have had a good winter's work. I have been able to get out a good deal, and in many parts of the district there is a wonderful movement towards Christianity. We are occupying some of the small towns. If you get the map, and look to the east-south-east of Delhi you will see Furreedabad, Bullubgurh, Pul Wul, and Hodul, all on the road to Muttra. In each of these places we have a school, and something is being done to organise services. In Furreedabad and Bullubgurh they are putting up buildings for schools and worship, and they ask for a grant-in-aid, which I must give them; for no sooner did the Society for the Propagation of the Gospel people find that we had a number of candidates for baptism, than they sent out a man (a renegade Baptist) to make all sorts of offers of money, and buildings, and all they desired. I at once told the people, if they desired their interference, I would withdraw, and leave them the field. However, I think

they have made up their minds to stick to us, and this makes it more necessary that I should do something for them. In this part of the field I have been kept until late at night, by crowds of people who appeared unwilling to leave, and were never tired of listening to the Word. I am full of hope that, with God's blessing, we shall, this year, form several new churches in this neighbourhood.

EAGERNESS TO HEAR.

“Across the Jumna, to the east-north-east, there is Noony, Furrak Naggur, and Khairpoor; here, again, the people manifest a wonderful awakening; and as there is not a reader among them, I am obliged to form schools for elementary education, or there is no hope of permanent services being conducted without a paid agency, which I cannot employ. I visited Noony a few days ago, and never did I meet with more eagerness to listen to the Word. It was a cold, raw day, and yet the people continued to come until late, and I was so weary that I fell asleep. I have got a school here, and the people, with a little help, will put up a building, and thus provide themselves with a place for school and chapel. It was so cheering to see the care the people took of us: they supplied us with

food, and one of them vacated his house for me to sleep in; and, as it was very cold, after I had got to bed, a warm quilt was brought and put over me. The house I slept in was warm, but not a very dainty place for a fine gentleman; for, not far from my head was a large pile of cows' dung, dried in the sun for fuel. These places are in the North-west Provinces, and a grant-in-aid will eventually be given for education, but, I fear, not this year, on account of famine in Bengal. In fact, Government is tightening the reins of expenditure everywhere, and even in the Punjab we shall have largely to provide our own funds for education. I am already becoming straitened for want of funds, and have advanced Rs. 300 beyond our income, so it is absolutely necessary for us to have £50 at once. I hope this sum will see us through the year on which we have entered.

PROGRESS IN DELHI.

In Delhi there is much that is hopeful, and also the suburban churches are looking more promising than they did the previous year. We have formed a little church at Subzi Mundi of twelve or fourteen members, and, with last year's native collections, they have bought a building

for school and chapel, and are altering it. The deed has been made out and registered in the name of the Church. Thus, you see, I am trying to carry out my views to practical results; but you know not the difficulties I am struggling against. Sometimes I am ready to give up in despair, and run away from the fight.

"I shall be so thankful to see Mr. Guyton, for the work is overwhelming. On Tuesday I took a round in Delhi among the inquirers, and held seven services before night. In each of the seven places there were Bible-readers, and we had regular singing, prayer, reading the Scriptures, and expounding. On Wednesday I preached again in seven places, and had each time most attentive congregations, who left their work for half an hour, and listened with the utmost attention. Yesterday I preached again in three places. Subha Chund, of Rona, is helping me a little, and I intend keeping him, if I can, for a month or two. My dear wife gives herself so heartily to Zenana work, that we cannot really take proper care of our children. There is much encouragement in the Zenanas, and our girls' boarding-school is doing much good. I think it contains about twenty-six girls."

The Mission in Rome.

THERE is every reason to believe that, by the time these lines are in the hands of our readers, there will have been secured a permanent home for the labours of the Rev. Jas. Wall. A house has been purchased by the liberality of a friend of the Society, portions of which will be rented by the Committee for evangelical purposes. For some weeks past Mr. Wall has been engaged in securing this most valuable aid to the mission; meanwhile, from the following letter from Mrs. Wall our readers will

CARMARTHONSHIRE.

Aison	1 10 8
Bangor, Fenuel.....	17 17 4
Bethesda	6 15 9
Do., for N. P.	0 8 6
Capel y Beirdd	2 19 1
Carn	3 12 2
Llandinorwic, Sardis ..	2 0 4
Llandudno	14 12 6
Llanhaiarn	1 15 8
Llanillyfni	5 6 8
Pontillyfni	2 9 2
Porthmadoc	4 14 10
Pwllheli	15 1 8
Talysarn	1 8 10
Tydnysion	2 18 7
Tyndonon	1 13 8
Tynwyl, Bethlehem.....	3 14 0

DENBIGHSHIRE.

Bodgryawch	1 0 0
Brymbo, Tabernacle ..	7 0 0
Carmel, Fron	1 6 0
Cwmawr	4 19 8
Codpoeth	2 0 0
Ffordlas and Eglwys- fach	3 0 0
Gefallryd	1 15 0
Glynceirwg and Doly- wern	8 10 0
Llandyrnog	0 6 8
Llanellian	2 11 10
Llangollen and Glyndy- frwy	8 12 6
Llanfyllin	0 18 9
Moselfre	8 5 6
Nodda Garth	2 1 0
Ruthin	5 15 1

FLINTSHIRE.

Astyn	0 14 11
Bodffari	1 7 4
Helygain	1 6 8
Howell	10 0 0
Llanfawr	1 12 4
Llwm	1 9 8
Rhuddlan	2 14 0
Rhyl	2 2 0
Do., for N. P.	1 2 11
Treuddyn and Coedlái ..	1 6 0

MERRIONETHSHIRE.

Bala	2 8 6
Corwen	1 2 7
Dolgelly	6 14 0
Festiniog	0 15 0
Llanfyllin	1 19 2
Llanwchllyn	2 2 0
Pandyrcapel and Llan- idan	7 1 0
Tre'ddol	1 2 0

MONTGOMERYSHIRE.

Beulah	2 15 0
Cawsaw	6 2 7
Cwmellan	2 8 0
Dolife	1 5 0
Llanfyllin	5 9 0
Do., Bethel	2 11 0
Llanddow	3 4 6
New Chapel	3 4 6
Newtown	38 19 6
Do., for China	1 0 0
Rhydfelin	3 12 3

Less expenses	70 10 9
.....	2 6 7
.....	68 4 2

SOUTH WALES.

BRECKNOCKSHIRE.

Erwood and Ramah, for N. P.	0 17 1
Hay	4 14 0
Llangynidr	0 16 6
Do., for N. P.	1 6 6
Maesbyrhan	5 4 0
Pantycelyn	1 5 10
Pisgah	1 19 8
Pontestyll	1 15 0

CARDIGANSHIRE.

Aberystwith, Bethel ..	13 8 0
Do., Meriah	0 6 0
Do., English Ch.	2 18 0
Blawnwen	0 17 9
Cardigan	28 11 2
Do., for N. P.	2 14 7
Cilfowyr	3 0 0
Goginan, for N. P.	2 13 6
Penyparc	1 16 8
Penrhynoch, Horeb ..	2 2 0
Verwick	3 14 9
Do., for N. P.	2 12 0

CARMARTHENSHIRE.

Aberduar	4 6 11
Bwlchgwyn	1 0 0
Bwlchnewydd	5 11 1
Do., for N. P.	3 16 11
Bethel Plashed	4 12 8
Do., for N. P.	3 8 0
Calo, Bethel	1 7 7
Do., Salem	2 4 0
Cwmfelin	6 19 0
Cwmdu	2 6 0
Cwmifor	3 10 0
Cydweli	2 3 7
Elm Park	1 0 0
Felinfoel	11 12 9
Do., for W. & O.	0 13 1
Do., for N. P.	8 0 8
Felngwm, Sittim	11 17 6
Ferryside	3 9 2
Fynonhenry	1 6 3
Llandilo	2 19 10
Llandysul, Hebron ..	6 1 0
Do., Ebenezer	0 9 9
Do., Penybont	0 13 10
Llanedi, Sardis	0 11 2
Llanon, Hermon	0 10 0
Llanelly, Zion	12 2 0
Do., Bethany	2 3 6
Do., Bethel	11 8 0
Do., Greenfield	69 1 1
Do., do., for W. & O.	6 14 0
Do., Moriah	8 13 0
Llangennoch	3 5 3
Llangennin	4 17 6
Llanstephan	1 7 3
Llangynog, Ebenezer ..	1 14 8
Llwynhendy, Soar	9 9 8
Maescanner	3 0 0
Minke	1 5 0
Pontfyrhyd, Bethlehem	3 4 9
Mydrim, Salem	10 5 5
Newcastle Emlyn	1 6 0
Pembrey, Tabernacle ..	7 6 6
Do., Bethlehem Pool ..	1 14 0
Penrhynoch	0 9 0
Rhydargaeu	1 3 6
St. Clears	19 15 5

GLAMORGANSHIRE.

Aberaman	3 7 0
Aberavon	1 2 6
Abercwmboye, Bethesda	2 6 7

Aberdare, Calvary	43 10 5
Do., Carmel	22 16 9
Do., Mill-street and Llwydceol	15 14 0
Do., Gullys	10 3 3
Do., Rhylswydd	24 4 0
Do., Cwmbach, Bethany	5 1 0
Do., Cwmadar	3 19 2
Do., Cwmanan, Sion ..	2 2 0
Do., Mountain Ash, Nazareth	11 8 8
Do., do., Rhos	20 5 0
Do., do., Graig	1 17 0
Blaenywern	1 19 0
Bridgeend, Hope Ch.	14 8 8
Do., for N. P.	2 18 0
Caersalem, Newydd	9 18 4
Do., for N. P.	15 11 8
Colwinston, Llandow ..	0 19 6
Corntown	0 15 6
Cwmavon, Fenuel	6 9 10
Do., for N. P.	0 13 1
Cardiff	1 1 0
Cardiff, Bethany	29 17 8
Do., for W. & O.	5 0 0
Do., Tabernacle	54 1 6
Do., Tredegarville	12 0 2
Do., Salem, Spotland ..	14 17 4
Do., Sileam	3 14 1
Cwmbrwl	8 2 8
Deri, Tabernacle	2 1 4
Dinas, Glau	15 13 0
Dowlais, Caersalem ..	9 13 0
Do., for N. P.	1 7 0
Do., Moriah	7 8 0
Gellygaer, Hebron	1 8 6
Glyncorwg, Bethel	0 12 0
Glyn Neath, Bethel	3 8 0
Hengoed	11 10 10
Do., Pengam Branch ..	27 19 7
Hirwaen, Ramoth	6 11 2
Llanstymlet, Adulani ..	1 13 0
Llynwypia, Jerusalem	8 13 7
Maesteg, Salem	3 0 0
Do., Bethel	6 8 6
Do., Enon	1 11 11
Do., Zion	16 11 1
Nenth, Tabernacle	23 13 10
Do., Bethany	13 1 6
Blackmill, Parau	2 0 0
Pendarren, Ebenezer ..	3 13 1
Pentyrch, Fenuel	3 0 8
Pontlottyn, Soar	0 18 0
Pontypridd, Tabernacle	12 7 2
Do., Carmel	6 2 9
Rhydfelin	0 17 6
Rhondda	5 18 0
Swansea, Bethesda	52 10 5
Do., Mount Pleasant ..	50 9 1
Do., Hafod Branch	1 17 6
Do., York Place	7 8 5
Do., Philadelphia	2 18 9
Tondu	1 15 0
Tongwylas, Aion	3 6 11
Do., Salem	1 5 7
Treherbert, Libanus ..	9 0 3
Treorhy, Nodda	20 19 0
Troedryhiw, Carmel ..	4 0 0
Twynrodyn	0 17 6
Wautrodau, Ararat ..	1 15 6
Ystalyfera, Soar	4 14 0
Do., Caersalem	2 4 6
Ystrad, Hebron	8 2 7
Do., Nebo	9 2 0
Do., do., for N. P.	3 15 0

MONMOUTHSHIRE.

Aburath	20 11 2
Argoed	25 15 0
Bargoed	13 14 0
Bassaleg, Bethel	7 3 0

Bedwas	3	5	4	Jaber	6	11	2	Dundee	21	11	10
Blacnau, Gwent	6	9	0	Do., for <i>W. & O.</i>	0	10	0	Do., Meadowside	10	5	9
Do., for <i>N. P.</i>	8	11	0	Gilgerran	7	11	11	Do., Old Sc. Indep. Sc.	4	0	0
Blacnauon, Eng. Ch.	38	13	8	Do., for <i>N. P.</i>	1	13	4	Do., Mid Wynd	6	0	1
Do., for <i>W. & O.</i>	1	1	9	Clarboston, Carmel	3	1	8	Dunfermline	42	10	11
Do., Ebeneser	7	14	8	Croesgoch and Trevine	8	10	11	Do., for <i>N. P.</i>	5	0	0
Do., Horeb	14	0	0	Dinas Cross, Tabor	3	18	8	Edinburgh, Dublin-st.	64	19	9
Caerleon	3	12	0	Do., for <i>India.</i>	1	4	5	Do., for <i>Mrs. Kerry's</i>			
Castletown	32	1	8	Do., for <i>China</i>	1	4	5	School	5	0	0
Daran Velen	4	6	0	Fishguard, Hermon	9	12	6	Do., for <i>Child in Mrs.</i>			
Ebbw Vale	4	16	0	Gerasim	5	18	6	<i>Ellis's School.</i>	5	0	0
Do., Nebo	6	18	4	Harmony	5	5	4	Do., Richmond-st.	4	0	0
Goetre	2	15	0	Haverfordwest, Hill Park	9	1	3	Do., do., for <i>Africa</i>	12	0	0
Llanely	3	5	3	Llangloston	15	2	2	Do., Duncan-st.	19	4	10
Llangwm	2	2	0	Llefforllan	14	19	6	Do., do., for <i>N. P.</i>	3	14	6
Llantarnam, Ebeneser	1	2	0	Do., for <i>N. P.</i>	1	6	4	Do., Charlotte Chapel	25	15	2
Llanvaches	1	16	3	Maenclochog, Horeb	5	1	0	Do., do., for <i>W. & O.</i>	3	14	7
Llanwenarth	17	3	3	Middlemill, Solva, and				Do., do., for <i>Child</i>			
Magor	8	4	0	Trefio	14	4	3	under <i>Mrs. Ellis.</i>	5	0	0
Maesycwmwr	3	10	0	Moleston	17	3	6	Glasgow	25	17	8
Michaelstonevody,				Do., for <i>W. & O.</i>	0	11	6	Do., for <i>China</i>	2	3	3
Tirgah	7	10	3	Monachlogddu, Bethel	6	5	8	Do., Hope-st.	159	7	9
Nantglo	4	11	1	Newport, Bethlehem	10	5	0	Do., do., for <i>W. & O.</i>	9	7	1
Newbridge, Beulah	6	15	2	Penybryn	5	6	7	Do., do., for <i>Rome</i>	20	0	0
Newport, Commercial-st.	7	9	11	Do., for <i>N. P.</i>	2	13	5	Do., do., for <i>N. P.</i>	11	5	4
Do., Temple	18	4	2	Pembroke Dock, Bethany	21	0	4	Do., Blackfriars-st.	31	6	8
Do., Albert Hall	4	10	3	Do., Bush-street	20	18	0	Do., North Frederick-			
New Tredegar, Saron	11	0	0	Pisgah, Crewell-quay	9	15	4	st.	18	8	6
Noddfa	2	6	2					Do., do., for <i>W. & O.</i>	3	8	6
Pontypool, Tabernacle	1	4	6					Do., Clarence Hall	3	4	6
Rhymney, Penuel	14	15	9					Greenock	28	15	0
Do., for <i>N. P.</i>	2	10	0					Do., for <i>W. & O.</i>	1	18	0
Risca, Moriah	13	0	0					Do., for <i>N. P.</i>	6	14	3
Do., Eng. Ch.	4	4	0					Irvine	5	10	0
St. Brides	7	0	0					Do., for <i>N. P.</i>	1	7	0
St. Mellons	9	12	6					Kirkcaldy, Whytes-			
Sirhowy, Carmel	8	10	6					causeway	8	16	11
Do., Tabernacle	0	10	0					Do., for <i>N. P.</i>	3	1	1
Tafarnbach, Siloam	1	5	0					Millport	1	10	0
Tredegar, Siloh	17	8	2					Montrose	13	19	7
Tyde, Bethesda	16	0	0					Paisley, Storie-st.	132	5	4
Twynogwyn	1	16	2					Do., for <i>W. & O.</i>	6	9	10
								Do., Victoria-place	19	16	8
	413	18	6					Perth	69	11	4

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer ; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, London. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE
BAPTIST MAGAZINE.

AUGUST, 1874.

John Chamberlain.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

CHAPTER II.

WHEN Mr. and Mrs. Chamberlain arrived at Serampore, the mission there had been in operation a little more than three years. It will be interesting to review the progress already made; and a letter, addressed to Dr. Ryland in September, 1803, will supply the particulars. Mr. Chamberlain wrote as follows:—

“On our arrival, we found the affairs of the mission in a very happy state. Several had been baptized, concerning whom we had heard nothing before we left England. On the first Sabbath after our coming, two were baptized, one of whom was Krishna Prasad, the first Brahman convert. Ever since, he has given us great pleasure. He is now our Bengali schoolmaster. Ten more natives have been baptized since then, and also our young friend William Carey. The Church now consists of thirty-eight members; but two of them are suspended, and one or two, I fear, will have to be excluded. The management of the Church is a very weighty concern, and requires great compassion, wisdom, firmness, and love. Some unpleasant things have taken place, which have given us much pain; and these, coming one after the other, have been distressing and discouraging. A cloud has been over us; but, blessed be God! some glimmerings of sunshine have appeared, which have been reviving.

“In the last two months, we have not had so many inquirers as for some time before; yet, we have not been altogether destitute of them. Inquirers generally board and lodge at brother Krishna Pal's house, at our expense. The allowance for each is two annas, or threepence, a day. They are enjoined to attend the school morning and evening for religious instruction. The gathering of these people appears to be evidently the work of God. One is brought from near the Sunderbund; another from a remote part of the country; and another from a

more distant part still ;—all were collected without any effort of ours. ‘Not by might, nor by power, but by my Spirit, saith Jehovah.’ ‘From the east and the west, and from the north and the south, they shall come into the Kingdom of God.’

“We have a Bengali School, in which English and Bengali are taught. Since Krishna Prasad has been put into it, it has flourished. A considerable number of Portuguese children attend: not many Bengalis. I believe the whole number is thirty. Some make great progress. This school is chiefly supported by the liberal contributions of generous friends in this country.

“Our English School increases, and is a principal means of our support. We have thirty-six boarders—twelve young ladies, and twenty-four young gentlemen; also, nine or ten day scholars. Every Wednesday evening we talk to the children respecting the salvation of their souls; but, alas, we see little fruit. Some few in time past have appeared affected, but lately, all have been uncommonly insensible.

“The printing is a great work, and employs many hands. The publishing of the Old Testament in Bengali has not gone on according to our wishes, but we hope now to push on with double vigour, and, for this purpose, I suppose that we must have another press. A second edition of the New Testament, much corrected and improved, is in the press. Brother Carey is most advantageously situated for the translations, having all the pandits in the College of Fort William at his command. With their assistance he can revise, correct, and translate with ease and accuracy. He has translated a great part of the Epistles into Hindustani, and some into Sanscrit. Brethren Marshman and Ward have begun to translate the Gospels into Hindustani and Persian. Brother Carey has some thoughts of translating the New Testament into the Maharatta tongue. One of his pandits is a native of the Maharatta country. We hope that recent conquests will open the way for the spread of the Gospel there. A few tracts have been made ready in Hindustani, and will, we hope, soon be printed and distributed. Brother Carey’s heart is set upon this work. He hopes to live to see the Scriptures translated into all the languages of India. Money is the only thing that is wanting now. Everything besides is at hand, and we occupy a most advantageous situation for the work. We hope soon to see a way opened for the further dissemination of divine truth. We have, indeed, already as much as we can do; but our hope is that when God finds us more work He will give us more hands. Brother Carey often says, and, in my opinion very justly, that in this work we cannot attempt too great things.”

Mr. Chamberlain’s part in all these interesting labours was, of course, for the present, a very subordinate and inconsiderable one. He gave all the time he could to the acquisition of the native language, helped in the English preaching at Serampore and Calcutta, and accompanied the converts when they went out to speak for Christ. His principal work, however, was in the boarding school, over which Mr.

Marshman presided. Here he was engaged "from seven o'clock in the morning till five in the evening," and when this daily work was done, he had little strength left for other employments. He also suffered very much from an almost incessant pain in the breast, which was accompanied by very great depression of spirits.

An interesting missionary engagement was undertaken by him in January, 1804, when he had been nearly twelve months in Bengal. Of this he wrote to Mr. Fuller:—

"Felix Carey, Krishna, Bhairab, and myself have been out ten days on a journey to Ganga Sagar, a place at the furthestmost point of Sagar island, where the sea and the Ganges meet. This is esteemed a very holy place by the Hindus, and immense multitudes resort to it at particular seasons, for the purpose of bathing, and worshipping Ganga. It was the most interesting scene my eyes ever beheld. The course of people was beyond description immense. There were at the lowest computation 100,000; but I think they were more—perhaps double that number. The greater part were Bengalis, but there were many from other parts of India. Multitudes sought our books and papers. They had never before heard of Jesus Christ. All we had were distributed in a very little time; and then numbers begged in vain for the Word of Life in the most supplicating manner, and would not believe us when we told them that we had no more. This was heart-aching work indeed! If we had taken many thousands of Testaments, I believe that they would have been quickly distributed, and thus the Word of Life would, in one day, have been sent over the greater part of Bengal, amongst millions of people. But, alas! only two thousand have yet been printed."

Mr. Chamberlain was filled with astonishment to see these thousands of Bengalis—usually the most timid people in the world—now apparently quite fearless. Multitudes were encamped in the jungle, exposed every moment to the attacks of the ferocious tigers which abounded there, and some were actually carried off by them into the adjacent forest. He writes:—"In former years it was usual for many to be given, or to give themselves, to the sharks and alligators in the river. But the Company have now put sepoy along the river side to prevent this. There are now here a European sergeant and fifty sepoy."

He returned to Serampore greatly impressed with the importance of a much more extensive distribution of copies of the Word of God amongst the people. He wrote:—"The great assemblies of the people at places esteemed holy, afford some of the best opportunities of sending the Word abroad. By attending these, I doubt not that forty thousand, yes, a hundred thousand copies might be distributed in one year, with twice the number of tracts. There is a great proportion of the people that can read, much larger than any one would suppose who had not been here. Most families have one, if not more, of their number, who can read and write Bengali; and, as books abound more and more, doubtless reading will increase; and this we hope will produce inquiry. How many people are dying daily, and dying in idolatry!"

Moved by such considerations as these, Mr. Chamberlain, after his return, startled his brethren by urging upon them that they should greatly enlarge their operations in distributing the Bengali Scriptures. He contended, that instead of the 1,500 New Testaments they were now printing, they should at once strike off an edition of 10,000 at least. This was, however, declined by the others; and he then begged them to print a large edition of one of the Gospels with the Acts of the Apostles.

This example may suffice to show that he was from the first accustomed to form his own opinions as to missionary policy. He felt the failure of his recommendations keenly; but seems afterwards to have thought they were too positively contended for. "I am apt," he said of himself, "to be too precipitate in speaking my mind; which often appears to others unlovely, when I had no evil intention. I have, in instances, differed in opinion from my brethren, and have too warmly contended for my own, which has afterwards given me grief; but I have always been most strongly convinced that they had the good of the mission at heart much more than I. Most assuredly, I have the fullest confidence in every brother. I know not their equals, as it respects fitness for their stations, in the whole world. They are, indeed, men qualified by the Lord."

Of his own progress in Bengali, he said, about the same time, to Mr. Fuller:—"I suppose that you will conclude that I have almost learned the Bengali. I am ashamed to acknowledge that I have been indolent, and have made little proficiency. It is true, I have hitherto been employed in the school, and have had but little time amongst the natives; which has been, in this respect, a disadvantage, though probably not in others. Experience brings to remembrance what you observed after I preached, or at least had tried to preach, at Kettering. I am not now like a huntsman in England, who, in pursuit of his game, clears hedges, ditches and walls, and stops at nothing; but am like one in the jungles of Bengal, who has to break and force his way through the thicket, in doing which he meets many a sharp struggle and tedious delay. I try to speak; then boggle; see that I am wrong; begin again, and again boggle and blunder. Probably, if my life be spared, I shall make greater progress when I am more amongst the natives."

When this was written, a change was close at hand.—Serampore was esteemed too strait for all the agency now available. Several preachers had been raised up from amongst the converts gathered into the church, and Felix and William Carey bade fair to become useful men; and, besides these, four new missionaries were on their way out from England. Obviously all could not be needed in Serampore. It was desirable that some one should, without delay, find another centre of missionary usefulness in the great country they were seeking to evangelize.

Mr. Carey's salary as professor of Sanscrit and Bengali in the College of Fort William, together with the profits of the school and the press,

gave the missionaries at this time an income of between £150 and £200 a month ; but their expenses in buildings, printing Scriptures and tracts, and in the support of their native Christian community, &c., left their families only a very frugal maintenance. The expectation that funds for the support of the European missionaries could be wholly and permanently provided by the Society at home, was not as yet held to be reasonable. If other missionary stations were to be established, these also must be made to pay their own expenses and to support the missionaries in charge of them.

But how was this to be done ? The Government would certainly not tolerate the establishment of a missionary station, as such, in Bengal. To attempt such a thing would be to bring the mission under the notice of those who were but too well disposed to discourage and suppress all such efforts to disturb the religious beliefs and practices of the people of the land. On the other hand, there were many Europeans scattered all over India, and more or less distinctly tolerated by the authorities, who were supporting themselves as indigo factors, or dealers in other Indian manufactures and products. Mr. Thomas had for a while gained a living by trading with the weavers of native cloth, who were glad to find a purchaser for their goods ready to take them at a distance from the larger markets. Mr. Fernandez of Dinagapore was now carrying on the same business more extensively ; and it appeared to the missionaries that Mr. Chamberlain might be established as a cloth merchant in some populous town, and might, as such, be tolerated by the authorities ; whilst he might also labour as a missionary and be supported in so doing by the profits of his secular business. It was supposed that four or five hundred rupees might suffice to build him a house, and that then about two thousand more would be a suitable capital wherewith to carry forward the trade he was to conduct.

In order therefore to gain the requisite knowledge of this business, Mr. and Mrs. Chamberlain, in February, 1804, paid a visit to Dinagapore, where Mr. Fernandez most kindly entertained them for six or seven weeks. They went in sorrow, for an infant son had just before, been taken from them, but the change of air and scene proved very beneficial to them both. Mr. Chamberlain thus wrote of his generous host :—

“ His heart has been set on the work of the Lord ever since the last meeting that dear brother Thomas and the brethren had together, previous to his going to Dinagapore the last time. Brother Fernandez has ever since endeavoured to preach the gospel. This being known, it was thought proper to encourage him by regularly setting him apart to this work by prayer and laying on of hands. This was done on the 16th of January, 1804. I have great hope that he will be very useful. His manners are mild and prepossessing, and he is master both of the Bengali and Hindustani languages.

“ He is a man of such obliging manners and sweetness of temper as I think I never saw equalled. Humble, modest to excess, compassionate and most sincerely affectionate, he is a most loving friend.

His heart is warm with the love of Christ, nor has he greater pleasure than to tell the good news of salvation to poor sinners. He supports a school consisting of thirty boys. With these children I had great pleasure. Mr. Fernandez has a solitary residence; but I think his situation is far from discouraging. He preaches every Sabbath to his servants, and sometimes others attend; besides which he has many opportunities of speaking to people about the most important concerns. He has a good religious library, and he writes me that a gentleman and lady there have lately had many good books, to read which gave him hope that they are seriously disposed."

This visit was full of interest. Mr. Chamberlain visited Madnabatty on his way to Dinagopore, and saw many places and persons connected with the first efforts of the Baptist Mission. He saw, too, the graves of Thomas and Fountain, and read over the letters of the former, which Mr. Fernandez preserved, with the tenderest emotions. He and Mrs. Chamberlain returned to Serampore, having enjoyed, at Dinagopore, "the happiest season they had known in Bengal."

(To be continued.)

Selections from the Missionary Correspondence of Andrew Fuller.

HOW THE WORK WAS BEGUN.

To the Rev. J. SUTCLIFF.

February 6th, 1793.—I find you have heard of my affliction. I first felt a numbness in my lips on Saturday seven-night. I preached, however, on the Lord's-day, with very little inconvenience, except in the evening, when I found a difficulty in pronouncing those words which have the letter *p*. On Monday it increased, and by Tuesday the whole side of my face was motionless, and so it still continues. The muscles have lost their use. One eye is very weak, continually watering almost. The cheek motionless, but not the jaw. The lips on one side almost without motion—somewhat swelled. I preached half-an-hour on Lord's-day afternoon, but pronounce as if I had a stone in my mouth, and find a peculiar difficulty where the *p* occurs, also *f* and *b* are difficult, but not equal with the other. Its coming on gradually, and swelling a little, are favourable symptoms that it is not paralytic. Dr. Kerr, as well as my apothecary, thinks it will go off. I have had great weight upon my mind of late, and great fatigues. Have written on the mission business, to Beatson, Sharpe, Crabtree, Fawcett, Hopper, Jones, Craps, Hall, Kinghorn (Norwich), Stevens (Colchester), Gill (St. Albans), Hinton (Oxford), Stennet, Rippon, Thomas, Dore, &c., &c. Should be glad to hear from you. My family are but sickly. Friends as usual.

EARLY DEPUTATION SERVICES.

To Rev. J. SUTCLIFF.

March 15th, 1793.—Pearce and Thomas have got £160 or £170 at and about Bristol. A society will be formed there as soon as Mr. Ryland goes to take the lead in it. They went to London last Wednesday. Thomas is expected to be at Bedford next Lord's-day. Both of them at Leicester meeting the 20th. I think, if they are received well in London, Pearce would get £500 in a few weeks, provided we could supply for him. Hope *you* will be able to spare a few Sabbaths for that purpose. Mr. King says, if either you, or I, or brother Ryland can but supply at Birmingham, all will be easy, and he will get £100 a week, I have no doubt. And it is certainly best to work while the public mind is warm. If once such an opportunity be let pass, it may take us a year to obtain what we may now obtain in a fortnight. Think of it. We must settle it at Leicester meeting. Could we but get a few hundreds, and purchase stocks, it would form a little *fund*, which, in the end, might rise to something considerable. Thomas, I expect, will go from Bedford to Kettering on Monday. Could not you go and sleep there with him on Monday night, and ride over with him and Staughton to Leicester on Tuesday? Carey is *very* desirous of Thomas being there on Lord's-day, 24th inst. If so, he can only call to preach at Olney, on a week day, on his return.

FIRST NEWS FROM SERAMPORE.

To Rev. J. FAWCETT.

July 14th, 1800.—When a poor man gets deep in debt, he is apt to shun going near his creditor—whether I felt a little of that, I can hardly tell; but I have more than once felt ashamed that I have not written you before, as I am sure there was no place during my journey at which I enjoyed my visit more than at Ewood Hall.

I received your kind communication of Mr. Ward's letter, for which I thank you. Mr. Ward has very properly concealed, from all but the Society, the reason of their being obliged to stop at Serampore; but I think it just to state it to you. On their arrival in Calcutta Roads, a pilot came out to meet them, bringing with him an order from the Government of Calcutta, that they should deliver in a list of all the persons they had on board, their destinations, &c. (You know that the Company at home have never consented to missions, and that we were obliged to send out by a foreign ship, and run the hazard of landing, and getting a settlement. On this account we directed them to go to Serampore rather than Calcutta, and procured a letter of recommendation to the Danish Governor; supposing they might set off immediately for Mudnabatty.) The captain was obliged to answer the demand, by sending in a list of all the brethren, &c., as "Missionaries bound to Serampore." To Serampore they accordingly went, and presented their letter of recommendation to Colonel

Bee, the Governor, who showed them every kindness. But the British Government, being aware, it seems, that the ultimate intention was to settle in their territories, refused to admit the *Criterion* to trade in their port, unless the captain would deliver in all the missionaries, and unless the missionaries would either consent to remain at Serampore, or engage to return to Europe. On this, Ward and Brunsdon went to Calcutta to try and make interest. For this purpose Mr. Brown, the Evangelical clergyman at Calcutta, who was known to have great interest with Government, was waited on by the captain. Mr. Newton, of London, had given him a letter to Mr. B., which served for an introduction. The captain was kindly received by Mr. B., and on being shown the instruction given to the missionaries (printed in "P. A.," No. VI., p. 512-519), he was very friendly towards them, offered to carry any petition on their behalf to Lord Mornington, the Governor, or to go to the police-office on their behalf. They had a difficulty, however, in accepting these offers, as, by all we had understood, the Governor and Council in Calcutta would be *obliged* to refuse them a settlement on their avowing their object; at least, if they had petitioned, or gone before the police, it must have come immediately to a decision, *whether missionaries should be allowed to settle in the British territories*. And this was a question of so much importance, that Ward and Brunsdon did not think they ought to bring it to an issue without first having seen and consulted with Carey. Mr. Brown went to the police, however, and spoke of them as favourably as he could. The answer he obtained was the choice of two things—either to come before them, or consent to remain at Serampore. They chose the latter, till their friends (Carey, &c.) arrived, promising not to go upon the British territories without leave. On this the police were satisfied, and admitted the ship. They were still at Serampore when their last letters came off, and Carey had not arrived. By another letter, of a later date, which I received from the captain, it seems probable that they would continue there, and Carey and Fountain come thither to join them. But of this we are not certain. The Governor of Serampore continued to treat them kindly, offered them a settlement in land, and the freedom of the city. Mr. Brown also seemed to think they might do well to take their station there, and to make excursions all over India, to which there would be no objection. They may there print the Scriptures, and circulate them anywhere.

We think highly of Ward's conduct through the whole; and are not surprised at the conduct of the British Government, nor disposed to consider it as unfriendly. It is their province to watch persons who go to settle there, and they could not know at first whether their intentions were honourable and peaceable or not. I hope that when their characters are known all will be very well. Meanwhile, our business is to pray for them, that God would give them favour in the eyes of all with whom they have to do.

As I requested Mr. Carlill to communicate to you on a former

occasion, shall I now request you to get the above copied and sent to him? They may show it to a few friends.

FIRST FRUITS OF SUCCESS.

August 1st, 1801.—I have been weeping for joy over both Felix Carey's letter and yours.

We think of having soon a day of solemn thanksgiving to God, for the success which has attended your labours, and which may probably be held at Leicester. Yes, my dear brother, we will join with you in blessing and praising God!

Two things have forcibly struck me in reading your letters:—1. That this strong barrier of Satan—the caste—shall not only be made to give way to the Gospel, but prove of singular advantage to Christ's cause in India. It will be a *test* of sincerity. The Hindoos are distinguished by their hypocrisy; and if no extraordinary test of their sincerity existed, you could never be satisfied of it. But a willingness to lose caste may be as great a proof of sincerity with you as anything which our converts can offer can be with us. They may not *all* be sincere, neither are ours; but I hope some will be. 2. That with this test, you may safely admit them to baptism without waiting for further proofs. This, I think, is the Scripture plan. The Apostles did not hold back the primitive converts; but if they professed faith in Christ, and were willing to forego their former course of life, and to comply with the Christian precepts, they, without further hesitation, baptized them. If after this they turned back, they dealt with them accordingly. Whatsoever ye have seen and heard of them do; and the God of peace will be with you. I think we in England place too much dependence on our *good opinion* of each other's piety. A profession of Christ, not contradicted by words or actions, should be our ground of proceeding.

* * * * *

"You will now also have a number of cases come before you, similar to those in the primitive times, as of unbelieving husbands, and wives deserting their companions, &c., &c. I trust you will be endowed with wisdom from above, according to your wants."

THE TRANSLATIONS.

To the Missionaries at Serampore.

February 4th, 1812.—About a fortnight ago, I was at London; and at the dinner of the Baptist monthly meeting, Hughes and another member of the Bible Society were present. Sitting next to Hughes, he asked me a few questions in a low voice about our translations. I took down the substance of the conversation after I got away, and will give it to you.

H.—"Do the translators introduce either 'note or comment?'"

F.—"I believe not."

H.—"I did not know but there might be now and then a line as a glossary."

F.—“I never heard of any.”

H.—“Do they make the English translation any rule of their rendering, or do they translate merely from the originals?”

F.—“I think, only from the originals. Whatever use they make of the English, or any other translation, I do not suppose they attach any authority to it.”

H.—“How have they rendered the word *baptizo*?”

F.—“In the Bengali by a word that signifies ‘to immerse,’ and, I suppose, in all the other translations.”

H.—“Would it not have been better to have done as our translators have done—left the word untranslated, only giving it a Bengali termination?”

F.—“Why should they do so?”

H.—“It might then have been circulated by pædobaptists.”

F.—“When they rendered the word into Bengali there was no society that wished to do so; they did it in simplicity as honest men. But if it had been otherwise I do not see how they could have left the word untranslated, without tacitly acknowledging that they did not understand its meaning; which was not true.”

H.—“I think they might have done so consistently with integrity.”

F.—“And would you have them alter it?”

H.—“I think they might in a future edition; at least, I wish it had been done so at first.”

F.—“I would not have had them done so for £20,000.” (This being spoken with rather an elevated tone, the company cried, “What is that Mr. Fuller would not have had done for £20,000?”)

No one were quite public, and obliged to explain. Mr. Hughes made a speech in his own defence, in which he spoke against translations being the work of a party, smelling of a party mint, &c., and wished for *mere literary men as translators*. I answered mere literary men cannot understand the Bible, and therefore are not qualified to translate it; that I wished for no union which required the sacrifice of principle; and that a man could not be an honest translator who did not give the meaning of every word according to the best of his judgment. I added, if a pædobaptist would translate the Bible, and were to render *baptizo* by a word that means to sprinkle, I would help circulate it in a heathen nation; not on that account, but *notwithstanding* it. The other member of the Bible Society spoke of the importance of that Society, and of what great things they had done. I readily admitted this, and said I would willingly promote it to the utmost of my power, but they should not arrogate to themselves what did not belong to them. I had seen and heard speeches by some of their members which implied that all which had been done in India was of their doing; whereas the translations there carrying on, were begun before that Society was thought of, and, much as we felt obliged by their generous assistance, the work did not depend on them, nor would it stop were they to withhold their hand. He said the Society made no such pretences as I referred to. This I admitted,

and was happy to acquit them of it; but *individuals* had done so, which I hoped they would not repeat. There was no ill blood; but the company were much interested, and generally took against Mr. Hughes. Towards the close of the debate I quoted a saying of Mr. R. Hall: "I never heard of any churches that praise themselves save the Church of Rome and the Church of England." To which I added: "I hope the Bible Society will not make the third. They have done nobly: their works will praise them."

THE LAST LETTER TO SUTCLIFF.

To the Rev. J. SUTCLIFF.

May 8th, 1814.—I was determined on coming to Olney last week, when a second letter after a first arrived on Monday evening, pressing me to go down to Norwich; and I have been. Poor M. Wilks is dangerously ill. He may live awhile, but not a great while. "The Lord liveth, and blessed be our Rock!" I have scarcely read the letters which have come since I have been gone. I have thought of coming next week and of going to the Bedford Union meeting; but whether I shall be able I know not, as work presses in all directions.

I am sorry to find from Mr. Compere's letter that you are so far from recovery. The Lord give strength equal to your day! I doubt not He will. If I come it will be on the Tuesday 16th.

SUCH AN ONE AS PAUL THE AGED.

To the Rev. JABEZ CAREY.

August 18th, 1814.—We are informed of what God hath wrought for you, and in you, and hope to hear ere long of what he hath wrought by you. Our hearts have participated in the joy of your dear Father over you. Shall I say you have honoured the Lord by preferring his service to your own? I might rather say the Lord has honoured you, and I trust will keep you and make you a blessing among the Isles.

When we first heard of the invitation from Amboyna, we had a brother Trowt, at Bristol, ready and willing to go. A ship also was ready which offered a passage to Java, and he was off in a few weeks. Ere this reaches you, he will, I trust, be with you; and each of you will be helpers of each other and each of your wives as sisters.

My dear young people, the fathers are dying. Sutcliff is no more! He died on June 22nd, 1814. I am turned sixty years old, and my strength faileth. May you live to see better days than we have. We have seen that which gladdens our hearts. May you outdo us in devotedness to the Lord: of this there is great need, I am sure, as it respects myself. Yet, as a sinner believing in Jesus, I hope for eternal life.

In looking back upon my life I see much cause for shame. In viewing the life of others, as well as my own, I see a self-seeking spirit to be a baneful weed in the garden. Seek God's glory, and we shall find our own good.

It will be a matter of great consequence that you be conversant with your Bible: "Let the word of Christ dwell in you richly and in all wisdom," that you have just views of the Gospel as a message of pure grace, through the atonement, rendered effectual only by the influence of the Holy Spirit;—that you be much in prayer (dear Sutcliff said, near his end, "I wish I had prayed more!")—that you walk circumspectly before men, "giving no offence, that the ministry be not blamed;"—that you be diligent in your work. In countries where the heat is so intense there must be great temptation to indolence. In fine, that you walk with God.

Be not discouraged, my dear young friend; while you serve the Lord, He will be with you. Think of the charge of David to his son, "And thou, Solomon, my son," &c. Cleave to the Lord, and there is no difficulty but He will help you over. You have just lived long enough without God in the world to teach you what you would have been if left to go on. And being turned to the Lord at the present period—it is an indication that you have some work before you. Manasseh was turned to God when he was old, and after that never did much good; but Josiah his grandson, having much work to do for God, knew him early. He began at eight to seek the Lord, and at twelve to work for him (2 Chron. xxxiv.)

I have five children, two of whom, I hope, know the Lord—viz., Mary and John, both of my first family. Mary is married and has a daughter, and so is John; he is my printer, and lives at Kettering, as does Mary. My second family are Sarah, Andrew, and William: All steady, but not manifestly godly at present. May they all be the Lord's servants and all take an interest in the work of God, and know and love you as I have loved your father. You will not expect much more correspondence from me, but some of our young people shall write to you.

A word to your partner, Mrs. Carey.—Your sex, my dear but unknown friend, has wrought much in this work and greatly endeared themselves to the religious part of the Christian world; for they stand as upon a hill, and the eyes of all Europe are upon them. Follow their example—strengthen the hands and cheer the heart of your husband in his work. It furnished a strong presumption in your favour that you were willing Mr. Jabez Carey should give up his flattering prospects at Calcutta, and go with him to Amboyna. Blessed be thou of the Lord, who thus at the outset didst strengthen his hands in his work. May this continue till death!

Overglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

VIII.

THE Baptist Church at Overglen originated, as many of our older churches did, in a secession from the Establishment. It was before my time, but I have often heard the story told by those who took part in the circumstances. Before that, there was only one place of worship in the village—the parish church, or rather a chapel-of-ease; for the parish church, properly so called, was over five miles away. This, however, was not an inconvenience greatly felt by the parishioners, for few of them cared for religious instruction, and, if they had done so, neither the vicar nor his curate could have supplied it.

What an immense change has passed on the clergy of the Established Church in the last sixty years! It would be barely possible to meet with a specimen of a type that was common in my youth. Whether the value of the Establishment as an instrument for promoting spiritual religion has been increased by the change is open to question. Sacerdotalism and Erastianism have received a mighty impulse from it, but evangelical truth has lost ground. In fact, the revival of religious earnestness in the Church seems more likely to prove the vanity of national religious establishments than utter torpor would. Of course, I do not mean to deny that there is a great improvement of some kind since the days when a country clergyman was often but little superior, either in manners or morals, to the average of the population among whom he dwelt. But I doubt whether the improvement is one that contributes much to the advancement of Christ's kingdom. *Æsthetics* and "charity"—that is, attitude and latitude—are the most strongly-marked fruits of the "revival." That great champion of orthodoxy, Mr. Disraeli, can now boast that the Church places a gentleman in every rural parish in the kingdom; but he might add, with at least equal truth, that, generally, the "gentleman" is a muff, as ignorant of human life and of the currents of public opinion as if he lived in a tub, and as incapable of teaching religion as if he had never seen a New Testament. If you think that is too strong, just visit the parish church in a dozen or so of agricultural villages, taking special note of such as lack the stimulus of a strong Nonconformist congregation near, and you will get a revelation. I have lately visited three, and I'll tell you what I found.

No. 1 is a village in the south, population about seven hundred. The parish church will seat two hundred, and the living is £600 a-year. There is also a Wesleyan Chapel. The clergyman is what

would be called a "good fellow," a first-rate cricketer, and a man of taste. I am told that he generally spends Saturday in decorating his church with flowers, in which he shows an amount of skill in the arrangement of colours which might drive a milliner mad with envy. But as a preacher, I have no hesitation in saying that none of this company ever heard a worse. What his text was the day I heard him I could not tell, on account of the mumbling way in which he read it, nor did the sermon furnish any clue to it. He hem'd and ha'd and hesitated, stopped for a word, picked up a wrong one and then dropped it again, and finished the sentence in dumb show. It was clear to everybody that the sermon was a serious infliction to himself. In less than ten minutes, however, it was over; but what it was he had been trying to say I do not think any one had the faintest idea. On my making a remark about it afterward to a regular attendant at the church, he replied: "Well, you see, Sir, Mr. A—— is no preacher, but he is a very good sort of man."

No. 2 is a village further north. It is one of those Arcadian places, so dear to the hearts of Anglican clergymen, where there are no dissenters. I think I am right in saying that there is absolutely not a single dissenter in the parish, which has a very scattered population, and is seven miles from a railway station. It is exactly the kind of place in which mother Church might be expected to show her maternal care for her children. The incumbency is in the gift of the lord of the manor, and has been held as a family living from time immemorial; a snug sinecure for a younger son, who, judging by the present occupant, has probably received the appointment irrespective of either religious or intellectual qualifications. The Sunday morning on which I was present at the church (which will seat about one hundred people, and was well filled), the clergyman attempted to read a sermon; but the manner of his doing it showed pretty conclusively that the writing was not his own, and was probably a lithograph. The text was, "Let him that thinketh he standeth take heed lest he fall." The sermon began by deploring the want of some "short and easy compendium of religion, which a man could carry about with him for reference in an emergency;" in fact, a pocket decalogue was the thing desiderated. It was wofully tedious, and *that* the preacher himself evidently felt, for I noticed him once turn up the corners of his manuscript to see how much there was left. At last he could bear it no longer, so he took advantage of a pause (during which he kept up a gentle cough) to turn over several pages, looking anxiously the while for some point where he could resume the reading without too violent a break in the sense. To my great relief, probably to the relief of all his audience, certainly to his own, this was found on the last page, and the wretched exhibition came to an end. As to the sermon—so much of it, at least, as we heard—there was not a single reference in it to Christ, sin, or salvation. There was not even a distant allusion to the Gospel. It was a moral essay, every sentence of which (barring its miraculous poverty) might have been written by any respectable heathen of any

age. However, mine host of the little inn where I abode from Saturday to Monday praised it greatly, and assured me, with evident pride, that Mr. B—— (the clergyman) could “mix a salad or make goose-stuffing better n’ary ’nother man wi’in five mile o’ the place!”

No. 3 is a village about fourteen miles from the last one, contains a larger population, and has a Primitive Methodist chapel. During my sojourn in it a short time ago, I made my abode with a family, part of the members of which attended the parish church, and part the Baptist chapel, some three miles distant. The first Sunday morning I went to the parish church. The clergyman, who was gorgeously robed, was evidently an earnest and intelligent man. The sermon, which took half-an-hour in the delivery, was read with considerable power and energy. The text was “Make to yourselves friends of the mammon of unrighteousness,” and the preacher’s theme was, *the impropriety of lying, stealing, begging, and neglecting to pay one’s debts*. There was no allusion to sin as sin, no reference to the Divine Being, no mention of salvation, either needed or provided. The whole was of the earth, earthy. The sermon, in fact, was the lecture of a superior to inferiors, on propriety of behaviour in the matters spoken of. It sounded like a voice from the feudal ages, when the barons kept the clergy to lecture the vassals and make them know their places. It was unmistakably intended for the “lower orders”—that is, for all below the level of the squire, who is patron of the church living, and the parson, who is his brother. I should not have known whether the preacher had ever heard of Jesus Christ, or whether he believed in anything spiritual at all, if it had not been for the closing sentences of his sermon, in which he said, “Therefore, my brethren, don’t steal, don’t tell lies, don’t go a begging, pay your debts; for so an entrance shall be ministered unto you into the everlasting kingdom of our Lord and Saviour, Jesus Christ!”

Now you understand, at least in part, why I do not think that the Church of England of to-day is worth more as a religious teacher than it was when the parson “did duty” in his church on Sunday and then rode to hounds on Monday.

“I fear, Sir, you were unfortunate in your selection of churches. The three you have referred to are surely exceptional cases.”

But I did not make any selection at all. I merely attended three churches which—unforeseen by myself—I happened to be near during a month’s wandering in the country; and whether they are exceptional cases or not remains to be proved. I don’t think they are. The facts, however, want collecting. I think earnest Nonconformists should collect them and work them into an additional argument for Disestablishment and Disendowment. We are told with oracular brevity by the advocates of State-churchism, that it is impossible for voluntarism to provide for the spiritual needs of the rural population; and numbers of easy-going Nonconformists are content to accept the *dictum*, and to accept also the conclusion to which they are so dastly invited, that what voluntarism is said to be unable to do, the State

Church is doing. Depend upon it, that what the Church of England is in our large towns, where it is exposed to public scrutiny, played upon by public opinion, and stimulated by opposition and competition, is but a poor index of what it is in thousands of rural parishes where it works out of sight. I am confident that a systematic visitation of all the parish churches in any agricultural county would disclose the fact that, for any spiritual purpose they serve, many of them might as well be closed at once, while not a few would be found to be positively pernicious; for it is undeniable that the most active section of the clergy to-day are teaching for doctrines, the commandments of men, substituting superstition for truth and faith, sedulously undermining Protestantism, and preparing the people for a general return to the Papacy. I do not care a bit for the cuckoo cry of "Charity, charity." I am not disposed to speak with bated breath of what is a national scandal. I am not ashamed to avow that no reform of the State Church, however sweeping and thorough, will draw me one particle nearer to it, or abate one jot of my uncompromising hostility to its establishment. The reasons for our Nonconformity, although not so readily apprehended by ordinary minds, are as forcible and conclusive now as when the Church, armed by the State, pilloried dissenters and spoiled their goods; or, as when the clergy accepted the "Book of Sports," approved the wild orgies of the "Merry Monarch," and gave their benediction to the dragonades of Claverhouse. It is a mistake into which many dissenters fall, not always unwillingly, I fear, that only the intolerance of the Church or the ungodliness of the clergy can fully justify dissent; but these are only the accidents of an age: the essential blot on an established church is its *establishment*, and till that is removed no dissenter worth his salt will hold out the hand of fellowship to it.

However, I do not mean to say that the early Nonconformists understood the principles and true basis of Nonconformity, as we understand them now-a-day. As a rule they left the Established Church because they were driven out of it, either by its intolerance or its godlessness. This was the case at Overglen. I will tell you the story, and that shall bring my "Recollections" to a close.

I never knew the Rev. Mr. Skeen, but my father did; and from him, as well as from other members of the Overglen Church, I obtained all I know of him. He was a Northumbrian by birth, and when, in middle age, he became incumbent of Overglen, it was commonly reported that he had lost his previous curacy through habitual drunkenness and sending his rector a challenge. However that might be, his conduct during the seven years he spent at Overglen gave sufficient excuse for popular belief of the rumour. Judging of him by a large portrait which hung in the sitting-room of one of his friends, and which I have often seen, he was a tall man, well built, with high forehead and massive features, and would have been good-looking if he had not been too evidently bloated by animal indulgence. As a preacher, he was counted clever. He had a

powerful command of language. His sermons, when he chose to preach, were always extemporised, and he could hold the attention of his audience for an hour whenever the whim seized him to give them a long sermon. But his profession was to him a profession, and nothing more, except when it became food for mirth; and it was no rare thing for him to retire from the church to the "Blue Boar," where, under the influence of whiskey, he would turn into merriment the service which he had just performed. At that time, bull-baiting, dog-fighting, cock-fighting, and boxing were common amusements of the lower classes; and in all these brutal sports Mr. Skeen was an authority, and sometimes acted as umpire in the contests. One incident which I will give you will better illustrate the character of the man than hours of description would. At the same time, let me premise that, if I had not heard the story told and its accuracy vouched for by those whose veracity was beyond suspicion, I should deem it incredible.

One Sunday, the clerk, who was the landlord of the "Blue Boar," intimated to the clergyman just before the afternoon service that, as he had a party of friends coming to see him that afternoon, he should be specially gratified if the service was made as short as possible. The minister promised due attention to the request of his clerk, and, accordingly, preached a sermon an hour and a half long. The enraged and baffled clerk, not to be outdone, rose in his place and gave out: "Let us sing, to the praise and glory of God, the hundred-and-nineteenth psalm, thruff and thruff-oot" (through and throughout). The consternation of the congregation was something to be remembered. The organist threw off his coat; the leading tenor sent out for a quart of half-and-half; the minister leaned over the pulpit and protested: but the clerk was inexorable. He had a vested right in the selection of hymns to be sung, and he would not yield, so the psalm was sung through. But no sooner was the service over, and the churchyard reached, than a violent altercation took place between the parson and clerk, which would have ended in a disgraceful scuffle but for the interference of bystanders. They agreed, however, to shake hands, and laugh over their mutual defeat, and at once adjourned to the "Blue Boar" to drown animosity in drink.

After being about seven years at Overglen, Mr. Skeen was preferred to some other living, but took care to signalise his departure by a characteristic act of flippancy and profanity. He had been known, on more than one occasion, to come to church so drunk that the clerk had to assist him into the reading-desk. This was also the case on the day of his farewell sermon; and the sermon, which had been announced for the morning, was adjourned to the afternoon. When the hour came, a great company was gathered, and the half-tipsy but eloquent parson preached his farewell sermon from the text, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

Mr. Skeen was succeeded in his incumbency by a man who was, in almost every respect, his opposite. The Rev. Evan Williams was a young Welshman, earnest-minded and God-fearing. I knew him well, in after years, as the rector of a neighbouring parish. He was of medium height, slenderly built, and with a sweet countenance, somewhat sicklied o'er with the pale cast of thought. His first sermon at Overglen was from the words, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." His heart was in his theme. His words kindled into rapture as he dwelt on the glories of God's greatest revelation to men—a crucified Christ. The effect was electrical: the theme, the style, the earnestness were new. Not a soul in his large congregation but was saying, "Thou bringest certain strange things to our ears." Of course, as of old, "Some mocked, and others said, We will hear thee again of this matter;" and these latter were an overwhelming majority of the whole. The church was soon crowded with attentive congregations, and many who "came to scoff remained to pray." The Word came with power to many minds. There was a great awakening, and great inquiry. The minister commenced two week-evening meetings for conversation and prayer with such as desired spiritual counsel. These meetings were thronged with men and women, anxious to flee from the wrath to come, among whom the young pastor stood like a prophet of the Lord, charged to the lips with God's message of love, directing them to the Lamb of God who beareth away the sin of the world. The effect of Mr. Williams' godly ministry was speedily manifest in the improved morals of the village. Great fear came upon all the people. The annual bull-baiting, which, time out of mind, had been the great holiday of the people, was abandoned. Purer tastes prevailed, and chaster amusements took the place of the old brutal sports of the prize-ring. Of course, there were not wanting sons of Belial, who scoffed at the good work, and sought by all means to arrest it, even resorting to violence to compass their evil designs. But the minister, gentle and frail as he seemed, was a true hero, dauntless and determined, and the enemy quailed before him. Many souls were saved; believers were multiplied, and grew in grace and in the knowledge of our Lord Jesus Christ, so mightily grew the word of God, and prevailed.

The Ministry and Translation of Elijah.

ELIJAH, whose name signifies "my Jah" or "Jehovah," is one of the most remarkable personages in Jewish history. He lived in an age of Israel devoted to the most impious practices. Princes and people were sunk alike into a common vortex of barefaced *heathenism*. This prophet was raised up to restore the knowledge of God and to throw down the worship of Baal, which had been set up in God's own land, and by a people called by God's own name. Stern opposition waited upon his ministrations; and persecution, by royalty itself, drove him from his home and his work to the barren desert, to take up his quiet and romantic abode in a cave in Mount Horeb, where his intercourse could only be with the spiritual world in the worship and fellowship of the Lord God.

There appears to us to be a wonderful parallelism between Elijah and Jesus Christ, in a series of events which were common to them both, highly instructive and worthy of our patient study.* For instance,—

I. *In a bold, faithful, and fearless discharge of their ministry.* Elijah contemned the wrath of his people; thundered out denunciations against the highest in the land who were patrons of idolatry; and fearlessly put forth his hand in the accomplishment of the divine command, in the judicial execution of hundreds of the prophets of Baal. In the controversy which waxed hot as to who was God, whether the Lord God of Israel, or an execrable creature of the imagination, he stood alone in the fight; and, backed by Heaven in its noble assertion of the Almighty's sole Deity, his prayer brought supernatural fire from above to swallow up the sacrifice on the altar, which stood, with the consent of both parties, to demonstrate the being of the Great Invisible. Thus, so courageous was the great Teacher Christ, who "spake as never man spake," that He enunciated the most biting truths in presence of Scribes, Pharisees, and all the hierarchies in Church and State in His day; threw down the erroneous schemes of doctrine which they had built up; disallowed their delusive and dangerous commentaries on the Scriptures; and, in language at once awful and overpowering, exclaimed: "How can ye escape the damnation of hell?" It was the faithfulness of our Lord which incensed the authorities who stirred up the people to persecute Jesus even to the death. Ahab and Jezebel's rancorous enmity *sought* the life of the prophet; but the rage of the Jews could only be assuaged when the Christ was actually nailed to the Cross.

* A parallelism and a type are not the same. The one is to be understood as a *designed figure* of something else; the other is but some illustrative thought bearing or showing a remarkable resemblance to the subject in hand.

II. *The life of the Tishbite was lived through storm and fury, but not all the snares that were laid for his life could take it away till his work was done.* Man is immortal till his task is done. The calm composure of our Lord in the midst of endless conspiracies is striking indeed. "Mine hour is not yet come." "Go ye and tell that fox I do cures to-day and to-morrow, and the third day I shall be perfected; I must walk to-day and to-morrow, for it cannot be that a prophet perish out of Jerusalem." And when He could make His appeal, "I have finished the work Thou gavest Me to do," then came the solemn, the awful, annunciation, "Father, the hour is come!" Eventful hour, when the teaching of God's Man upon the earth was to cease for ever, to be heard giving place to the inconceivable sufferings and death which sealed His testimony, and ended in offering at Calvary an atonement sufficient for the sins of the whole world!

III. *The manner of Elijah's quitting the world was not known to himself.* He had intimation of His removal, so had His servant Elisha; but it does not appear that either they or the schools of the prophets were made aware of the extraordinary manner of the transition that awaited him. The conversation held with Elisha in travelling between Jordan, Jericho, and Bethel, was unquestionably preparative to the great and trying event that awaited the students who were the subjects of the great prophet's instructions at those places; while the repeated desire that his servant would leave him was, in all probability, to spare both of them the pang of separation.

In like manner, deeply solemn and affecting, were the interviews of Christ with His disciples before He was taken from them. During forty days, at intervals, He would be preparing their minds, informing their judgments, and fortifying them against the crosses and sufferings that were before them. A specimen of those tender, yet necessary warnings we have in the days immediately preceding His crucifixion, which were doubtless renewed after His resurrection, along with enlarged discoveries of the plan of mercy and the constitution of the New Testament Church He was now sending them to establish. Neither the time nor manner of our going hence is revealed to any of us, and why not; but that we may be like voyagers who have got all on board and waiting for the favourable breeze which is to bear us away to our port.

IV. *Arrived at the Jordan, how shall they get across (for over they must be)? Nor bridge nor boat is there; how, then, shall they do?* The necessary information is now secretly conveyed; anon, the Prophet crumples up his mantle, and with it smites the water, which instantly divides, as did the Red Sea of old, making a dry pathway for them both to pass safely through; just as this same stream opened a way for the whole tribes passing into the Promised Land. This is another of the many supernatural facts which, during the age of miracles, built up a body of evidence in confirmation of the being, the power, and the

presence of the Infinite with His people, and the system of religious truth which they had among them. But, more illustrious by far was Jesus Christ's passage through the cold waters of death, for no division of that dark river opened a way for *Him*; but He *then* put a spell or charm, shall I say, in the mouths of all His followers, at which death's river divides before *them*. "He hath spoiled death, and Him who had the power of it, and delivered them who through the fear of death were all their lifetime subject to bondage;" and hence "Death is swallowed up in victory" to the faithful, but to them only.

V. *When Elijah went up, his mantle fell from him, much as our mantle of flesh must drop to allow our spirits to fly.* But more, it was caught up by Elisha, not that it retained in itself a supernatural power; but *token* it was,—token, we say,—that the Lord God now invested His servant's successor with the same miraculous virtue as had honoured his master. Thus, no doubt, Elisha understood the matter, for instead of using the mantle as a charm and in honour of himself, he cries, "Where is the Lord God of Elijah?" an appeal which was instantly answered by the division of the stream.

So it was when our Lord went up. It was a Divinely-appointed sign that if Elisha saw the Prophet ascend, this would *be*, if not it would not be. Hence his transport when he cried out, "My father, the chariots of Israel and the horsemen thereof." He saw,—his eyes,—his senses were sure and certain evidence of the fact, he actually beheld him wafted aloft in his fiery car; hence he made himself sure that he succeeded to the prophetic office. Jesus led out the disciples to the Mount of Ascension; five hundred had seen Him before He left this earth; and, now, the whole company of the Apostles were present, and beheld Jesus, in the very act of blessing them, received up into heaven. What fact surer than this? What event more strongly corroborated than this? For, lo! the assertion of Christ that His immediate disciples should, in His absence, do greater works than these that He had done, came out precisely as He had said, for they spake in tongues they had never learned, performed miracles of healing of the most extraordinary character, and all—all, observe—in the *name* of Jesus. Thus did the mantle of Jesus rest on His apostles; it follows, "He who heareth you heareth Me, and he who despiseth you despiseth Me, and Him who sent Me."

REMARKS.

First. In this, as in many more signs and wonders standing out in Old Testament history, there is more than coincidence, more than parallelism, there is fair and clear typology,—*i. e.*, events made to transpire in that age of wonders were so constructed and disposed by the infinite wisdom of God, as to be pictured representations of still greater events in the distance. And why these representative persons, institutes, and things without life, spread over the long space of four

thousand years of national history, but to prepare the stage for the complete development of the plan of Redemption? And was it not worthy of such an introduction?

Doubtless, the grandeur of the Tabernacle and Temple service, the gorgeousness of the Court of Solomon, and the long race of priests and prophets, whose ministry pointed forward to the Incarnation—"the glory to be revealed"—the expenditure of life, and time, and means of every kind, was not Redemption worthy of them all,—and deserved them all? The faith and patience of the people of God could not otherwise have been sustained through the long night of darkness that preached the rising of the bright and morning star.

This connection of the Old with the New Testament dispensation could never have fallen out incidentally; it was, it must have been, part of the designed plan of an infinite mind, whose foreknowledge could bring things so exactly to *fit in*, in the lapse of ages, as to stand up in the long run as comprehending the most abstruse, mysterious, and glorious system of Revelation that it is possible to conceive. The *designed* coincidence I now point out, is it not one of the most striking evidences of the truth of the Gospel? If it *fails* to carry conviction to sceptics, it *must*, at all events, add strength to the confidence of the faithful. The Creator, when He built the visible universe, was unseen by mortals, of course, as the mighty work proceeded; but, in the construction of the new moral world, intelligent minds can mark with admiration the different stages of this greater work of His infinite mind as it goes forward, till they see the grand climax reached in the voice from the Cross, "It is finished!" O that the doubting and the heedless could be brought to do justice to themselves and to the subject, they would shortly be obliged to acknowledge that no chance could have started a scheme so complicated as Revelation unfolds, carrying it along through ages and generations remote from one another, yet so harmoniously united in all its parts, as to demonstrate that one mind and one hand alone is discoverable in the whole. "Here is the mind that hath wisdom," that never mistakes, never is turned aside, never is nonplussed, but unceasingly works its way through invincible obstacles of every description to its predicted consummation.

Secondly. The translation of Elijah contradicts not Paul's assertion, "Flesh and blood cannot inherit the kingdom of God." In the very act of rising from the earth he not only dropped his clothes, but his person became transformed, receiving in an instant the transmutation into the spirituality of His person which is the resurrection body, prepared immediately for entering into the assembly, and joining in the services of the heavenly temple. The rapidity of the change may give us an idea of the marvellous change that awaits the bodies of the saints who are alive upon the earth at our Lord's second coming. They shall be changed "in a moment," and less, "in the twinkling of an eye," which is an instantaneous affair. They will have no time to take measures, or even to *think*; from a perfect consciousness of themselves and all about them they will pass, quick as the lightning flash,

from all that is "of the earth, earthy," to all that is of heaven, heavenly. "We know that when *He* appears we shall be like Him, for we shall see Him as He is." Much as in nature, when the sun arises, he clothes all nature with his own beauty, so shall the quick and dead of righteous persons be on a level; the one, as the Apostle says, shall not *prevent*,—i.e. go before the other; the rising dead and the transformed living shall at one and the same moment become "the children of the resurrection."

Thirdly. The fiery chariot that the Prophet mounted was, we believe, a company of "the ministering spirits who are sent forth to minister to the heirs of salvation." "The horsemen" thereof would be the same. It is incomprehensible to us how spiritual beings can be supposed to change their appearances in rendering themselves visible to mortals; but the laws of our constitution are so different from theirs, that we must drop our carnal conceptions when we speak or think of spiritual beings.

The *wheels* Ezekiel saw "were so high," he says, "they were dreadful" as fiery wheels, or fiery steeds; the subtle nature of these spiritual creatures can assume at pleasure, as the Lord wills. We shall know nothing further of this high order of immortals till we feel ourselves set loose from the body and received into the embrace of some ministers of flame whose business it is to convey the heirs of salvation to the throne of God and the Lamb. Whether fellow-servants with whom we associated below, or dear souls who were our relatives below, or members of the celestial family, hitherto unknown, will matter not; for the love and unity of them all will be absolutely perfect.

Happy society! Blessed fraternity! When shall we put off the mortal, and put on the immortal? When, O when, shall *we* exchange a body of sin and death for the spiritual and holy? The hour is on the wing—it will soon be here! Let us be found ready, always ready, ever ready!

Fourthly. Some of my readers have no such hope; it would quite alarm you, it would strike you dead, you almost think, to *really* contemplate a matter of this sort; to leave your sweet homes—aye, and your dearer houses of clay, wherein you have lived, moved, and had your being—to consort with spirits dispossessed of all the channels and organs of sensuous enjoyment such as you now have. But pray remember that, wherever your future destiny may be appointed, this is *certain*—namely, that "*this* is not *your* rest," more than ours. Out of the body you must go—die you must; but whither away then? If *impenitent, unforgiven, unborn again*, to Heaven you cannot go. O no, you cannot, you must not go thither! "Nothing unclean enters there." Without are dogs, sorcerers, whoremongers, liars, and such like. When you die, no such convoy as the prophets and good men have, will meet you on the verge—the awful verge! Ah! who will take charge of you as you enter the dreadful invisible? Not one,—not a friend will greet your arrival from the world below! You chose not.

companionship in this world with such as these—yea, more, you chose this sin-struck, sin-sick world as your portion; you gave your heart to it, your time to it, your whole delights were in it; of course it can do nothing for you now. If you had it all your own—all its broad acres, all its mines of gold and silver, all its diamonds, all its pearls—if you had it all, it could not bring you one foot, not one inch in the heavenly country. You must, if you are to die as you live, die in your sins, you must perish! But *I cannot tell* what that is! You must be met by evil spirits, the authors of your deception and your ruin. You must go with them, but what that is *I cannot tell*. You must consume in unconsuming fire, but what that is *I cannot tell*. You must bear the punishment of your sins, when the great Sinbearer offered to do it for you, but you heeded Him not; but what that is *I cannot tell*! No; but *I can* tell, and I rejoice to tell it, “that there is mercy with God, that He may be feared, and plenteous redemption, that He may be sought unto.” *I can* tell, and rejoice to tell it, that “repentance toward God and faith in the Lord Jesus Christ can lift you clean out of all your sins and all your miseries here, and can prepare you for a better world and a place for you in it; and I beseech you to bethink you of these things, and turn with your whole heart, at once and for ever; for then, the fiery car shall await your exit from the body, and Heaven’s portals open wide to greet your arrival.

ALIQUIS.

Practical Exposition of Isaiah xl. 28—31.

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”—Isa. xl. 28-31.

FIVE characteristics here of the Ineffable Name.

I. THE EVERLASTING GOD never had a beginning; go back millions of years, yea, millions of ages in imagination, you are no nearer the origin of Deity, for there was no period when He began to be. Or, go forward, stretch your thoughts far beyond the bounds of ages remote, plunge into the shoreless ocean of infinitude, yet is there no period in possible existence when God’s being shall begin to decline, none when His reign must cease.

II. “THE LORD.” The word printed in capitals in Old Testament Scriptures being Jehovah, signifying self-existence, independence, to Be! Being of all beings, Lord of lords, King eternal, immortal.

III. “CREATOR OF THE ENDS OF THE EARTH.” See you the lofty mountains, the unfathomable depths of ocean, the varied scenery of desert,

valley, river, volcano, magnificent cascade, with the surroundings of air and firmament all replete with wonders, and He Himself made all by the word of His power; He spake and it was done, He commanded and it stood fast.

IV. "HE FAINTETH NOT, NEITHER IS WEARY." To us poor creatures whose lives are spent alternately in labour and sleep, and whose power of long-sustaining toil, whether of mind or body, comes rapidly to a close, this of never ending, unwearied working, strikes us as confounding by its omnipotence, and proves that any number of worlds, any number of intelligent beings, He could create, sustain or destroy, with equal ease.

V. "NO SEARCHING OF HIS UNDERSTANDING." How could there be, seeing it is infinite? His heart being the original fountain head of all knowledge, of all wisdom, all invention, whence flow out to us creatures insignificant rills of intelligence.

Verse 29. "He giveth power to the faint; and to them that have no might He increaseth strength."

The weary traveller pursuing his way whether amid the dark forests of sultry Africa, or among the eternal snows of polar regions,—the galley-slave at the oar, urged on by the merciless scourge,—the day labourer in the furrow or at the furnace,—the scheming merchant on whose brow the big drops stand, forced out by consuming care and restless anxiety,—the student plunging into the depths of ancient lore and wasting the midnight oil in loading his overwrought brain with other men's thoughts—these, to all these, together with all other hard-toiling men and women spread out among all nations, does the universal Father give *power*—power to carry them forward in their several tasks; and "to the faint, who have no might He increaseth strength,"—the fevered patient turning from side to side for ease, the long, long prisoner of incurable disease, ready to faint literally from the least exertion, and the earnest Christian in conflict with innate evil, the corruptions of his nature, and the waves of trouble succeeding each other in rapid succession, and often from quarters least expected,—to all these "who have no might, He increaseth strength," bearing them up and along beyond all expectation, and so fulfilling the promises of His faithful word in this 29th verse.

Verse 30. "Even the youths shall faint and be weary, and the young men shall utterly fall."

It might seem strange that words like these should follow the assurance and experience of the previous verse, yet in no way inconsistent with it. There is "a time for all things under the sun," saith the wisest of men; and, although many a time strengthened when weak, and revived when faint, and helped when borne down by trials, there cometh a time, an hour when, according to the behests of the Sovereign Ruler, all afflictions must come to an end, and all lives, however racked, yet supported, must bow to the stroke of the last enemy. "For we must needs die, and are as water spilt on the ground that cannot be gathered." There is rest for the

weary. "O that Thou wouldest hide me in the grave," saith the patriarch, "that Thou wouldest appoint me a set time, and remember me." "There the wicked cease from troubling, and the weary be at rest." "Even the youths shall faint, and young men utterly fall." Manly strength, and courage, and force of character, are not for ever. "There is an appointed time to man upon the earth" which he cannot pass over. Promises of help and support, and heart-cheering words of consolation, must, in the nature of things, have a limit—a limit set by irrevocable decree, in conjunction with wisdom and goodness.

Verse 31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

The way to heaven is not like the broad and inviting road that leads to a frightful conclusion, where all, it is thought, goes well and pleasantly to human nature. The Christian pilgrim's road is narrow, laborious to the traveller, and is beset with thieves and robbers. Self-denial, the mortification of evil passions, and conflict with subtle and invisible foes, render the journey to Mount Zion one of great hazard, and where mortal strength and faith and hope are sorely tried. Here, courage is oftentimes faltering, and ready to give way. Faith's eye gets dimmed by the glare of the false lights of the enemy that are exhibited; it cannot see afar off; therefore, things that sense is constantly exercised about greatly tend to obliterate the unseen and eternal. Unbelief, to which fallen man is prone, is often backed up by the invisible invaders of his peace; while doubts and fears come down on the traveller like the lowering clouds that gather up into a threatening tempest of wind and rain in the natural world. The peace of the soul sustains itself with extreme difficulty against the trials of the domestic circle, the Church of Christ, and the world. Business, family, friendship, Christianity, which all must be passed through (and can no more be avoided than he can cease to be), present such a diversity of interests, and involve in so many perplexities, that the belaboured heart often has the Psalmist's thought starting, "O that I had wings like a dove, then would I flee away and be at rest." Every Christian pilgrim carries a burden of his own, enough, it is often thought, in all conscience; but he charges himself to the sacred duty of assisting others as well. "Bear ye one another's burdens, and so fulfil the law of Christ." To live in conflict with these; to cultivate personal holiness all the while; to battle with Christ's enemies—the evil principles that are abroad, the vices that obstruct His religion in its course to bless the world; and to hold fast ones faith, and hope, and charity, while doing justice to the claim of others; to repel the darts of the Wicked One cast at us; to do battle, not with "flesh and blood, but with principalities and powers, and the rulers of the darkness of this world"—is it any wonder that earnest Christians sometimes are "weary and faint in their minds," and long for the kingdom of the just? Yet, O yes, "He giveth power to the faint, and to them that have no might He increaseth strength." But for this—but for the mighty Helper who

speaks in the text,—where is the man who could urge his way through the serried ranks of such foes as beset every mile of the way that leads to the city of God ?

“But they that wait upon the Lord”—That is

1. To go out of ourselves for strength to the strong One. Thus Paul, in his extremity, struggling with implacable enemies, “despaired even of life, but trusted in the living God, who raiseth the dead.” And, on another occasion, when pressed out of measure, *thrice* he cried mightily to the Lord, who answered, “My grace is sufficient, my strength is perfect in your weakness.” So Paul and Silas, at midnight, in the prison, prayed and sang to the Lord. So Moses, under the burden of his cares among a refractory people, felt the load insupportable, when he appealed to the grace of his Sovereign, although in a somewhat dictatorial spirit: “If Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight.” Thus Jacob, in an agony of mixed feelings, spent the night under the canopy of heaven, urging his plea: “Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau.” So David, in extremity, “encouraged himself in the Lord his God.” Jonah, in the belly of the fish; Daniel, in the lions’ den; and Jeremiah, in the dungeon, all found their way to the fountain of their strength; they called upon the Lord; they made use of His promises, and founded their plea to be heard and answered on the inviolability of the word of Him who cannot lie. “They looked to Him, and were lightened; this poor man cried, and the Lord heard and delivered him out of all his distress.”

2. *Waiting upon the Lord in the way and manner He has appointed.* Secret, closet prayer is not the only way of seeking the Lord. “The Lord loveth the gates of Zion more than all the dwellings of Jacob.” There are those who, when heavy trials are upon them, avoid the social appointments of God’s house and ordinances; but this is not the way to either please God, who sends the trial, nor is it the proper way of getting good from the trial.

The Spirit of God is ever at work in the congregations of His saints; the songs that are sung, the prayers that are offered, and the teachings of the sanctuary are all of them instituted means of waiting upon God, and through these channels believers have, in all ages, been in the practice of seeking God’s face in conjunction with His worshipping people. We may not be able to say *how* it is, but that it is more acceptable to the Lord, the associated than the private acts of devotion, we certainly know.

Wherefore, let Christians, as they would lighten their burdens,—as they would get strength to fight through thickest tribulations,—as they would have the spiritual good designed for them, let them neglect no means of Divine appointment for securing the blessing which trials are appointed to yield.

“Waiting” imports *patience*, for while God has promised to answer prayer, He has nowhere pledged Himself as to the *how* and the *when*. Good reasons He has for not answering immediately, and for not

answering in the precise manner we wish, therefore we must go again, and again, and again. "Hear, saith the Lord, what the unjust judge saith, and shall not God avenge His own elect, who cry day and night? I tell you He will avenge them speedily." "Waiting" again imports *expectancy*. "I will pray, saith one, and I will *look up*." Waiting on the Lord, in a word, implies a ceaseless, unwearied continuance in the exercises of devotional fervour, and looking after the fulfilment. Waiting about God's hand, trusting where you cannot trace Him, but assuring yourselves that all is right and all will come right. "Clouds and darkness are round about Him, justice and judgment are the habitation of His throne." Such a course is to be followed by blessedness. "They shall mount up as eagles, they shall run and not be weary, walk and not faint." Here are *three* degrees of attainment. Some souls, like the eagle, shall soar upward toward the fountain of light; they shall imbibe such lofty conceptions of God, from much intercourse with Him, that they shall acquire a high elevation in Christian experience; their views of Him shall be bright and clear, and their eye of understanding penetrate into and gaze with rapture on Divine perfections. But if you cannot soar with the eagle, you may run with the horse, or, if you can do neither, you shall walk without fainting, at least. Great diversities there are among Christians, but Paul exhorts to covet, to excel in the best gifts. The more excellent way, he adds, is the way of love—Christian, spiritual, holy love. Now, if you would have power to *walk*, to *run*, or to *fly* homeward, believe it you must be much in waiting upon God. Intercourse has the advantage of improvement; distance breeds coldness and alienation in process of time. Are you about to be in trying circumstances? Do you perceive rising before you strong temptations tending to fall into sin?

Prepare yourself for the conflict, and, above all the armour, you are to put on "all prayer," saith the apostle. Go to meet the foe as David met the giant, "in the name of the Lord God of Israel." In His spirit, under the shadow of the Almighty you shall be safe and victorious. "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."

"Seek the Lord and His strength, seek His face evermore." A life of piety, a life of devotion, a life of usefulness, all are dependent on a life of waiting upon God. It is impossible to do this profitably but in connection with a close correspondence with God's Word. We wait upon Him in waiting on His holy oracle. He is always speaking to us in the pages of the Bible. There is wisdom, knowledge and understanding. This is the original fire of the altar whence our zeal and love, our faith and patience, were kindled, and you shall never be independent of God's Word. We must meditate in it, study it, pray over it, catch the spirit which breathes in its pages. It will lead you to its Divine Author; for the Bible and prayer mutually act and react on each other, and the neglect of the one infallibly leads to the estrangement from the other. A devout and painstaking reading of

Scripture sends us to our knees, and communion with God throws us back to the word of truth for the illumination we have been seeking, and for the direction we have been inquiring for.

"The entrance of Thy word giveth light." Spiritual life in the soul cannot be sustained if *one* of these means should be neglected, and if *both* should be unfrequented spiritual death is inevitable. I take leave of the subject in the impressive words of Psalm xxvii., "Wait on the Lord: be of good courage, and He shall strengthen thine heart: *wait*, I say, on the Lord."

It is not too much to take for granted that, where so many are congregated together, there must be some who are strangers to the exercise which has been opened up, of waiting upon God. My friends, prayerless souls, how little you know *what you lose*! There is a grandeur in intercommunity with the everlasting God, that shoots far ahead of all elevations among fellow-creatures. In prayer, after the manner described in the Word, the devout worshipper stands on a far higher platform than if he were side by side with monarchs of earth in their most gorgeous array. *That* were an *ephemeral* glory of some minutes; the other, a never-fading lustre thrown on the character of the spiritual worshipper. You lose—ah! what do you not lose?—a clearness of perception into the invisible; a warmth of the affections; a serenity of spirit; a calmness in contemplation; a superiority to the controversies, contentions, and carking cares of mortals; a sweetness of spirit and a joy of heart which has nothing in this world to compare with it. Lose! you lose all this; aye, and you lose the remission of your sins, for that belongs to them only who call upon the Lord. You lose sanctifying grace, for that is the work of the Holy Spirit, and He comes not in the *absence* of prayer. You lose the peace that passeth all understanding *now*, and your souls—*yourselves*—are, in the end, lost for ever; for who ever heard, or read of, or so much as imagined, a prayerless man or woman entering heaven! In speaking to you thus, I take no account of the atheism which has no god, or the materialist or pantheist, whose god is senseless matter, nor of the infidelity of our time, which holds prayer in disesteem, because the laws of the universe are immoveable; for all this profane babbling of stark nonsense is blown away by the cold breath of approaching death, as chaff before the whirlwind, and miserable beings who have spent their lives in such speculations, are often the first to cry—from the *depths of their inmost nature*, in spite of the *dissent of their intellects*—to cry for mercy of the very Being whom they had blotted from their creed. Ah! a deathbed is a detector of the heart. Be persuaded not to wait till then. Be assured there is no God but in Israel, and that in very deed "He waits to be gracious; yea, He is exalted in shewing mercy." "Seek the Lord while He is to be found; call upon Him while He is near." Then, "if your sins were as scarlet, they shall be as wool; if they were red as crimson, they shall be as snow." "They who wait upon the Lord shall renew their strength; they shall mount as eagles, run without being weary, and walk without being faint. ALIQUIS.

Female Education in Benares.

BY MRS. W. ETHERINGTON, OF BENARES.

INDIA needs first of all, Christianity, and then a system of education based upon sound Christian principles. The former as it advances creates the necessity for, and, to a certain extent, supplies the latter; the latter is chiefly of use in preparing the way for the former. A purely secular, and, therefore, defective education, such as the Government of India imparts, in which not only religious but even moral instruction is proscribed, is likely to be productive of as much evil as good. It destroys, it is true, belief in the absurdities of false religions, and hence, in effect at least, cannot be neutral; but as it is practically hostile to all religious teaching, whether true or false, it takes away that which to the Eastern mind is the only foundation of morality, viz., religious belief. They who have most closely observed the educational policy of Government, in reference, especially, to the effects of the "higher education," cannot fail to perceive that it is rapidly tending to the disorganisation of native society, but is laying no foundation for future reconstruction. How far the evil may be allowed to extend without becoming dangerous to the State, let statesmen decide. But believing that education to be worthy of the name means the training not only of the mental, but also of the moral, and, more especially, of the spiritual part of man's nature, and that it is as needful for woman as for man, or even more so, I cannot but regard Government education in this country as exceedingly defective. Even when successful, to the extent to which success is possible under such a system, it but half educates the man, to the utter neglect of the higher part of his nature, and it may be said to have hitherto ignored the needs and the rights of woman. For what has Government done in the matter of female education? Its educational despatches, it must be admitted, from the time of the great Dalhousie to the late Lord Mayo, and from Sir Charles Wood, President to the Board of Control, to the Duke of Argyll, have contained profuse expressions of a "desire for the extension of female education," and repeated acknowledgments "that the Government ought to give native female education in India its frank and cordial support." But when we turn to the annual reports of the several directors of public instruction for evidence that the local governments have acted in the spirit of these despatches, how great the disappointment! So far as the *direct* extension of female education by Government is concerned, its acknowledgments and pledges are almost a dead letter. What are the facts of the case? Out of probably thirty millions of children capable of attending school in India, there were not thirty thousand girls in all the

Government schools throughout the country in 1872-3. Indeed, beyond the indirect and often inadequate aid given to mission and a few private girls' schools, and in some cases under such stringent conditions that the managers of many schools prefer to do without it, there is but little to prove that Government is really earnest in promoting female education.

Would that it were evident that the education imparted by missionaries is adequate to supply the defects of the Government system, or that from its superior character it is likely to prove an antidote to the evils that invariably appear when men are taught to value cleverness more than goodness. It is difficult, however, to close one's eyes to the fact that in some cases missionaries seem to be unconsciously, and, certainly, unintentionally intensifying the evil they hope to remedy. May not the very faults that are found in Government education be discovered to a large extent in much of what is known as "missionary education"? The mass of the people, the poor, are neglected, left in thousands around us unable to read in their mother-tongue the Scriptures which we translate and print for them. Our schools and colleges are filled, for the most part, with the sons of those who are comparatively well off, a large percentage of whom might well afford to pay for their own education, but will not do so as long as they can get it for next to nothing. To these we impart a high English education, with often no higher object apparently than to prepare them for the university examinations. The success of mission schools is measured by the results of those examinations. The Government is charged with the neglect of primary education; may not the same charge be brought against missionaries? In Government schools the Bible and religion are rejected; in many mission schools they are simply neglected, which may be the greater of the two evils. This is not done, perhaps, intentionally in any case; it is the unavoidable result of the unwise competition with Government education into which missionaries have been led through their connection with the universities. Teachers as well as pupils in mission schools finding it impossible to keep abreast of those who are concerned with purely secular studies only, when labouring under the additional weight of the Bible and religion, are naturally tempted to throw aside the unnecessary burden. The temptation to do so increases as the university examinations successfully contend against cramming, and become more and more a true test of secular scholarship. From not a few missionaries whose time is wholly given to education I have heard the complaint that all interest in the study of the Bible is lost from the time that their pupils are promoted to the "entrance class." That is, just at the time when moral and religious instruction is most likely to prove beneficial, the pupils in mission schools who go up for the university examinations are practically shut out from it. Can it be a matter of surprise that the impression has gone abroad, and is yearly deepening, that mission schools and colleges differ only in name from purely secular or Government institutions? for neither in quantity nor

in quality is the religious instruction that is imparted in them equal to what it used to be twenty years ago. The success of mission schools was then estimated by the number of pupils who passed from the darkness of heathenism and Mahommedanism to walk in the light of Christ; not, as now, by the number that pass the "Entrance," the F.A., or B.A. examinations, to add to the number, already too great, of mere "situation seekers." If the religious training in mission schools be the element that justifies their establishment, it ought surely to enter far more largely into their curriculum than it generally does. To devote men, time, and money, in such a disproportionate manner, in order to teach so much that is secular, for the sake of the very little that is spiritual, cannot be wise, if, indeed, it be just.

Let it not be supposed that I wish to say a word against education of the right kind. Far from it. I believe that education forms a part, and a very important part, of missionary operations. Especially in India, where the ignorance of the people, next to their vice, is the greatest difficulty we have to deal with, it is folly to say that education is no part of our work. But, to be worthy of us, the education we impart must be thoroughly Christian, not nominally so; the Bible must be our chief text-book, and its principles must be constantly brought to bear upon all other studies. Were there more of such thorough training in the Scriptures, and not the mere apology for it that one so often sees and hears of, it would doubtless be a great blessing in which all wise and good men would rejoice. The complaint would no longer be heard that mission schools and colleges are often the arsenals from which the deadliest weapons against Christianity are drawn. Instead of youths whose English education has served to turn their heads without changing their hearts—who affect a superiority to their missionary teachers in the higher regions of thought regarding God and religion, and who have just enough knowledge of the Bible to see their way into its difficulties, but not their way out of them;—instead of these, with their frivolous objections, young men able and willing to converse intelligently and reverently about God and the soul, Christ and His salvation, would frequently meet and gladden the heart of the Christian preacher. But, till the education that is imparted in missionary institutions become more decidedly Christian and less secular than it generally is, missionaries may claim the honour of having established a system of education "on a par with that of Government as an intellectual gymnasium," but not many will be disposed to acknowledge that it is any longer "its unrivalled superior as a nursery of religion and morals."

This is a long digression from the subject which stands at the head of this paper; but let it pass. It may not be altogether out of place; it indicates at least what some think of what is going on around us.

To extend the blessings of Christian education to the female population of India, is one of the most important and arduous duties that the Church of Christ has undertaken in this land. It has from the commencement been attended by many and serious difficulties, and

will continue to exercise the ingenuity of all who undertake it, for many a year, before the people become, in any true sense, educated. The time is still within the memory of living men, when female education did not exist in the land, and when all attempts to introduce it were scouted as visionary. So formidable were the obstacles that at once presented themselves, that not only the thoughtless and indifferent, but even earnest Christian men and women also, regarded the thing as simply impracticable. A great change has, doubtless, taken place in the opinions of people as regards the feasibility of female education in India, owing, chiefly, to the successful labours of noble Christian women during the last twenty years. But, even now, there is no department of missionary effort that demands such patience, perseverance, and self-denial. Is it too much to say that this is a work which, from its peculiar nature, the Church of Christ alone can accomplish? To Christian women belongs the honour of having begun it, and they alone are qualified to complete it.

Perhaps the chief obstacles in the way of female education arise from the indifference or the prejudice of the people themselves. Many are indifferent to it, because they are incapable of appreciating its blessings, and most are hostile to it as dangerous in itself, and especially so when directed by those whose motives they suspect in every change that is introduced. But whatever the source or the nature of the difficulties that may arise, they should not deter any who have the good of the people at heart from seeking to raise the condition of the wives and the mothers of the future men of India. In the words of the education despatch of 1854, "the importance of female education in India cannot be overrated. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men." It will tend to solve many a problem connected with the right government of the country. Difficulties that statesmen and philanthropists are now at their wits end to deal with, will, in many cases, be altogether removed thereby, and in other cases so modified as to be easily overcome. Female infanticide, child marriage, *Kulin* polygamy, virgin widowhood, and the cruelty and wickedness arising from these and other evils under which the land groans, can exist only where woman is kept in brutal ignorance, that she may be brutally treated.

It may be interesting to some engaged in similar work elsewhere, to learn what has been attempted in the way of female education, and with what success, in such a hard and unpromising place as Benares. It is now about ten years since comparatively extensive and systematic efforts to reach the female population of this great city were begun. Before this period, but little that has proved permanent had been undertaken. The Baptist Missionary Society, the Church Missionary Society, and the London Missionary Society, had each a small orphanage for girls, and a few *bāzār* schools for girls had, at different times, been established. The Church Missionary Society, for instance, in addition to the interesting work carried on among the

orphan girls at Sagra, had a school for Hindu girls that was commenced as early as 1850, and another that dated from 1859. But, up to the time of which I write, these schools seem to have been comparatively small and unimportant. However, they continued to live, and are now large and flourishing schools, and a blessing to Benares. The first symptom of a revival of interest in female education here was the arrival of three Irish ladies, sisters, who, possessed of independent means, and desirous of doing something towards the emancipation of the women of India, came and settled in a native house in the very heart of the city. The efforts of these excellent ladies, though not altogether unsuccessful, resulted in nothing permanent. Their zeal for, and simple confidence in, the people, far exceeded their prudence and knowledge of native character. The resolve to reside in a native house, in the midst of a dense population, in a city in which sanitary laws were then ignored, however indicative of a self-denying nature, was certainly imprudent, and led, as might have been expected, to the loss of health, and the subsequent departure of the sisters from India altogether. Like some of the ladies sent out for similar work by the Ladies' Societies of Europe and America, they came too late in life to learn to speak freely to the people in their own tongue. This unwelcome truth, which from its delicacy is seldom broached by others, and still more rarely learnt of oneself, at last dawned upon the mind of these good ladies; and, taken into consideration with the loss of health of two of them, led to the wise resolve to go and serve God in some other part of His great vineyard.

About this time, or in 1867, the ladies of the Church Missionary Society, rightly judging, from the partial success of the sisters, that there was an opening for Zenana work here, requested the Ladies' Association in connection with their mission to send some one from England to engage in it. The first lady that was sent entered upon her work about the middle of 1867. She acquired a very competent knowledge of both Hindu and Urdu, and was known to be a most conscientious and thorough worker. After three or four years of successful labour, broken health led to her final departure from India. To her belongs the honour of having laid the foundation of Zenana work in Benares, which has since grown to such goodly proportions.

Two years later—that is, in July, 1869—the Baptist Missionary Society entered upon the same work. The wife of one of the missionaries, who had already secured an entrance into a few houses, applied to the Ladies' Association for the support of Zenana work and Bible-women in connection with this Society for aid. Funds were at once voted for the support of an agent in Benares. A lady was found in the country, well qualified, both in character and attainments, for the work, who immediately entered upon it. The number of Zenanas under instruction has steadily increased, till now there is more work than the two ladies employed by this Society can well accomplish.

It was about this time also, or towards the close of 1867, that His Highness the Maharajah of Vizianagram, K.C.S.I., expressed to his

manager of affairs, Dr. Lazarus, his desire to establish schools for high-caste girls in Benares, similar to those that had been endowed by him in Madras and Vizianagram. And it was probably not much earlier than this that the Educational Department of the North-Western Government began to perceive the necessity of doing something for the education of girls, as well as of boys, in Benares.

In addition to these agencies, spasmodic efforts have been made at different times, by individual Baboos, to establish private girls' schools, but with no good result. With the exception of a small school for Bengali girls, which is under a committee of native gentlemen, no purely native school for girls, not under European superintendence, has succeeded.

There are, then, three distinct agencies at work in connection with female education in Benares—viz., Missions, the Educational Department of Government, and private enterprise. Missions hold the first place, as the oldest, the most efficient, and, as compared with results, the least expensive. Private enterprise, represented chiefly by the Vizianagram schools, comes next, for the Government schools are as yet inferior, not only in point of numbers, but also in the quality of the instruction that is imparted in them, to all others. One fact, however, must be mentioned, which will account, in great measure, for the paucity of girls in the Government schools, as compared with the comparatively large attendance in the Mission and Vizianagram schools. The pupils in the Government girls' schools receive nothing for attendance, whereas in the Mission and Vizianagram schools, some inducement, whether in the form of money or of clothes, is held out to those who are willing to attend. This paying system was doubtless an unavoidable evil when the work of female education began here; it has recently been greatly lessened, and is gradually being done away with. Though it may account for the larger attendance at the schools in which the system still lingers, it cannot be regarded as the cause of their greater efficiency as compared with the Government or non-paying schools. As a rule, greater intelligence is displayed by the pupils in the Mission and Vizianagram schools, than is seen in the girls in those schools that have not been under European superintendence. The teachers, also, are better qualified, a sounder system of instruction is insisted upon, and, by frequent and careful questioning on the part of those who superintend the work, the native teachers have practical illustrations of what teaching means, and the pupils are trained to think and to express themselves far more readily than is the case in other schools. Whether Mission boys' schools be inferior to Government boys' schools of the same class may be a question; but there can be no doubt as to the superiority of Mission girls' schools to Government girls' schools in Benares and its district. In the Mission and Vizianagram schools, the ideas of the children regarding things in general are far more extensive and correct than those of the children in Government schools; their thinking faculties are brought more into exercise, and their hearts, as well as their minds, are brought under

discipline. I am disposed to think that in Mission girls' schools more time is devoted to the Bible, and far more direct religious instruction imparted, than in Mission boys' schools. The reason is obvious. Mission girls' schools not being affiliated with the universities, the ladies who teach in them are not concerned about their examinations, and are therefore not tempted to neglect religious instruction, which they regard as most important, for the sake of imparting more secular knowledge, which is but a secondary object.

(To be continued.)

Short Notes.

THE PUBLIC WORSHIP REGULATION BILL, to which we alluded in our last number, has created a degree of excitement throughout the country during the last month, which has not been witnessed for a long period. There are few Evangelical Churches in London in which subscriptions have not been eagerly solicited to a petition in favour of it. It was introduced into the House of Commons by the Recorder, Mr. Russell Gurney, whose family, for several generations, has been connected with the Baptist denomination, in a speech of singular moderation. It is a bill of procedure; intended to enforce the rubric, by a cheap and simple process, and an amendment was moved and seconded, to postpone it for the present session, while the Houses of Convocation were employed, by the permission of the Crown, in revising the ritual. Mr. Gladstone then rose and delivered one of his most powerful and eloquent speeches against it. He stated that for the last two hundred years a certain degree of latitude had been conceded to the congregations of the English Church regarding the observation of the rubric; that great diversity of practice existed in various parts of the country; that various customs had grown up in accordance with the feelings and usages of the people, whether in accordance with the letter of the law or not, which ought not to be rashly and rudely rooted out. He objected to invest the bishops with such powers as the bill would confer on them, and which would afford a wide scope for the gratification of their individual sympathies and antipathies. He stated that a bishop might commit whatever illegalities he pleased, and would be borne entirely harmless under the provisions of the bill. The 3rd Clause, he said, contained a thin edge for cutting off the head of High Churchmen, and another edge for cutting off the head of a Broad Churchman. One of the clauses in the bill was that the ritual of the Church should, in all respects, be invariably obeyed, strictly and absolutely, and he quoted the

dictum of the Judicial Committee of the Privy Council that, "in the performance of the rites, services and ceremonies ordered by the Prayer Book, the directions must be strictly observed. No additions and no omissions could be permitted." Few persons, he observed, were aware of the number of illegal things done, and legal things omitted in the Churches of the Establishment, without suspicion, without offence, and without notice. He produced a list of no fewer than eighteen, which had been drawn up for him, of which he enumerated only a few, such as the catechising of the children after the second lesson which was invariably omitted, the use of unauthorised hymns, the neglect in many Churches of the Athanasian Creed; the single and separate delivery of the elements to each communicant, and the reading of the prayer for the Church militant; and he reminded the House that, thirty years ago, the late Bishop Bloomfield had convulsed the diocese of London by endeavouring to enforce the reading of it. He remarked that under this bill, it would be in the power of one indiscreet bishop, instigated by three hot-headed parishioners to agitate the country by ordering a suit to be instituted against a clergyman for some trifling non-observance of the rubric. He closed his speech by bringing forward six propositions which he intended to submit the notice of the House, if the bill should go into committee. Mr. Gladstone was not, however, supported by his ministerial colleagues. Mr. Forster and Mr. Goschen spoke strongly in favour of the bill, and Sir William Harcourt remarked sarcastically that the system of his chief would lead to universal Congregationalism. On the other hand, Mr. Gathorne Hardy in the House of Commons, and Lord Salisbury in the House of Lords, made a vigorous attack on the bill. Mr. Disraeli was evidently unable to keep his cabinet together. It was as much an open question on one side as the other, and the discord was equally apparent in the ranks of both. Mr. Disraeli closed the debate, by stating that he regarded the bill as intended to put down ritualism, and that it should have his support on that ground; and, to the surprise of the House and the country, it passed the second reading without a division.

One of the most important and gratifying results of the bill has been to demonstrate, in a manner which cannot be mistaken, that the laity of England is enthusiastically loyal to Protestantism. While the Vatican is exulting in the early return of England to Rome, and the Ritualists are congratulating themselves on their success in unprotestantising the country, an overwhelming majority in both Houses have exhibited a stern resolution to put down these practices. When Sir William Harcourt said—"What was required by the nation, and what Parliament had to do was to reassert the unalterable attachment of the people of England to the principles of the English Reformation; it was necessary to show that the National Church of England was, in reality, what it ought to be, the Church of a Protestant nation;" the statement was received with the loudest cheers. The same feeling was exhibited when Mr. Walter, in one of the most vigorous

speeches delivered on this occasion, described the object of the Ritualists from their own publications. "Consider how much has yet to be done, ere we can stabilitate our conquests over Protestantism, or, still more, ere we recatholicise the Church of England. . . . We have to liberate the Church from the tyranny of the State, we have to make confession the ordinary custom of the masses, and to teach them to use eucharistic worship. We have to establish our claims to Catholic ritual in its highest form, we have to restore the religious life, to say Mass daily, and practice reservation for the sick. . . . Anglicans are reproached by Protestants with their resemblance to Romans. They say a stranger entering a church where ritual is carefully attended to, might easily mistake it for a Roman service. Of course, he might. The whole purpose of the great revival has been to eliminate the dreary Protestantism of the Hanoverian period, and restore the glory of Catholic worship." It is these attempts to unprotestantise England by clergymen who are eating the salt of a Protestant Establishment that has scandalised and exasperated the country, and created that unexampled unanimity of feeling which has been manifested in both Houses, and which was embodied in the declaration of the Prime Minister, when he said—"The false position in which we have been placed by a very small but most able and powerfully organised body, who call themselves clergymen of the Church of England, is one which is unintelligible to the country, and one of which, in my opinion, we ought to get rid." The cry in both Houses was "Down with the Ritualists; down with the Ritualists," and it was shouted with such vengeance as almost to attract towards them some portion of that sympathy which is involuntarily given to those who are placed in the position of martyrs.

The House has rushed precipitately and, as many think, prematurely into this measure. There was much reason on the side of those who counselled that it should be postponed while the two Houses of Convocation were employed in revising the rubric and adapting it to the present state of society. The rubrics are a mass of antiquated, obsolete, and impracticable regulations. They are violated every Sunday, in every church, by every clergyman. Nay, the very bishops themselves treat them with contempt even when engaged in the sacred office of consecrating a bishop. The present Bill is, to a certain extent, vindictive. It puts a sharp weapon into the hands of one party, and we must not be surprised if it be used by the other party to smite its opponents who are equally vulnerable. But it was evidently felt by those who were urging on the Bill, that if they failed to take advantage of the white heat to which the House had been unexpectedly excited, the opportunity might be lost; and every attempt to delay the measure was considered intolerable.

THE FACTORIES BILL.—Amidst the din of ecclesiastical contention which is distracting society, it is gratifying to turn aside and trace the

course of benevolent legislation for the benefit of the factory women and children, which was inaugurated by Lord Shaftesbury in 1833, and consummated by the passing of the Factory Bill last month. His name is inseparably associated with this great philanthropic movement; and it was with a just feeling of exultation that, as the Bill passed through the House of Lords, he recounted the various stages of its progress during the last forty years, and contrasted the present condition of the females and their offspring with that which was exhibited when the subject was first introduced into the House, and the treatment they received from their masters, the millowners, was considered a justification of West India slavery. It was in 1833 that Lord Shaftesbury first mooted the idea of placing legislative restrictions on the labour of women and children in the factories. It was received with a storm of indignation from the proprietors of the factories, who resented the slightest interruption of the gains wrung from the sweat of their helots. It was treated with sovereign contempt by astute philosophers and political economists, who denied the right of society to interfere with the relations of employer and employed, which were to be regulated by the laws of supply and demand, and which no considerations, social, moral, or religious, should be allowed to disturb. Every proposal for the alleviation of human misery had been invariably met by prophecies of the ruin which must inevitably ensue, and so on this occasion, the opponents of the measure conjured up the spectres of foreign competition, of loss of trade, of reduced wages, of universal distress; whereas since we began to treat the youthful and female workers in the factories as human beings, we have had increased production, larger profits, higher wages, and unexampled prosperity.

In 1833 there were only two millowners who supported Lord Shaftesbury. The generation required, as it always does require, to be educated; indeed, in some cases, the progress of enlightenment and liberality is so slow as to require two generations before any fruit is visible. In this case the education began when Lord Althorp took official charge of Lord Shaftesbury's Bill, and put an end to the employment of children under nine years of age. Eleven years after, Sir James Graham carried a Bill for the protection of women of all ages. In 1850 Sir George Grey's Bill provided that the work of textile fabrics should be taken between six in the morning and eight in the evening, with suitable intermissions, and last year Mr. Mundella brought in a Bill "to make better provision for improving the health of women, young persons, and children employed in manufactories, and for the education of such children," which the present Government has taken up and carried through. It provides that the parties affected by it shall be employed only during a period of twelve hours, between six and six, or seven and seven, that they shall not be employed continuously for more than four hours and a half, without an interval of half-an-hour for a meal. On every day but Saturday two hours are to be allowed for meals, and of such time, one hour at the least shall

be before three in the afternoon. On Saturday no young person or woman is to be employed in any manufacturing process longer than half an hour after noon, or for any purpose whatever after one in the afternoon, or for more than seven hours. The hours of meals are to be simultaneous, so that all women, young persons and children, are to have the same time of the day allotted to them; the regulations to ensure the rest of the children are equally stringent. This is the crowning of the edifice of benevolent legislation, and it is gratifying to find how cordially the employers of labour have yielded to the influence of this enlightened system, and how nobly they have seconded the efforts of the philanthropists in and out of the Ministry to whose efforts this triumph of humanity is due.

THE SCOTCH PATRONAGE BILL.—The bill for the abolition of patronage in the Established Church of Scotland encountered an unexpected opposition from Mr. Gladstone, who had seldom made his appearance in the House during the session, but came up from Hawarden for the occasion. He pronounced a splendid eulogium on the Free Church, and alluded, in glowing terms, to the sacrifice made by the seceders. To frame a bill in the interests of the Establishment, without considering the dissenting bodies in Scotland, he denounced as a scandalous indecency. His opposition to the bill was not based on a desire to maintain lay patronage, but on the ground that it was directed against the two other bodies in Scotland, and this appears also to be the reason of the objection raised by the Free Church to it. The debate was prolonged beyond midnight and then adjourned, to give an opportunity to the Scotch members to discuss the measure more fully. Vigorous speeches were delivered by Dr. Cameron, the new member for Glasgow, and by Mr. Campbell-Bannerman who described the Bill as an attempt to fill the old bottles of the State Church with the new wine of democracy. Mr. Horsman, likewise attacked it with vigour, declaring that the Church must either be reconstructed or disestablished. On the other hand Sir R. Anstruther, as the spokesman of the Established Church, defended the measure, which was eventually carried by a majority of three to one. There can be no doubt that the preponderating voice of Scotland is for abolition. There is nothing to be said in favour of lay patronage; it is in itself an evil of the first magnitude; it has already introduced religious discord into the country, but the objection to the bill is that it is partial and unjust towards those who left the Established Church on this ground of patronage, and that the Church still continues to retain the pecuniary advantages of its connection with the State. The bill was not demanded by the people. It is urged on by political partizans for party purposes. Instead of bringing back the seceders to the Church they left, and thus strengthening its ranks, it is almost certain to revive animosities which had begun to subside, and thus render the position of the State Church more precarious than ever, and it cannot fail to hasten its disestablishment.

THE ENDOWED SCHOOLS ACT is, as yet, the most significant measure of the Conservative Ministry. The reader need not be told that, in accordance with the spirit which had thrown open the advantages of the Universities to the nation, an Act was passed in 1869, appointing a body of Commissioners to liberalize the endowed schools, 800 in number, which had hitherto been monopolized by the Established Church. Though the Act embraced the interests of the Nonconformists, no member of the body was permitted to hold a seat on the Board; but the Act was conceived in a liberal spirit. It provided that no one should be disqualified, on account of religious opinions, from becoming a trustee of a school, or disqualified for becoming a master from not being in holy orders, and that no boy should be deprived of any advantage or endowment in any school, because excused from attending its religious teaching. From this provision were exempted cathedral schools and schools where the founders' statutes prescribed teaching according to the doctrines or formulas of any denomination. An amended Act, last year, extended the exception in favour of schools founded since the Toleration Act. The present Act is intended to reverse these provisions; schoolboys of Dissenting parentage will be deprived of the right to compete for scholarships and other emoluments, and they would be placed in the position of Dissenting undergraduates in the Universities before 1855 and 1856. It re-established restrictive qualifications of holy orders and the like on the masters of schools. It also affected, and to a serious extent, the prospect of any Nonconformist becoming a trustee of any of the schools. The number of schools which remain to be dealt with, and which will come under the operation of the Act, is not small. They would appear, according to Lord Sandon's statement in the House, to amount to 570, if not to 660. The main object of the Act of 1869 was to nationalize these institutions; the object of the present Act is to denominationalize them. Lord Sandon, who has succeeded Mr. Forster as the Minister for Education, stated in the House that no responsible minister would assert that the endowed schools were national schools, belonging to the nation and not to the Church; and it is upon this principle that the Bill is constructed. Where the regulations of a school are by the founder required to be approved by any person holding office in any particular church, and where the instrument of a foundation is silent, and the usage of giving any special religious instruction has prevailed for a hundred years, the school is to be considered denominational; and thus, schools founded during the Commonwealth, when the Church of England was under an eclipse, are swept into the net of exclusively Church of England foundations.

The Bill has occupied a longer period, and elicited more eager debating, than any other measure this session. It has fused the discordant elements of the Liberal party, which has presented a compact front of opposition to it. Mr. Gladstone made a most cogent speech against it, and demonstrated that no argument had been

brought forward for denominationalizing the grammar schools, which would not apply with equal force to the question of University tests. The Bill, moreover, was a mass of confusion; and the *Times* remarked, "the gist of the Bill lies in certain clauses, which amend in part and repeal in part certain other clauses in the Act of last year, which itself amended the Act of 1839; and the fourth or principal section of the present measure is so framed, that it is no disparagement of the House of Commons to believe that no one in ten of its members could say what it means if shut up in a library for an unlimited time, with books and papers to assist the enterprise." But the second reading was carried by a majority of 69, the numbers being 262 to 193.

The measure is altogether reactionary; it is intended, not only to turn out the Endowed Schools Commissioners, but to reverse the policy of 1869 and 1873, and to secure the grammar schools which yet remain to be dealt with—that is, more than one-half of them—to the exclusive benefit of the Church of England. It is the first instance in which Parliament has been called on to put the clock of improvement back. We have had many a severe battle to fight in the cause and during the career of reform, political, social, and religious; but we have always had the satisfaction of knowing that when it was once gained, we should not have to fight it over again. The motto of England has been—*Nulla vestigia retrorsum*. Sir Robert Peel, the greatest of Conservative leaders, however strenuously he opposed the liberal measures brought in by the Liberal ministers after 1832, never attempted to reverse them when he came into power with a majority of 90. He wisely pronounced the Reform Bill "a fact;" but the Tories, who have now, for the first time since his death, been seated in Downing-street by a majority of between 60 and 70, have taken the earliest opportunity to use their strength in reversing one of the most enlightened measures of the late Liberal Parliament. That this is contrary to the feelings of the country there can be no doubt. Those who thought the last Ministry were moving too fast, and elected a Parliament which was intended to pause, never dreamed of reversing any of the measures which had been passed. A few more such victories will relegate the Conservatives to the gloomy shades of Opposition.

After these remarks had been penned, the obnoxious clauses were withdrawn by Mr. Disraeli. When the Bill went into Committee, the first three clauses, which consigned the unpopular Commissioners to the block, were passed; but when the fourth and succeeding clauses—the very gist of the Bill, its only *raison d'être*—came under consideration, they were found to be as unacceptable to a large body of the supporters of the Ministry as to the Opposition, and member after member on the Speaker's right got up and declared his inability to support the scheme. If the Bill had then been pushed to a decision, the majority would have been so small as to inflict a great blow on the Cabinet, even if it had not been placed in a minority. Mr. Disraeli, therefore, gladly seconded the motion to report progress, and the next day rose, as soon as the House met, and stated that, after

long and anxious study, he had been unable to comprehend the sense of the clauses which had created such a storm, and withdrew them from the Bill, with a promise to consider them for the next session; but he is too acute to bring such a measure forward again, whatever may be the pressure put on him by certain members of the Cabinet.

Tributus.

LECTURES ON MISSIONS AND EVANGELISM. Delivered to the Students of the Senior Hall of the United Presbyterian Church. By ANDREW SOMERVILLE, D.D., Ex-Foreign Mission Secretary. Edinburgh: William Oliphant & Co. 1874.

OUR Presbyterian brethren, both in the Free and the United Presbyterian Churches, have set other Christian communities a thoroughly praiseworthy example, in inaugurating a *missionary professorship*. Dr. Duff, the veteran Indian missionary, occupies the chair in the New College at Edinburgh (and we believe also at Aberdeen), and Dr. Somerville has, for three sessions, filled a similar position in the Divinity Hall of the United Presbyterians. The lectures which, during these sessions, he has delivered to the senior students, are now collected into a volume and published. We have a very sincere pleasure in introducing it to the notice of our readers, and urging them to peruse it. It is precisely the kind of book which might have been anticipated from an intelligent, large-hearted, Christian man, who has taken a lifelong interest in the missionary enterprise, and who is convinced, by his wide and lengthened experience, that the subject must receive more thorough and systematic study from candidates for the ministry than has heretofore been given to it. The volume contains a scientific and orderly exposition of the foundation, the principles, the methods, and aims of missionary activity; and is, in many respects, the most complete work on the subject which has yet appeared. Dr. Somerville deals minutely with such topics as the following:—the scriptural principles of missions; the obligations (arising out of these principles) of the Church to seek the evangelisation of the world; the nature and extent of the work to be done among the heathen; the qualifications of the missionary, and the methods of his work; his relations to the Church at home; the duties which the Church owes to him; the healthful and invigorating power of the missionary spirit. These matters are discussed with a fulness of knowledge and a breadth of experience which leave nothing to be desired. And it is simply impossible that Christian students could listen to lectures so wise, so devout, and so earnest, without being brought into deeper and more practical sympathy with this important branch of Christian labour. Many would probably be prompted to offer themselves for personal service in the mission field, and among those whose duty it is to remain at home there will be a more loving and energetic interest in this great work. Although Dr. Somerville necessarily draws many of his illustrations from the records of his own church, his work is by no means of limited range; and the directors of all our missionary societies will find in his lectures much to stimulate, to guide, and strengthen them. The professors in our colleges have already sufficiently difficult and onerous duties on hand, and cannot be burdened with other tasks; but would it not be wise for the committee of our mission to secure the services of some able minister or ministers to give some such series of lectures as these

in each of our colleges? We feel sure that the outlay thus involved would, in the course of a few years, be repaid a hundredfold. Meanwhile, let us again commend to general notice this timely volume of Dr. Somerville's.

STRAUSS AS A PHILOSOPHICAL THINKER. A Review of his Book, "The Old Faith and the New Faith," and a Confutation of its Materialistic Views. By HERMANN ULRICI. Translated, &c., by CHARLES P. KRAUTH, D.D. Edinburgh: T. & T. Clark. 1874.

THE progress of Materialism is too prominent a feature of our age to be overlooked by any thinking man. It has gained for itself a footing in what might have seemed the most unlikely places, and is exercising on our literature, both in its more serious and its lighter forms, a deleterious influence. We cannot and ought not to ignore its existence, still less ought we to succumb to it. We must meet it bravely and honestly on its own ground, prove the insufficiency of its foundations, its discord with many of the plainest and most important facts of human nature and life, and its utter inadequacy to meet the deepest and most essential of our needs. Never has Materialism appeared in a more repulsive form than in Strauss's "Old and New Faith." The work, which was expected by Strauss's followers to be at least scientific in its foundations and structure, is destitute of all "objective" value. It gives us its author's *opinions*, but nothing more. Strauss's "New Faith" is a "feeling for the universe"—a sort of mystic, unintelligible sympathy with, and submission to, nature; a faith, we venture to say, as vague, as capricious, and as uninfluential as we can well conceive. In fact, it is no faith at all, but an utter blank negation—the sheerist Atheism. The work has been received with little favour, even among those who had accepted the teachings of the *Leben Jesu*. Now that it has been translated into English, it is necessary that an effective antidote to it should be circulated, and for this reason we welcome the valuable book mentioned above. Ulrici is not a theologian, and hence his words may, in some quarters, have the more weight. He is Professor of Philosophy at Halle, and is well known in Germany as one of the ablest modern scientific writers. His review of Strauss is a masterpiece of logical reasoning, and exposes the fallacies, the assumptions, and the inconsistencies of the Rationalistic critic in a style which all must allow to be clear and convincing. The review has met with general commendation in Germany, and has greatly increased its author's fame. Dr. Krauth has done good service by his translation of this admirable work, and this own introduction (occupying seventy-two pages) is a worthy companion to it. Its appearance is, in every way, timely.

THE LIFE OF THE REV. ALFRED COOKMAN, &c. London: Hodder & Stoughton.

WE thought, as we began to read this book, that it was adapted specially, if not exclusively, for Wesleyan readers; but we had not read far before we found that we had been mistaken. It is a book for all sorts of thoughtful and God-fearing readers, full of really interesting information and suggestive of valuable lessons for the several occasions of the Christian life.

Mr. Cookman was a minister of the Methodist Episcopal Church of the United States from 1845 unto his death in 1871. Very pleasant is it to see with what zeal and self-denial he fulfilled his ministry, in the different spheres which he was called to occupy; and most refreshing is it to read how, when slavery was in the ascendant, even in the Council Chambers of the Church, he denounced it as a thing to be abhorred. He believed, and acted on his belief, that "a law should be enacted excluding slaveholders from the Church." He was valiant for the truth upon the earth, when valour exposed him in various ways to harm and loss.

Since this life of Mr. Cookman came into our hands, a Baptist newspaper, from New York, reached us, and therein we read, from a correspondent at Wilmington, in Delaware—"There is a band of consecrated disciples at Wilmington whom it is a joy to know. The teachings and example of Alfred Cookman, *of precious memory*, bear fruit in their lives. It was here that he laboured for some time and breathed his spirit into many hearts." The reference is to Mr. Cookman's term of ministry at Wilmington, from 1868 to 1871, when he removed to Newark, where he died.

HOW I FOUND LIVINGSTONE. TRAVELS, ADVENTURES AND DISCOVERIES IN CENTRAL AFRICA. By H. M. STANLEY. New and cheaper Edition, with a Memoir of Dr. Livingstone. London: Sampson, Low, Marston & Co., 188, Fleet Street.

MR. STANLEY's narrative of his search after Livingstone is too well known to need further commendation, but we give a special welcome to this new and cheaper edition, which has been carefully revised throughout, and is in many respects superior to the first issue. Stanley accomplished a work which not only made him "the lion" of a season, but has earned for him the lasting gratitude of the British nation. His energy and pluck, his keen intelligence, and his clever tact, are beyond praise, and though there are features in his character which all may not approve, he is a noble-hearted man. Livingstone's death has brought him into fresh prominence, and this new edition of his book will, doubtless, meet with an extensive circulation. Its worth is greatly enhanced by the Memoir of Livingstone, including the latest details which have been learned of his death, and the account of his funeral in Westminster Abbey. The illustrious traveller—the hero-hearted Christian is with us no longer, but the beneficent influence of his life will long be felt, both here and in Africa, and Mr. Stanley, in his brief memoir, has enabled us to see him in the simplicity, the nobleness, and the commanding strength of his character. His work, likewise, possesses great value from a geographical point of view. It is just the book for the seaside season, which is now commencing, and will form a capital school prize.

SCIENCE—THEOLOGY—RELIGION. By REV. ALEXANDER ANDERSON, M.A., Director of Chanorry School, Old Aberdeen. Edinburgh: Adam & Charles Black; Aberdeen: A. & R. Milne. 1874. Price One Shilling.

MR. ANDERSON's pamphlet has been called forth by a recent lecture of Dr. Struthers, Professor of Anatomy in the University of Aberdeen, in which it is declared, among many similar things, that "science and theology have long ago declared war," but that "with religion no form of truth can ever clash," because "religion is a thing of the heart and conduct." A more thorough and incisive exposure of this false and sophistical—though by no means uncommon—position, it has never been our privilege to read. Mr. Anderson's vindication of the argument from design; his exposure of the fallacies and defects of the theory of evolution; his refutation of Professor Huxley's belief in the all-sufficiency of science; his exposition of the great characteristic truths of the Divine revelation, and proof of their harmony with the highest disclosures of human reason, are all that can be desired. Our friend shows himself to be thoroughly the master of his subject. He has displayed a breadth of knowledge, a keenness of dialectic, and a terseness of utterance which must render him, even to the doughty champions of science, a formidable opponent. His tone, moreover, is so candid and generous that his words must be received with universal respect. The only regret we have experienced in connection with this pamphlet is, that Mr. Anderson does not more frequently appear before the public as an author. There are few men who could make more valuable additions to our theological and (as he here proves) to our scientific literature.

THE YOUNG CHRISTIAN ARMED; or, The Duty he owes to God. A Manual of Scripture Evidence, Faith, and Practice for Youth. By the Rev. CHARLES HOLE. London: Longmans, Green, & Co. 1874.

THIS volume is one of a series of "Practical Moral Lesson-books," the previous numbers of which have been received with general approbation. Necessarily, an author reveals his ecclesiastical and doctrinal position more thoroughly when writing on matters of Christian faith and practice than he does in writing on such subjects as "Our Bodies," "Our Minds," and "Our Social Relations"; but, with the exception of High Church Anglicans and Romanists, we think all Christian readers will be gratified, as well as instructed, by the tone and contents of "The Young Christian Armed." It gives a very succinct view of the various arguments establishing the genuineness and authenticity of the Old and New Testaments, as also a clear statement of the more prominent Scripture doctrines. Mr. Hole is a thoughtful writer, well versed in Biblical and ecclesiastical literature, abreast of the most recent knowledge, and has sufficient vigour and independence to pursue a distinct line of his own. He is an earnest Evangelical Churchman, and as a rule, therefore, we are in full sympathy with him on the subjects here discussed. We do not, however, think his vindication of the baptismal service of the Church of England from the charge of teaching baptismal regeneration successful, nor can we endorse his views on the second coming of Christ. But, taking it altogether, his manual is exceedingly valuable.

ON SELF-CULTURE. Intellectual, Physical, and Moral; a Vade Mecum for Young Men and Students. By JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh. Edinburgh: Edmonston & Douglas. 1874.

THE learned and witty Edinburgh Professor has written many books of great worth, and, alike by the personal influence of his teaching and his writings, has placed intelligent young men and professional scholars under deep obligations. But we question whether he has produced a work which is calculated to render more efficient service than this. For students commencing their college curriculum, and for young men generally, we do not know where a wiser or more admirable guide can be found. A finer combination of shrewd, practical sense, profound knowledge of life, broad geniality and loftiness of moral aim we have rarely seen. Professor Blackie has written in a noble and manly strain on matters of deep importance and delicacy. He is entitled to speak with authority both for culture and religion, and we heartily commend a book so robust, so healthy, and so inspiring as this. It has, in the course of a few months, reached its fourth edition; we trust it will soon be in its fortieth.

A MANUAL OF CHRISTIAN BAPTISM. By JOHN M. CHARLTON, M.A., Western College. London: Hodder & Stoughton. 1874.

THIS manual, written in defence of the "Congregationalist views" of baptism will require a longer notice than we can give to it in our current number. The reviewer into whose hands we placed it is at present away from home in somewhat enfeebled health, and unable to write a lengthened critique; but in another number we hope to review the work fully. Professor Charlton is a learned and able man, by no means destitute of ingenuity; but if he can advance nothing more conclusive than the arguments of this manual in favour of infant-sprinkling, Baptists have certainly nothing to fear from this display of his strength. The subject has been already so well discussed that it is, perhaps, unreasonable to expect anything new upon it. Professor Charlton, at any rate, has not given us anything which has not been heard and answered again and again.

Texts and Thoughts.

"Let him ask in faith."—JAMES i. 6.

"Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow is of little worth, and both without the strength of the hand are to no purpose. Neither the promise without prayer nor prayer without the promise, nor both without faith avail the Christian anything. What was said of the Israelites, 'They could not enter in, because of unbelief;' the same may be said of many of our prayers, they cannot enter heaven because they are not put up in faith." **SALTER.**

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."—2 Cor. xii. 7.

"Satan, like a pirate, sets on a ship that is richly laden; so when a soul hath been laden with spiritual comforts, now the devil will be shooting at him to rob him of all. The devil envies to see a soul feasted with spiritual joy. Joseph's party-coloured coat made his brethren envy him, and plot against him. After David had the good news of the pardon of his sin (which must needs fill with consolation) Satan presently tempted him to a new sin in numbering the people; and so all his comfort leaked out and was spilt." **T. WATSON.**

"By Him all things consist."—COL. i. 17.

"Every object in nature is impressed with the footprints of Jehovah, and each new day repeats the wonders of creation. Yes; there is not a morning we open our eyes but they meet a scene as wonderful as that which fixed the gaze of Adam when he awoke into existence. Nor is there an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety may not adore, the providence of Him who assumed our nature, that He might save our souls. If God is not in all the thoughts of the wicked, He is in everything else." **DR. GUTHRIE.**

"Epaphras,—a servant of Christ, saluteth you, always labouring fervently for you in prayer, I bear him record, that he hath a great zeal for you."—COL. iv. 12, 13.

"Let us take heed we do not sometimes call *that* zeal for God and His gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which philosophers speak of) that melts the sword within, but singeth not the scabbard; it strives to save the soul, but hurteth not the body." **CADWORTH.**

"What saith the Scripture?"—ROM. iv. 3.

"There is not a son of Adam, whatever his condition may be, whether in prosperity or in adversity; in temptation or deliverance; in health or sickness, but he may find in this 'Book' some balmy comfort to the quieting of his conscience, and to the advancement of his salvation. In short the Holy Bible is the great light to our paths, our comfort in affliction, our shield and sword against Satan, the school of wisdom, the testimony of God's favour, and the food and nourishment of our souls." **P. DANES.**

"He shall give His angels charge over thee, to keep thee in all thy ways."—Ps. xci. 11.

"We believe, upon the authority of Scripture, that angels are beings who minister to the righteous; but the ministration is altogether secret. There are no outward tokens by which we can determine when or how it is carried on. We can only suppose that many of those suggestions which seem whispered to our minds—we know not by whose voice; many of the warnings, exhortations and consolations, which we are conscious of receiving, we cannot tell when, are to be ascribed to kind and watchful spirits, who cover us by God's command, observing our dangers, and studying to avert them." H. MELVILL.

"Verily I say unto thee, to-day shalt thou be with me in paradise."—LUKE xxiii. 43.

"It is not far to heaven; it is not a day's journey. The angel messenger came all the way from heaven in a few minutes to Daniel while he was speaking in prayer. The Saviour ascended to heaven from Olivet, and was soon out of sight. The dying saint closes his eyes in death—sleeps in Jesus—and opens them in heaven. Sometimes the departing Christian hears the songs and music of heaven even before his immortal spirit stretches its wings for the final flight. We may be already within the sound of its happy voices, and but for the veil of humanity 'they might even now fall upon the ear.' But we shall soon hear them. Only a little, very little farther on, and heaven will be attained, if we are found faithful."

CHARLES STANFORD.

News of the Churches.

INVITATIONS ACCEPTED.

Balfern, Rev. W. P. (Hammersmith), Brighton.
 Cooper, Rev. — (Exeter), Uxbridge.
 Finch, Rev. T. C. (Bridport), Tiverton.
 Hawkes, Rev. J. (Hayti), St. Helier's, Jersey.
 Jackson, Rev. J. (Sevenoaks), Addlestone.
 Jones, Rev. J. (Rawdon College), Wellington, Salop.
 Meyer, Rev. F. B. (York), Leicester.
 Owen, Rev. W. (Waterford), Keynsham.
 Scott, Rev. W. J. (Regent's Park College), Lewes.

RECOGNITION SERVICES.

Kington, Rev. A. E. Seddon, July 13.
 Kirkcaldy, Rev. J. Landels, June 30.
 Wolsingham, Rev. J. Kitchener, July 15.

RESIGNATIONS.

Bannister, Rev. G. W., Shipley.
 Davies, Rev. T., Cheddar.
 Durant, Rev. T., Liverpool.
 Sturmer, Rev. H., Leicester.

DEATH.

Baker, Rev. C. V., Bradninch, Devon, July 13, aged 57.

THE MISSIONARY HERALD.

Facts about Bengal.

FOR the first time are we able distinctly to measure the overwhelming magnitude of the work which the Christian Church has undertaken in a portion of India. Previous to the Census of 1872, the Government of India not unfrequently endeavoured, by partial and local investigations, to estimate the numbers of the population under its rule. Although the numbers thus estimated were very large—were sometimes even suspected of unintentional exaggeration—to the astonishment of statesmen and statisticians, it is found that, in the territory under the Lieutenant-Governor of Bengal, the ordinary calculations have fallen short by fifty per cent. Instead of some forty millions of people being under his control, it turns out, by the census taken throughout the provinces which constitute his governorship, that they reach, within a fraction, to sixty-seven millions. A portion of this vast increase is no doubt owing to the rapid growth of the people during the many years of peace, good government, and freedom from oppression which, under British rule, they have enjoyed. -It is to this vast multitude of human beings the British Islands are endeavouring to give just laws, a true civilisation, education, and good government; while the Christian Church is striving to overthrow their superstitions and idolatries, and to impart to them the blessings of the Gospel of peace.

The following table, which we have compiled from the census Report, gives a summary of some of the results of the Government investigations in the five provinces which are embraced in the lieutenancy of Bengal :—

	Bengal.	Behar.	Orissa.	Chota Nagpore.	Assam.	TOTAL.
Area in square miles ..	94,539	42,417	23,901	43,901	43,473	248,231
Number of villages or townships*.....	100,031	48,285	22,119	25,766	3,407	199,608
Number of houses	6,405,470	3,252,026	817,547	752,287	346,173	11,573,513
Hindus	18,100,438	16,528,860	3,787,727	2,567,392	1,692,064	42,674,361
Mahommedans	17,609,135	2,636,063	74,472	169,006	176,109	20,664,775
Buddhists	84,941	64	29	..	1,472	86,496
Christians	64,060	8,063	3,723	15,798	1,379	93,013
Aborigines.....	252,664	565,081	452,048	1,073,475	8,636	2,351,904
TOTAL POPULATION..	36,769,735	19,736,101	4,317,999	3,825,671	2,207,453	66,556,859

* The number of townships or villages was not taken in Cooch Behar, including Darjeeling and Julpigoree, nor in the hill-tracts of Chittagong and Tipperah, nor in Assam.

Of the whole number, sixty-five millions are under direct British administration. The population in the plains is very dense—in all, fifty-three millions, averaging 530 souls per square mile. In the United Kingdom, which we generally regard as being pretty thickly peopled the number per square mile is only 262, just half that of Bengal. The district of Hooghly has a population of 1,045 per square mile. The following extracts from the report relate to the various races of Bengal:—

“The populations, under the administrations of the various races and languages of the Lieutenant-Governor, comprise several distinct nationalities. These nationalities are mainly resident in their several provinces; but, as the national boundary does not in all cases precisely correspond with the provincial boundary, it may be mentioned that Bengal is inhabited throughout by Bengalis, of Bengali language and manners, and that they slightly overpass the Bengal boundaries. A small part of the Purneah district may be said to be Bengali. Bengalis are resident in some number in parts of the Sonthal Pergunnahs, and people speaking that language are numerous in the Manbhoom district of Chota Nagpore. Altogether, the Bengali-speaking people may be taken to be about thirty-eight millions.

“The people of Behar are Hindustanis, speaking the same language, and in their manners, &c., identical with the forty or fifty millions of Hindustanis who inhabit the North-Western Provinces, Oudh, and parts of the Central Provinces, Rajpootana, &c. Besides Behar proper, a good many are resident in the Sonthal Pergunnahs. Throughout the largest districts of Chota Nagpore they are numerous, and their language, manners, and civilisation are those that prevail there, as the aborigines succumb to external influences. Altogether, the Hindi-speaking people of these provinces number about twenty millions. The Oriya speakers of Orissa, plain and hill-country together, are about four millions. This is not, however, the whole Oriya race, as they form also the population of a great part of the Ganjam district in Madras, of Sumbulpore, &c., in the Central Provinces, and come somewhat over the border on the side of Bengal and Chota Nagpore.

“In Assam, the semi-Bengalis of Gowalpara and Assamese of the upper districts scarcely make up two millions.

“The large number of Mahomedans found in Lower Bengal is, in many respects, the most interesting of the facts brought out by the census. The total number of Mahomedans in these provinces exceeds twenty and a half millions (20,664,775). The vast majority of them—namely, seventeen and a half millions—are to be found in Lower Bengal.

In Behar they hardly number more than two and a half out of a total population of nearly twenty millions. In Assam, Chota Nagpore, and particularly in Orissa, they are very sparse."

The unexpected numbers of Mahomedans, as brought out by the census, has led some persons to suppose that there has of late years been going on a large amount of proselytism from Hinduism to the faith of Mahommed. Twelve months ago, it was stated in the *Times* that, year after year, Islam is converting hundreds of thousands of our Indian subjects, and especially the natives of Bengal, to the faith of the Koran. This, however, cannot be true. The testimony of men well acquainted with the people of Bengal affirm that "the crescent is waning, not waxing." There may be here and there accessions to Islam from among the aboriginal tribes; but the conversion of a high caste Hindu from religious conviction has never been known. Our missionary, the Rev. R. Bion, who has traversed Eastern Bengal, where Mahomedanism chiefly prevails, more extensively than any other living European, made the subject one of special inquiry by himself and his native preachers for more than a year. In every village, Hindu and Mussulman, that they visited, they pushed their inquiries; but save solitary instances, few and far between, they failed to find the least trace of any such movement as is referred to above. Indeed, the masses of the people are steeped in ignorance, are satisfied to repeat the superstitious legends of their fathers, and are content to remain in their ancestral faith. It is, however, a curious though unexplained fact, that the families of Mahomedans are found to contain a larger proportion of children than those of the Hindus; and it may, in some measure, account for their multiplication.

The report thus speaks of the Christian population :—

"The Christians, Native and European together, number no more than 93,003 souls. At least one-half of these are Europeans or East Indians.

"The native converts are chiefly found in the Presidency, Dacca, and Chota Nagpore divisions. There are several missions in the neighbourhood of Calcutta, though apparently not more than 3,000 native converts in Calcutta itself. In Nuddea and Backergunge there are several Christian villages. A few scattered mission stations are found in the Sonthal Pergunnahs and Orissa. It is, however, in Chota Nagpore that Christianity has made most progress. The census returns show 16,000 Christians in that province, nearly all of whom are native converts. They belong mainly to the aboriginal tribes, and the great majority are located

in Lohardugga, and Rancheels, a large mission station, and there are missions also at Purutia and Chyebassa."

Another striking fact is thus brought to notice in the report :—

"The extraordinary absence of large towns is one of the most remarkable statistical features of Bengal. The population beyond Calcutta and its suburbs seems to be almost wholly rural. Patna has 159,000 people, and there are a few second-rate towns in Behar. In Bengal proper the largest town is Dacca, 69,000. The supposed great city of Moorshedabad, the seat of the Nawab Nazim and his numerous followers, even including some outlying places not properly in the city, has only 46,000 souls; and there is not another town above 31,000, and scarcely a dozen averaging 20,000 each. The town of Rungpore, the capital of the great district Rungpore, contains 6,100 souls, and Jessore, 8,152; each of these districts having a population of over two millions."

The population of Calcutta itself is very large, 447,601. But, including the suburbs, which really combine with Calcutta proper to form one city, the population, according to the census, is 704,750.

In the following table we have brought together the particulars of the population in the districts in which our brethren labour. In at least seven of them our brethren labour alone—viz. Beerbhoom, Jessore, Dacca, Furreedpore, Mymensingh, Tipperah and Backergunge. These districts contain a population of nearly twelve millions, living in thirty-two thousand villages :—

DISTRICTS IN WHICH THE BAPTIST MISSION ARE CARRIED ON.

Districts.	No. of Square Miles.	No. of Villages and Townships.	No. of Houses.	Hindus.	Mahomedans.	Buddhist.	Christians.	Aborigines.	Total of Population.
Burdwan	3,523	5,191	435,416	1,679,363	318,094	...	890	6,468	2,034,745
Beerbhoom	1,344	2,471	159,940	576,908	111,795	...	249	6,969	698,921
Hooghley	1,424	3,190	322,703	1,186,435	299,025	...	2,583	513	1,488,556
24 Pergunnahs ..	2,788	4,980	393,737	1,307,087	887,853	143	13,767	1,197	2,210,047
Calcutta	8	1	38,864	291,194	133,131	869	21,356	1,051	447,601
Nuddas	3,421	3,691	352,017	821,032	984,108	...	5,977	1,680	1,812,795
Jessore	3,658	4,247	313,660	915,413	1,151,936	...	1,142	6,530	2,075,921
Dinapore	4,126	7,108	264,526	702,226	793,215	295	271	5,908	1,501,924
Darjeeling	1,334	...	18,864	69,831	6,243	1,368	566	16,709	94,712
Dacca	2,897	5,016	290,593	798,789	1,050,131	4	7,244	1,225	1,854,993
Furreedpore	1,496	2,307	157,518	420,988	588,299	...	463	2,839	1,016,889
Backergunge	4,935	4,269	321,637	837,898	1,540,965	4,049	4,652	174	2,377,433
Mymensing	6,393	7,601	308,008	817,963	1,519,635	...	124	12,195	2,349,917
Tipperah	2,655	6,150	307,011	540,156	998,564	...	146	63	1,535,381
Patna	2,101	3,412	269,814	1,368,291	191,988	...	2,700	659	1,559,634
Monghyr	3,913	2,457	328,174	1,613,546	182,269	34	1,143	15,965	1,812,986
Sonthalistan	5,468	9,872	230,504	650,210	79,786	...	392	528,699	1,299,287
Total	51,304	71,963	4,513,006	14,376,834	10,862,970	6,768	64,454	609,076	26,140,096

Thus, it would appear that within the sphere of our exertions there are twenty-six millions of people, and for their instruction in the Christian faith we employ 35 missionaries, and 114 native preachers. We have no reason to be discouraged with the result. God has borne witness to their assiduous zeal and earnest effort. But what are they among so many? Weigh, for a moment, the magnitude of their task. Calculate how long it would take them to visit *once* the seventy-two thousand villages within their reach. Where are the Bibles to supply every one of their four-and-a-half millions of dwellings each with a single copy, the hands to print them, and the messengers to deliver them? "Truly, the harvest is great, but the labourers are few." Will our readers ponder the awful facts involved in these figures? Let them stimulate thought. Let them be brought to the Throne of Heavenly Grace. Let the cry go forth from every heart, "Lord, how long? When shall the land be filled with Thy glory, and its idols flee before Thy face?" Is anything too hard for the Lord?

A Missionary Visit.

WE have been favoured with the following interesting extract from a letter addressed by Mr. Edward Wenger to his sister, containing an account of his visit, with the Rev. George Pearce, to our missionary stations to the south-east of Calcutta. Its date is January 25th:—

"We reached Canning at about a quarter past eleven. We found all the preachers at the station to welcome us, besides some of the Christians. They all seemed delighted to see us. We then walked on to the chapel, which took about twenty minutes, and were met by the rest of the Christian people near the door of the chapel. As soon as we were seated, they all crowded in; and Mr. Pearce made the men first file before him, and make their salaams as they passed; he had a word for each. After they had done this, he made them divide into baptized and unbaptized, and there were about six of the latter against nineteen of the former. Five out of the

six are men who, for the last six or seven months, have been wishing to be baptized. They have hitherto been connected with the Society for the Propagation of the Gospel, but now, as they see baptism is the Scriptural mode, they wish to submit to the ordinance. The sixth is a youth, the son of good old Muddun; he is a most intelligent-looking young fellow, and seems to be able to sing well, and prays most beautifully. Though he has not yet openly professed Jesus, there seems to be a work of grace in his heart; and we earnestly pray that he will soon feel it his duty to be baptized. I was quite taken with him.

"Well, after all the men were done

with, Mr. Pearce made the women go through the same process. Out of the twenty or twenty-two women there were only three or four unbaptized; they were the wives of the Society for the Propagation of the Gospel men. After this we had a short talk; and then, as Mr. Pearce was hungry, we told them to go and eat, and we would do the same; and, after that, we should have a service, and go into various questions and matters that needed decision. Of course, we got through our tiffin long before they got through their rice, so we talked over different matters between ourselves, so as to economise the time after the service.

THE SERVICE.

"About one o'clock they began to assemble for the service, which consisted of a hymn, a short discourse, and a prayer. It was very delightful to see them all seated there, so attentive. I counted twenty-five men and twenty women, besides five or six children and nine or ten infants. The service lasted about three-quarters of an hour. After the service, we had a talk about several matters of interest and importance connected with the mission. . . . When we had come to the end of this, all our available time was up, as it was half-past two, and the train was to start at three; so we had to leave the chapel. All made very profuse salaams, and about ten or twelve accompanied us to the station and saw us off. It was really hard to part with them, they showed their affection and attachment in so many ways. I quite enjoyed the day.

The weather was warm, but there was a nice breeze blowing, so that it was not unpleasantly hot. All the Christians looked happy and cheerful, and in pretty good condition. Of course there were one or two who showed signs of not being well off. One and all were pleased to see us.

THE DISTRESS.

"The crop this year has not been very good, so that this season will try them considerably, as the price of rice is steadily rising; there being such a demand for it to send supplies to Behar, that all the local markets are being drained. As many will find it very difficult to make two ends meet with such high prices, we shall have to help them in one way or another.

PROSPECTS.

"We are hoping to open a school at Bagman, if we can secure the services of Jacob from Robert Biss's school. There are very good prospects of success there; so we must do something, even if we cannot get him. We hope to open a new chapel at Durriahpore soon. Anundo hopes to go up and open it. Though there have been no conversions from among Hindoos or Mohammedans, yet we have every reason to be thankful that they have all been kept faithful, considering how little they can be supervised. Mr. Pearce expressed himself highly gratified, and wants us to continue the supervision, which we shall gladly do until a change is necessary consequent on William's movement to go to England."

Missionary Adventure.

(Continued from page 130.)

IN the last *HERALD* we left Mr. Johnson on the eve of being discovered and arrested in his bold effort to reach Kaffiristan with the Gospel :

"The next day we reached Jellalabad. The great snow-clad hill which separates Afghanistan and Kaffiristan was close in sight, and two days would have taken me into Kaffiristan. I hoped to leave Jellalabad quietly and go on to the hills; but soon a crowd of fine-looking young Pathans entered the room of the Serai where I was, and, sitting down before me, asked me who I was. One handsome young man, looking me steadily in the face, uttered the word 'Dushman.' I said, 'I am not an enemy; I am a Christian.' One then, armed with a dagger and a pistol, deliberately stepped over to my side, and, drawing his dagger, lifted it above me as if about to plunge it into my breast. I thought my hour was come; my eyes filled with tears. I said, 'Don't kill me; if you kill me, let me first commit my soul to my Saviour.' Another Pathan came to him and said, 'Do not frighten him; put away your dagger,' while the one who had called me 'Dushman' said, 'We don't kill here.' In the meantime news reached the commandant that Jellalabad was moved; that a Feringhee had come.

HIS ARREST.

"Soon a colonel and several other officers came to me; they spoke to me roughly, but kindly, and all seemed anxious to assure me that I was safe in Shere Ali Khan's territory. I was placed under charge of the Kotwal. Many came to gaze upon me, and I was a gazing-stock all the time I was in

Jellalabad. The next day the Khan of Jellalabad sent the Kotwal and two soldiers to bring me into his presence. He was seated on a divan with several of his officers. He told me very kindly to sit down, and asked me what was my wish. I told him I was a Christian; showed him my Bible; said I could not give up my religion; that I wished to proceed to Kaffiristan or Cabul city; and that I asked protection from Shere Ali Khan. They then examined the translation of the Pushtoo prayer-book, and asked me to repeat some of the prayers. They then asked me to sing some of the hymns at the end of the book. I sang the Pushtoo bhajan, 'One there is above all others.' The whole court were quite still, and listened with profound attention. I then went down on my knees, praying to God through Christ, and confessing that He was the Son of God, in Pushtoo. After I had done, some voices said, 'Don't say that word' (Jesus is the Son of God). A great stir was now heard in the court, and General Ghulam Haider now made his appearance. He said to me, much astonished, 'How did you manage to come here?' Shamil Khan, Governor of Jellalabad, said, 'This is putting the head in the hand for Husrut Isa.' The General looked at my English Bible, and I was told to again sing the same bhajan as before. The General told an officer to put two soldiers over me, to watch me night and day. Shamil Khan told me I must wait here for about five days, till the will of the Amir should be known.

I REACHES THE GOSPEL.

"Shortly after, the Kotwal, with two soldiers, came to conduct me back to my room in the Serai, which I found now made comfortable for me, —a great contrast to the miserable places I had to put up in for the last five days. Having heard that I had medicine, people began to flock to me from all sides. With some I had, though with great difficulty, an opportunity of speaking a word. At last I hit on a plan. When I gave a packet of medicine, I folded up and gave with it a Pushtoo text of Scripture on a card. In the quiet of the evening, seated over the fire, a Kandaharee Pathan soldier came and talked a long time with me, and asked me about our religion. I told him, as well as I could in Pushtoo, the story of the Cross. He then asked me, 'What do you say about Isa?' I said, '*I believe He is God.*' He seemed thoughtful, and said, on going out, 'Be careful, and do not talk to anyone in Jellalabad as you have talked to me to-night.' I spent five days in Jellalabad, people either coming to look at me or for medicines. With the medicines I gave away Pushtoo texts, written on cards. I had some interesting conversation with the Kotwal and others, which I hoped would be as the thin edge of the wedge put in for Christ.

SENT AWAY.

"On Saturday evening, my guard of two young Affghan soldiers, who had been great companions to me, were changed for a rough and bigoted Parseeban soldier. He seemed horrified at having to keep guard over a Kafir. He said that if I were a Musulman I should be all safe in this country. He said, 'Become a Mus-

sulman.' 'I cannot leave Isa, who has given His blood for me.' At the very mention of the name Isa he drew back astonished, not knowing what to make of me. At about eight o'clock at night, my friend the Kotwal came and told me to be ready to start before dawn, that, if possible, we might get out of the city without anyone knowing it; that the Amir of Cabul had sent for me. That night, five armed men, besides my guard, passed the night with me. Before dawn the Kotwal came for me, and, going out at the Serai gate, I found a horse and two mounted men waiting for me. I was mounted on one horse, and, one sowar going before and one behind, I went out of the city. A short distance out of the city we were joined by another sowar, and, a little farther on, by the Governor of Jellalabad himself. The day began to break, and I began to see, to my surprise, that we were going back the way I had come. I asked the Kotwal why he said that I was to be taken to Cabul. He said, 'The sentry over you was a *haramzadah*, and I did not want him to know which way we were going.' On arriving at the outskirts of the Amir's territory, the governor told me we were now leaving the confines of the Amir's territory, and if anyone questioned me, I must say I was a mullah. I said, 'A Christian mullah.' He said, 'Don't speak to anyone until I hand you over to the Khan of Lall Poorah.' On arriving at Lall Poorah, some of the more respectable mullahs evidently recognised me, but did not say a word. One of them said to the Governor, 'You have brought a mullah with you.' 'Yee,' he said, 'a mullah from Bokharah.' I felt grieved at this, and felt inclined to deny it in the presence of them all; prudence, how-

ever, suggested that I had better speak to the Governor about it afterwards. The place now began to fill with armed men. Shortly after, the Khan of Lall Poorah himself made his appearance. He has a most intelligent countenance, and high forehead, and is very fair. After the usual salutations were exchanged, the Khan of Jellalabad called the Khan of Lall Poorah aside quietly, and I was left alone with one soldier in the midst of the armed retainers of the Khan. All eyes were now fixed upon me, some in mingled respect and astonishment. They literally devoured me with their eyes. I lifted up my heart to heaven. I felt the greatest peace of God with me. I felt that I was a silent and solitary witness for Christ in the midst of these fierce men. One dreadful-looking fellow, armed with a long knife, broke the silence, and told them to ask me who I was and whence I came. No one, however, seemed to dare to question me. A few minutes after, a chief servant of the Khan, armed with sword, dagger, and pistol, came out, and quietly beckoned me away to a well-furnished guest-house. Here a sumptuous repast was soon prepared, and the two khans and several others, with myself, all sat down. The Khan of Lall Poorah always carried about in his belt a double-barrelled pistol and dagger. After the meal was over, he told me, very kindly, if I was tired I could retire to rest.

THE OBJECT OF HIS JOURNEY.

"The next morning I spoke to the Khan of Jellalabad as to his saying I was a mullah from Bokhara. I said it was better to be killed than to have all those lies told about me. He said that he did not think it prudent to say who

I was till he had given me over to the Khan of Lall Poorah. The next day, before all his court, I was formally handed over to the Khan of Lall Poorah. The Khan of Lall Poorah took me up and seated me beside him, and said 'We are friends now.' During a pause in the business of the morning court, I asked the Khan of Lall Poorah if I might say a few words of love to the assembled court and soldiers. He very kindly gave me leave to do so. Lifting up my heart for guidance, I thus addressed them. I said I was not an emissary or spy of the British Government, or in any way connected with it; that my work was one of love; that many of the mullahs seated there were acquainted with our religion; that it was one of love, for that Jesus Christ had given His life for us. 'What great crime have I committed that I have been born an Englishman? God has ordained it so.' The day then passed very pleasantly, for I had religious conversation with some of the mullahs; but they could not be brought to understand how Jesus is the Son of God. The next day the Khan, with a large company of soldiers, flags flying, and drums beating, set out with me for the borders of British territory, the borders of which we reached on the third night.

ARRIVES IN BRITISH TERRITORY.

"During the whole of our march we gained accessions at every village until there were 600 men all armed to the teeth. I was like a dove in the midst of lions, and I found the promises which I had embraced before starting literally fulfilled, 'I will deliver thee out of the hand of the wicked, and redeem thee out of the hand of the terrible.' The fourth morning the Khan took leave of me and accom-

panied me to the river. Here the unfortunate man who had taken the rupee from me on starting was found out, as he had not shared it with his companions, and his life was threatened. They said they would let him off this time on my account. I begged them to keep their word, and, in order to insure his life, I gave back another rupee to the principal man of the ferry and begged him not to kill him. He promised me he would not. From the ferry the Khan sent me on to British territory under an escort of three of his principal men, besides foot soldiers. No sooner had I arrived in the peaceful confines of British territory, than, taking off my turban and shoes, I knelt down and thanked God for bringing me back in safety. One of them said, 'God is king, He preserved you.' Another said, 'Your book—i.e. Bible—saved you.' I ought to mention that some of the villagers near British territory spoke very kindly to me, saying, 'How do you like our country? which suits you best?' I said, 'If you will let me stay, yours does.' Others said, 'Come as often as you like.' I said to one of them, 'I was told that if you had known there had been a Feringhee in the Kafilah you

would have cut me to pieces.' He replied, 'Who said that?' I parried the question, and said, 'The whole Kafilah.' He said, 'We would not have killed you, but kept you a prisoner till we heard from Shere Ali Khan or the British Government.' I was then conducted to Peshawur, and here ends my narrative.

REMARKS.

"I do not think the country is so firmly closed to the Christian in particular, as it is to the European as such, the principal danger being the political position of every Englishman. Were protection demanded by the British Government for their Missionaries only, thus trusting to subdue by the Cross alone, I have but little doubt but that it would be granted. Great harm is done by the haughty and overbearing manner of the British in their own territory, and also by unprincipled men who become Mussulmans when they journey in those countries. Were the people of the frontier to see our religion exemplified more, I firmly believe that in many parts the lowly messenger of Christ would find a ready door open."

Extension of the Mission in Ceylon.

IN the report of the present year it is stated that the operations of the Society in Ceylon have been extended to the district of Saffragam. This has been accomplished chiefly with the aid of contributions which were the result of an appeal by the Editor of the *Colombo Observer*. In a letter to that journal, the Rev. H. R. Pigott gives the following interesting account of the commencement of the work:—

"In January last, the *Baptist Missionary Society* extended its operations into this wide and important region; when two agents (one supported chiefly by the 'Mission Extension Fund')

were appointed as itinerant missionaries.

"In consequence of its central position, Pelmadulla, a town on the main road, 67 miles from Colombo, has

been selected as our 'base of operations'; from this place, our agents visit in regular succession, Ratnapura, twelve miles towards the north-west; Balangodde, fifteen miles towards the north-east; and Rakwane, sixteen miles towards the south; the portion of Sabaragamuwa thus occupied, includes the following Korles, viz. :—Nawadun, Meda, Kadawatu, and Atakalan; and contains a population of 54,788 persons. A new road has been traced (by Mr. Jas. Gunn) from Rakwane into the Kukulu Korle, and as soon as this work is finished, we hope to visit that little known and much neglected Korle also. We hope thus gradually to extend our borders, until we reach the boundaries of the Raigam, Pasdun, and Walalawitta Korles, where itinerant missionary work is also being done, in connection with the Baptist Missionary Society. We shall thus have, in these two districts, (unoccupied by the agents of other Missionary Societies,) a population of about 116,000 Singhaless to attend to; and we trust that the friends of Missions will, by their liberality, enable us to continue this important work. We would also appeal to the liberality of our friends, to enable us to extend our Educational efforts into those distant regions; as it will be impossible to do this without special aid. Schoolmasters must be sent from Colombo, and at higher salaries than when employed in their own district; and as, for some time at least, schools are likely to be little appreciated by the parents, and, in consequence, badly attended by the children, we cannot expect much help from the Government Grant-in-aid.

PLAN OF OPERATIONS.

"The agents employed in the district

have no fixed place of residence, but are continually travelling about. In the larger towns they hold open-air services (on the morning of the 23rd April, the writer of this took part in a service of this description at Ratnapura, when we had an attentive congregation of about 200 persons), they speak to individuals by the roadside, and while at work in their paddy fields, and they penetrate into villages in the interior (passing through leech-infested jungle, and enduring privations and hardships of various kinds). They often meet villagers who had been present at the open-air preaching in the larger towns, when they are at once received as old friends, with the exclamation, 'Oh, you spoke to me one day at such and such a place!' referring not to some personal conversation, but to words used in a general address.

"One of our agents (Mr. Markus) preaches in the Tamil language, and he often addresses the coolies working on the roads and elsewhere in this language. On Sunday last (the 26th April), we had several open-air services in the town of Rakwane, when addresses were given in Singhaless and Tamil.

WHAT BUDDHISM IS.

"Saffragam is the stronghold of Buddhism; here is situated that venerable object, the mountain of the blessed foot (Adam's Peak). The Buddhist priests and lay officers have, for ages, had peculiar facilities of exerting an influence for good upon the many thousands who occupy the Temple lands, &c. Here, then, the practical influence of Buddhism, that grand system of Atheism, so highly thought of by many who ought to know better, may fairly be tested; but what has it wrought? Absolutely nothing that

is really good. There seems to be a blight upon the place socially, morally, and spiritually, and the people—half-starved, quarter-clothed, and miserably housed, seem to be unable to raise their benighted minds above the level of their present misery and degradation.

“The Gospel is now being proclaimed in this region of darkness; and, with earnest prayer and diligent labour, we look for the day when this down-trodden people shall awake from the lethargy of Buddhism, shake off their fetters, and rejoice in the liberty of the sons of God.”

Preaching to the Heathen.

FOR the following account of the labours of our native brother, Anundo C. Duffadar, we are indebted to the pen of the Rev. A. Williams, pastor of the Circular Road Church, Calcutta, by whom Anundo has been supported. He has now become one of the band of Home Missionaries supported by the Society, and will henceforth occupy the station of Cutwa, formerly the scene of the labours of the Rev. W. Carey:—

“Our dear brother Greenway has been indefatigable in this important work, and his removal from Calcutta is a great loss to the city. Our prayer is that his labours may be greatly blessed in his new station, Dinapur. Our brethren Anundo Chunder Duffadar and Radha Mohun Nath have sometimes been with him, and sometimes have laboured alone. Anundo has furnished me with a very long account of his labours, of which I can send you only some brief, but striking, extracts in his own words:—

“One day when I was preaching at Bagh Bazaar, in front of a rich Brahmin’s house, some Babus came and listened with much attention. At the close of my preaching they invited me to their house and requested me to show them the books I had with me. I did so, and they gladly bought some Gospels.

“Another day, at Bartollah, about 200 persons gathered round me. An intelligent Hindu Babu discussed with me on Divine Revelation. I showed him, in various ways, that

without revelation man could not know the nature of God, and His will, nor His works in Creation, and the future state of man. He replied that we could know all this by nature and intuition. I asked him to give me the history of Creation. He could not; but said that we did not require such knowledge. I then said, “Can you tell me, by your intuitive power, what is in my mind, if I do not mention it to you?” He said he could not. “Then,” I replied, “if you cannot know what is in my mind, how can you know the mind of God?” He then said, “I will converse with you on this subject another time.”

HIS HEARERS.

“When I was preaching at the same place on another occasion, this man came again and asked me who Jesus Christ was. I replied that He was the Incarnate Son of God, and the Saviour of men. He objected that God, as a spirit, could not manifest Himself in flesh. While I was meeting this objection an old Brahmin

took my part, saying that incarnation was necessary, and that God had the power to manifest Himself in the flesh. In this way I conversed on several days with this man. The people at this place were very pleased to hear of the Atonement of Christ especially one man, who said he would try to arrange for my going to his house. When returning home, a young man accompanied me a short distance, and said he believed in the Lord Jesus as his only Saviour.

“ ‘Once when preaching at Moulvie Ali Durgah, an up-country Hindu, after listening attentively to the preaching from beginning to end, gave me a pice (a small copper coin) in my hand, and went away.

SOME INQUIRERS.

“ ‘The day when we began our preaching at the little chapel in the corner of South Colingah Street, a student of the Medical College sat inside till the end of the preaching. He then said that he desired to know more fully of the Christian religion, and promised to come regularly. Next day he came and took a copy of the Scriptures from me. After two or three days he returned it, and said that his relations and friends persecuted him for reading the Bible at home, and so he proposed to read it with me in my house. For eight or ten days he came, and one day he said he understood the teachings of Christianity, and believed in Christ as His Saviour.

“ ‘Another evening, at the same place, an old man heard our preaching to the end, and said that Jesus was his Saviour, but he was not ready to profess Him publicly by baptism.

MOHAMMEDAN HEARERS.

“ ‘The Mohammedan shopkeepers

of Chandney Bazaar formerly showed the bitterest enmity towards Christianity, and very often they used to abuse and joke at us Christians. When I went a few days ago they seemed much changed, and one of them called me and asked me to preach to them. Accordingly I preached to them about the Atonement of Christ. About forty were present, and all heard gladly, and asked me to go to them now and then.

“ ‘A Mohammedan, whom I have known for the last six years as a most bitter enemy to Christianity, lately came to the Colingah Preaching Chapel, bought a copy of the four Gospels, and told me that he would read it with his son. Since that I have observed a change in him.

“ ‘A young Hindu who used to attend our street preaching is, through my advice, attending the services of our Church.’

ITINERATING.

“ ‘Several trips were undertaken by our brother Anundo during the year, of some of which accounts have already been published. I give a few incidents. In an account of one trip, which has appeared in the *HERALD*, mention is made of a young Brahmin who visited the preachers in their boat at night, and with whom they had read a portion of the Bible and had offered up prayer. While our brother was on his way to Dacca this year, he met this young man again, as he was returning from Dacca to his native village. This is Anundo's account of the meeting :—

“ ‘Suddenly the ropes of the boat in which he was were thrown and wrapped round the mast of our boat, so that both were stopped and drawn close to each other. The crews tried

to loosen the ropes, and while they were thus engaged I heard a voice from the strange boat asking, "Whose boat is this?" The man who was cooking in our boat answered, "It belongs to the Christian Babus." Meanwhile I noticed a man gazing at us from that boat, and soon I heard some one calling me by name. Hear-

ing this I went to the front part of our boat, and, seeing me, the man jumped into the water and came up swimming to our boat. I found he was the young man whom I had met last year. As he sat for a while, I gave him some advice and a copy of the English Bible I had with me, and with much gladness he went his way.'

(To be continued.)

Missionary Notes.

SONTALISTAN.—The candidates for instruction are still increasing. Upwards of 200 persons in different places and directions have presented themselves for this purpose. On the 9th June, Mr. Boerresen baptized thirty-five candidates. He hoped to baptize thirty more the day following the date of his letter, the 16th. The sum of £300 has been placed at his disposal from the Famine Fund for the assistance of his numerous poor converts, who have suffered much from the drought.

BAHAMAS.—The Rev. John Davey has paid a visit to the islands of San Salvador and Exuma. At Port Home, in San Salvador, he found a large new chapel in course of erection. In the eleven stations he visited he found 617 persons members of the churches, and 627 children in Sunday-schools. The leaders are attentive to their duties, and Mr. Bannister, who travels among them, is generally much respected, though the means of his support are small. Some of the people seem to hold peculiar views as to the nature of the future life.

CALCUTTA.—We are informed by the Rev. G. H. Rouse that he is printing a metrical version of the Psalms in Bengali, prepared by Aziz Bari. It is likely to be popular among the Christian community. It has been found that singing Christian hymns is a great attraction to the heathen. They come and listen to the singing, and then the meaning of the hymn is explained to them. Much good has already been done in this way, a band of Christian ryots (peasants) going from village to village, singing and talking of Christ.

THE MUTLAH.—The churches near the Mutlah river, under Mr. William Wenger's supervision, have lately received eight persons by baptism, and there are now eleven more candidates. The work is only four or five years old in that part, except for the conversion of the two Tambulda brothers. The eldest has recently died. The bad season has reduced the younger almost to poverty. The Christian community numbers 137 persons—men, women, and children.

CALCUTTA.—Mr. Rouse writes, under date of May 15th: "We have found a new plan of missionary activity in Calcutta—open-air English preaching. It has been carried on now two months. All denominations unite. The meetings held are—a fortnight in the Maidân, a fortnight at College Square, and at Tank Square, &c. Ladies come out and join in the singing, sitting on chairs round the preacher. Singing, two or three addresses, chiefly in English; now and then in Bengali or Urdu. Two or three hundred listen, very attentively often; no discussion. The people like to hear English. The hearers are for the most part well-dressed Babus, with some English and Eurasians.

SEWRY.—The Rev. W. A. Hobbs reports that at the request of the magistrate, he has given his aid in the relief operations. Some 600 poor widows and women are assisted; they receive one pound of cotton and sixpence. On returning the cotton spun, they receive a similar supply. Though the relief given is so small, the eagerness to obtain it is very great. Some come from six to ten miles to obtain it. The Christians are holding out well, and Mr. Hobbs hopes that his estimate for their relief will be found sufficient.

TIRHOOT.—The Rev. G. Kerry informs us that, by the most energetic exertions, the Government has met the wants of the starving people of the famine districts. They are in a very low and degraded condition. At present the missionaries labouring among them are very few, and but little progress has been made.

MUTTRA.—The Rev. J. Williams mentions that he had met, at Bindrabun, with a pundit professing to be a reformer of Hinduism. He is a good Sanscrit scholar, has read portions of the Scriptures, and is acquainted with mental and moral science. His object, he said, is to restore Hinduism to its primitive purity; to persuade people to abandon their superstitious idolatry; to adopt a better course of life, and to receive the teachings of the ancient Vedas only. He professed to admire the spotless character of our Lord, and to approve of the New Testament.

MORTONVILLE, CAMEROONS RIVER.—The Rev. J. J. Fuller states that his chapel is rapidly approaching completion. He has baptized two young men at Bethel station. His own congregation continues good, and he has had join the inquirers' class two or three interesting cases.

BRITTANY, ST. BRIEUC.—The Rev. V. Bouhon mentions that he has paid several interesting visits in the country, while in the town his congregation increases, and two interesting candidates for fellowship with the church have presented themselves.

MORLAIX.—The Rev. A. Jenkins mentions several incidents which lead him to think that a very favourable time is approaching for the work of evangelization in Brittany. On the other hand, the scarcity of work and the oppression of the priests combine to drive many poor people to emigrate to other lands.

ROME.—The Rev. J. Wall states that continued blessing is enjoyed in his work in Rome, and several persons are about to be baptized. Several evangelists have accepted Baptist views in various parts of the country.

The Rev. James Wall is spending a few weeks in Frosinone, a town fifty miles from Rome. Owing to the persecutions suffered there, the work has had to be begun again. About twenty persons have represented themselves as inquirers, and several seemed touched in their hearts when Christ was preached to them. A good work is also going on among the soldiers.

SPANISH TOWN, JAMAICA.—It is with very great sorrow that we announce the decease of the aged partner of our venerable friend, the Rev. J. M. Phillippo. For more than fifty years she has been his companion in life, and a true fellow-helper in the missionary work. She was taken ill on the 17th June, during the absence of Mr. Phillippo at the opening services of a new chapel and school-house, and, after a few days' illness, peacefully breathed her last. She was unable to recognise any of her friends.

Home Proceedings.

At the quarterly meeting, held on the 8th July, the committee enjoyed the pleasure of accepting the services of two brethren for the missionary work. The Rev. W. Williams, pastor of the church at Roch, near Haverfordwest, will go to the aid of the Rev. W. H. Gamble, in Trinidad. Mr. D. Jones, student of Pontypool College, will enter on the missionary life in India, and will probably for a time be associated with the Rev. J. Lawrence, at Monghyr.

The Committee have received with much gratification the following resolution, passed at the meeting of the Glamorganshire and Monmouthshire English Baptist Association, held on 25th June:—"That this association desires to express its hearty confidence in the management of the affairs of the Baptist Missionary Society, and to recommend the great work of Missions to the sympathy and support of the churches; and views with great satisfaction the resolution of the committee to send forth not fewer than five additional missionaries during the present year."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, London. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1874.

John Chamberlain.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

CHAPTER III.

THE place chosen for the new missionary experiment was Cutwa, a large native town upon the right bank of the Hooghly river, about seventy miles above Calcutta. A few miles higher up, upon the opposite bank, is Plassey, the scene of that unequal conflict which resulted in such momentous consequences to India. Yet higher up the stream, are Berhampore, then a very important military station, and Moorshedabad, the residence of the Nawab, who in pensionary indolence inherits the titles and much of the splendour of the despot whose power Clive so effectually broke in 1757. The traces of a small fort still remain to show that some deeds of arms were done or projected in Cutwa itself; but its recommendations to the good men who now selected it as a missionary station, were its populousness, its central position amidst easily accessible towns and villages, several of them places of religious resort, and its presumed fitness for the secular business whereby it was hoped that Mr. Chamberlain might obtain the means of support. "Within the space of six miles round, it was computed that there were a hundred thousand souls." As early as August, 1788, Mr. Thomas had preached in Cutwa; and in the beginning of 1794, he and Mr. Carey cherished some thoughts of settling there; and, very often since, when resident in Beerbhoon, Mr. Thomas had carried on his work of evangelisation in and near this town, with many hopes of success; all which had issued in painful disappointment.

Now, however, on the 6th of May, 1804, Mr. Chamberlain came there to establish himself as a missionary of Jesus Christ. He came alone, that he might prepare a place to dwell in, and he found his task at the outset not an easy one. A suitable site was, as he thought, secured for building; but, when the work began, the hostility of his neighbours was so decided that he had to abandon his purpose and seek another spot. One was at length found at a small distance outside the town, and here no opposition was made to the erection of his bungalow. In this he thankfully recognised the intervention of the God of Isaac on his behalf, and, following the patriarch's example, called the name of the place "Rehoboth," and he said "For now the Lord hath made room for us and we shall be fruitful in the land." The ground was about two acres in extent, pleasantly situated, with two tanks and a fine grove of mangoe trees. The bungalow he built upon it was forty-two feet by thirty-five. Mr. Fernandez furnished the plan upon which it was built, and its cost was a little less than £70.

The preparation of the house occupied about two months. After this Mr. Chamberlain went to Serampore and returned in eighteen days, on the 13th of July, with his wife and their possessions. He was soon very happily settled. Being almost constantly employed in speaking Bengali, he made rapid progress in the acquisition of the language. Considerable interest was at first excited by his preaching and conversations, and his house was often thronged with visitors, who came to discuss religious matters with him or to gratify their curiosity by inspecting the domestic arrangements of his humble home.

The situation of these young missionaries was in many respects very difficult and called for the exercise of severe self-denial; but they rejoiced in the belief that God was using them for the promotion of His gospel in Bengal, and counted themselves blessed in being permitted to engage in so noble a work. "I would not," wrote Mr. Chamberlain, "change my situation for any worldly advantage. True, we are surrounded by those who know not God. We have no joyful assemblies of the saints to which we can resort, to unite in the reviving exercises of social worship; no private families with whom we can meet and converse to our mutual comfort and encouragement. No, we are strangers, and are accounted a strange people. We also dwell among a people of a hitherto strange language; but which is now becoming familiar to us. They are a people self-interested to a proverb. Avaricious, proud, cruel, plunged in the depths of iniquity, delighting and wallowing in the vilest sins; a people, than whom none can be more unpersuadable, fostering self-conceit and the most delusive opinions; accounting wood, stone, mud, straw, trees, flowers, rivers, water, &c., *God*; and so worshipping these things together with some of the vilest of men and women, as *God*! This is our situation; yet, God be praised, we are not hopeless nor comfortless. We know it is but for Jehovah to display His glorious arm, and then will our eyes be blessed with a wondrous sight. I anticipate the time when

people shall come from the circumjacent villages and towns, flocking o'er the extended plains, to hear the Word of life at Cutwa; having forsaken their idols, their debtahs, &c., and taken refuge in the Lord Jesus Christ. I anticipate the day when the horrid din of idol music shall give way to the songs of Zion; when in the place of their filthy idolatrous songs shall stand the sweet singer of Israel in Bengali array; when children shall delight to lisp the name of Jesus, and old men join the chorus, 'Glory to God in the highest!' When their *shasters* and *bedas*, which have been so long the support of this part of Satan's kingdom, shall melt away like wax before the sun; and the precious fountain of truth, the Bible, shall be the glory of this land, and the confidence, comfort, and support of all the people! These things I anticipate, and am encouraged. Not that I am so sanguine as to suppose that my mortal eyes will behold it; but my confidence is, that omnipotent truth will fulfil the promises of unerring wisdom and boundless mercy. The knowledge of the glory of Jehovah shall cover the earth as the waters cover the seas. The vision is for an appointed time; at the end it will speak, it will not lie: though it tarry, yet will we wait, because it will surely come, it will not tarry. For this bright day we will pray, and hope, and labour to prepare the way that shall usher it in with all its resplendence and dispel the gross darkness that now covers this unhappy people."

Worship in Bengali was from the first held every morning at Mr. Chamberlain's bungalow; and on Lord's days numbers attended at the morning and afternoon services there. He also began to visit the villages and towns in the neighbourhood, and was soon at home in discussing the truths of the Gospel and the absurdities of Hinduism. He also established a school which was, in a short time, attended by about thirty children.

In the beginning of September he could write that he was neither unhappy nor lonely. "I think," he said, "that we were never happier in India, nor in better health. Blessed be God! We have not everything at our command, like other Europeans; nevertheless our table is well supplied with provisions and our cup runneth over. I sit and look around and find no good lacking, but a grateful heart; and this lack is my lamentation.

A great trouble was, however, awaiting him. On the 9th of November a daughter was born in his lonely bungalow; and five days later the beloved mother was taken from her husband and infant. Providentially Mr. Marshman was at Cutwa in this time of deepest sorrow. He came, hoping to remove Mrs. Chamberlain to Serampore before her confinement; but he was in time only to witness her death, and to assist her unhappy husband to bury her. The grave was dug about thirty yards from the house, just at the top of the garden. Not one of the servants would assist in carrying the corpse, but Mr. Marshman and his bereaved brother themselves bore it to its final resting-place. These sad offices discharged, they immediately departed with the motherless infant to Serampore. Mr. Chamberlain's

distress under this affliction was deep and almost overwhelming. He resolved, however, to return without delay to his work at Cutwa; and, having put his little one under the special charge of Mrs. Grant at Serampore, he went back, after about ten days' sojourn at that place. Dr. Carey's son William accompanied him for a short time to his desolate home, where he vigorously resumed his interrupted labour.

Nothing has yet been said of the cloth business which Mr. Chamberlain was to carry forward at Cutwa. It is evident that it afforded very little satisfaction either to himself or to his brethren. He was assisted in the management of it by a native sirkar or clerk, and found many weavers round about who were eager to receive his orders; but the brethren at Serampore found themselves unable to furnish the funds necessary to pay for the goods, and he was thus reduced to many embarrassing and mortifying straits. These things led to correspondence which must have very painfully aggravated the trials of Mr. Chamberlain's desolate position. Neither party probably was able to estimate very accurately the difficulties of the other. Subsequently attempts were made to meet in part the expenses of the station by growing coffee and cotton there, but not apparently with any success.

But the reader will wish to know with what results Mr. Chamberlain's missionary labours were rewarded. Strange to say, the first convert from Cutwa was brought to Christ independently of his efforts. This was a Bairagi, or religious mendicant, named Kangali. He "had heard of the new way," he said, "a long while ago,"—perhaps from Mr. Thomas,—and "had been seeking in vain for some one to give him further information about it." A good native brother he met with told him what he wished to know, and brought him to Serampore. On the 2nd of June, 1805, he was baptized there, and in his conversation with the missionaries he evinced such deep emotion as assured them of his sincere devotedness to Christ. He returned to Cutwa, and Mr. Chamberlain was able to testify that he "saw in him daily the triumph of truth." He had been an idle religious beggar, but he now cheerfully laboured with his own hands to provide things honest in the sight of all men.

Another Bairagi named Giridhar, who had attached himself to Mr. Chamberlain, was also baptized at Serampore, during a visit to that place in December, 1805. Thus the missionary was now no longer all alone; but had some with him at Cutwa who were avowedly his fellow-Christians and who helped him to tell of the Saviour to the heathen around him.

Mr. Chamberlain's domestic desolation was relieved at the close of this year by his marriage to Mrs. Grant, who had so tenderly cared for his infant daughter.

On the 10th March, 1806, the wife of Kangali also was baptized; but shortly afterwards Mr. Chamberlain had the grief of witnessing the apostasy of Giridhar, who deliberately, and it appears finally, abandoned his faith in the Lord Jesus.

Any account of Mr. Chamberlain which omitted to speak of his remarkable economy of missionary funds would be incomplete; and as some of his memoranda, relating to the period of his history now written of, have been preserved, it may be well to give the information they convey in this place. During seven months of 1806 his expenses of all kinds did not average Rs. 50 monthly. Money in Bengal, as elsewhere, is strangely depreciated in value since that time; but even then such a result could be attained only by virtue of the most unremitting and conscientious self-denial.*

Mr. Chamberlain's domestic happiness was soon again destroyed. In anticipation of his wife's confinement, he took her, in September, 1806, to Serampore. She did not, however, survive the journey, but died upon the way, after having given birth to a son. The Rev. Henry Martyn, who was then at Serampore, in his journal of September the 17th, thus relates the occurrence:—"At night, when I was at the missionaries', Mr. Chamberlain arrived from up the country. Just as we rejoiced at the thought of seeing him and his wife, we found she had died in the boat. I do not know when I was so shocked. My soul revolted at everything in this world, which God has so marked with misery, the effect of sin. I felt reluctance to engage in every worldly connection; marriage seemed terrible, by exposing one to the agonizing sight of a wife dying in such circumstances." A few days later Mr. Martyn again speaks of Mr. Chamberlain, remarking, "I was much and agreeably surprised with his Christian simplicity and remarkable zeal; he talked to us a good deal in an encouraging and instructive manner."

This second terrible bereavement overwhelmed Mr. Chamberlain with sorrow; yet he persisted in returning to Cutwa at the end of September, taking his little daughter back with him to his solitary home, and leaving the newly-born babe to be cared for at Serampore. The hapless infant died on the 8th of October, and was buried at its mother's side. The poor desolate husband and father was in a tumult of grief, which found no solace save in his work and in assurance of the presence of the compassionate Master, who was at his right hand amidst all his troubles. He gave expression to his feelings in the following terms:—"I have been entirely shipwrecked; I am now like a wreck after the storm; all efforts to repair have been in vain. The tempests have subsided and the billows have ceased to roll; but it

* One of his monthly bills may be preserved here as a curiosity. It is the account for January, 1806:—

Household and Table Expenses	Rs.	5	5	2
Servants		7	9	0
Missionary expenses, including Schoolmaster at	Rs. 3-8,			
postages, travelling, &c... .. .		12	10	9
Repairs of house, garden, and farmyard		11	2	10
		<u>36</u>	<u>11</u>	<u>9</u>

Clothing, Tea, &c., brought up the amount to about the average given above.

remains a wreck. So am I. I have had no relish for any worldly enjoyment, nor spirits for any employment, excepting that of publishing the glad tidings of salvation to the poor perishing heathen. Blessed be God, my desire for this work has been kept alive through all, and for it I am satisfied to stay in the world a little longer. This gives me joy frequently, and this only."

We get an affecting view of Mr. Chamberlain's desolation, in a notice of him in Mr. Martyn's journal of October 23rd. On his way to Dinapore, the pious chaplain says—"Despatched my Hurkaru to Cutwa, to give notice of my arrival to Mr. Chamberlain. In the evening arrived there, and spent some hours at his house, built of bamboos, in the centre of a solitary garden. Everything was calculated to inspire melancholy. He had evening worship in Bengali with two converted natives, and with his servant and mine. At night he walked with me to my budgerow. After breakfast, he read and prayed. He gave me a particular account of his own call to the work of a missionary. The curious appearance of the interior of his bamboo house seemed to mark it for the residence of a recluse. In the garden behind, there was a white circular building. I asked, 'What is that?' 'The tomb of my first dear wife,' he replied. I strenuously recommended him to demolish it."*

At the beginning of 1807, a very interesting accession was made to the little Christian community in Cutwa, in the person of another Bairagi named Brindaban. At a large festival held at Kopilishwar, between Berhampore and Cutwa, this man paid great attention the whole day, and was seen sometimes to laugh and at others to weep. At night he went to Mr. Chamberlain and said, "I have a flower that I wish to give to some one who is worthy of it. I have for many years travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood—that was not worthy of it: but to-day I have found One that is, and *He* shall have it. Jesus Christ is worthy of my flower" (by which he meant his heart). He went to Cutwa, cut off his filthy matted hair, and shaved his face. He left off smoking the drug ganja, which had almost blinded him. He soon recovered his sight, learned to read Bengali, and became an active industrious old man, and the indefatigable helper of his beloved missionary friend and guide in his evangelistic journeys. Kangali and the other Christians afterwards called the grove of trees under which that memorable day's preaching was held, "Brindaban's Birthplace." In March, 1807, a Brahmin, named Jugol Mukherjea, and a woman named Komal, were also baptized. Many other indications of good were seen, which encouraged the hope of a larger blessing in time to come.

To exhibit Mr. Chamberlain's work in Cutwa itself, an extract may be made from a letter written by him to Mr. Sutcliff at the end of

*Two characteristic Letters from Mr. Martyn to Mr. Chamberlain will be found printed for the first time at page 530.

June, 1807 :—" The rainy season having commenced, I expect to be kept a prisoner at home for three months without being able to visit the surrounding places, at least many of them, at all. However, I shall not be unemployed : inquirers will come, I hope, for instruction, and the Native brethren will require much attention. To enlarge their knowledge of the Bible, to bring them to distinguish its important and glorious truths, is an object of incalculable importance. I have great cause to bless the Saviour of sinners for His mercy to them—in disposing them to receive instruction and to thirst after the word of life. My manner of instructing them is generally as follows : About seven o'clock in the morning we have family worship, at which I read a portion of the Gospels and the Acts of the Apostles, whichever is in course. Then, dividing the matter into appropriate parts, I endeavour to give a familiar explanation, with some applicatory remarks. At this service I enjoin it on all who come for medicine to attend. The number of these sometimes much enlarges our congregation, which, including the school children, frequently amounts to upwards of thirty souls, and sometimes to more than forty. After this, I attend to the sick, and distribute medicines and perform operations with the best skill and means I have. This sometimes takes up more than an hour, after which I have frequently to converse with inquirers who come to hear and with those who come to be healed. If the morning be fine, I go, if not prevented, to preach to the people in the highways and places of concourse and resort ; or, if I do not go out, I hear the converts or inquirers read a chapter, and explain it to them ; and so the morning passes away. I dine about one o'clock when I am at home, and lie down for a little rest ; after which they come again and read a part of the New Testament till evening, unless strangers come to hear, when I converse with them and explain some parts of the Scriptures to them. Thus I am engaged two hours, more or less, till tea, to which I sit down at dusk. The brethren and inquirers assemble for worship afterwards, when I read the Epistles in course, making explanatory remarks—with such admonitions and exhortations as appear suitable. When prayer is concluded I question them respecting the Word read in the morning, that it may be called anew to remembrance and more deeply fixed upon the memory. After this, if we have no prayer-meeting, one of them reads a Psalm, which I endeavour to open to their understandings, and frequently, I bless my divine Master, to the evident joy of their hearts. Often have I seen the three brethren listening, while their cheeks glistened with tears of joy—a sight which surely the angels view with rapture. Thus ends the public service of the day. On Sabbath-days, in the morning, I read a chapter in the Pentateuch as the foundation of a few remarks. After worship is over, I catechise the children, and perhaps afterwards hear the brethren read a chapter. In the afternoon, I preach ; and, in the evening, read a chapter of Isaiah, and two or three of the brethren pray ; and so the day concludes. We have a prayer-meeting on Tuesday evening, and also on Friday evening ; the latter especially

for the success of the work in this part of the country and at this place. This is the method of our proceedings, when nothing extraordinary occurs. Oh! that we may be watered with the dew of heaven, and enjoy the blessing which is life for evermore."

When the rainy season of 1807 was over, Mr. Chamberlain was provided with a small horse to enable him the better to visit the district around him. He could thus go to places thirty or forty miles distant from his house, and did not fail to take advantage of every considerable assemblage of the people. It would be impossible to recount all such journeys; but as an example of his laborious zeal, the following extract from a letter written in January, 1808, may be given:—"Proceeded to Bairagi Tola. On the way Brindaban and Kangali were engaged in a village; but I met with little more than insults and ridicule from some scoffers. On our arrival we found multitudes of people, by whom I was immediately surrounded, and to whom without delay I opened my commission. Making a chair my pulpit, I proclaimed the Gospel of Peace. Such was the press of hearers that I had scarcely time to eat; and when I did, the novelty of it kept a great crowd round me. In the evening a few attended our worship; after which I laid me down under a tree, with very little shelter, committing myself to Him who never slumbers nor sleeps. In the morning I waked refreshed, and began the work of preaching, reading the Scriptures, and distributing papers; which continued till after the day had declined. During all this time I was incessantly surrounded by multitudes of people, and, taking a little refreshment excepted, I was constantly engaged till my legs could scarcely stand straight under my body. I then descended from the chair, and leaning against the tree, I resumed my work with some relief. Night came on, and I was glad to recline my weary limbs on my mattress. This was a triumphant day. Multitudes of the people heard very attentively, and some appeared affected by the discourse. A great number of tracts, and about forty copies of Luke, were given away. The brethren Brindaban and Kangali were also, in their way, well employed. I compared them to spoil-gatherers; for while I was busy with thousands, they were resorted to by some of the more serious. This was a good day, indeed, and the promise was verified, 'As thy day is, thy strength shall be.' Never could I have thought of holding out so long. The next morning I arose refreshed and preserved, and, soon after sunrise, I was again at work—sometimes sitting, sometimes standing,—now reading, now exhorting,—and the people, in general, very attentive, and some peculiarly so. A number of women heard the Word to-day. The few remaining books were soon given away; and many more might have been distributed. As I had to reach home before the Sabbath, and as I began to feel worn down, I took leave in the afternoon, amidst scores of salams and good wishes. How good has God been to us! The people appeared to be much struck with my prayer to the God of heaven, that a blessing, rich in mercy, may accompany the message of salvation to them. Surely the

way is preparing for the establishment of the kingdom of God, and for the downfall and utter extermination of idolatry in this country."

The difficulty of sustaining such labours as these was, of course, not a little enhanced by the climate in which they were carried forward. Mr. Chamberlain braved every variation of the temperature, and often proceeded upon his errand of mercy, when the "plains appeared like a glowing fiery furnace," and "the ground burned his feet, as if he walked upon hot iron." At other times he encountered pitiless storms at a distance from home, and where shelter was refused him by those he sought to benefit. He had also to bear angry opposition, and occasionally the most intolerable insults and contumely, especially from the Brahmuns, who did not fail to see that his doctrine was subversive of their iniquitous claims and pernicious influence. Their power was, as yet, unbroken, and their pretensions unabated. It was not the Hinduism of to-day which Mr. Chamberlain had to encounter; but Hinduism before the restraints of English civilisation were imposed upon it. In the town of Cutwa itself, he met with scenes of revolting obscenity. Now and then his congregation would be thrown into disorder, and all attention destroyed by the coming amongst them of some besotted miscreant, who gloried in his shame, and publicly outraged the commonest decencies of life. At the Charakpuja, "multitudes of poor, ignorant, deluded men danced about, with spits run through their tongues, ropes in their sides, which they pulled backwards and forwards, as their fury prompted them, and with a variety of other cruel inventions to display their hardihood, too-shocking to particularise." At the conclusion of this puja, numbers were whirled round and round, aloft in the air, hanging by hooks thrust through the skin of their backs; and the heavens were assaulted by shouts and vociferations of myriads of people, gazing upon the hardness of these infatuated poor wretches, without either compassion or horror.

Still more dreadful things were continually taking place. Upon the funeral pile of a deceased husband the widow was often burned alive, and the hideous drummings and wild shoutings of the excited multitude gathered on such occasions, proclaimed their delighted participation in the pitiless atrocity. Even that ferocious ceremony was sometimes intensified in its horrors. In September, 1808, when preaching at Dinahat, not far from Cutwa, Mr. Chamberlain learned that a poor young widow of eighteen had just been burned there, although it was evident she would soon have become a mother. Such a thing was opposed alike to the Hindoo ritual, and to the regulations of the British Government, and objection had been raised against the deed by some who were present. It was, however, overruled, and the suttee went on. One who saw it told Mr. Chamberlain that they bound the woman and the corpse together upon the pile, and laid long bamboos over her. She sprang up, however, when the fire was kindled, but the ruthless bystanders struck her down, with the approbation of her relatives. "Without natural affection, unmerciful."

Bairagi Tola has been mentioned above. Its name and its fame arose

from incidents related by Mr. Chamberlain in the following words :—
 “Many years ago a Bairagi resided here, who was so influenced by the wretched vanity of leaving a name behind him, that he ordered a grave to be dug, and, descending into it, sat down and allowed himself to be buried alive. His son, under the same delusion, followed his example; and, not many years ago, a woman was influenced thus to sacrifice herself in the same murderous manner. People crowd together from all quarters to celebrate these self-murderers. On inquiry, I learn that this horrid custom of burying persons alive is not uncommon among the Bairagis.”

Everywhere, in his preaching, Mr. Chamberlain was assailed by the Pantheistic arguments so familiar to the people of India. “All things are illusive,” said the metaphysical opponent. “Sin is nothing, holiness is nothing, heaven is nothing, and hell is nothing; but God is everything. There is no second in the universe. Why distinguish gold from iron, darkness from light, the workman from his work, the sovereign from his people, or God from Satan?”

Amidst such a people as these, Mr. Chamberlain continued to labour with unflagging zeal and assiduity, and unabated hope; and he laboured for the most part alone. Mr. and Mrs. Mardon, for a short time, and afterwards Mr. and Mrs. Robinson, came for a while to bear him company at Cutwa; but other arrangements for their employment in the mission were speedily made, and he was left without any European companion. No marvel that in such circumstances he sought again to obtain a solace in the society of a wife. A most suitable person was found in Miss Mary Underwood, of Braunstone, in Northamptonshire, whom he had known when a student at home. She consented to join him, and left England in August, 1807, to proceed to India, *via* America. On her arrival in Philadelphia, it was found that she could, for the present, go no further. Dr. Staughton most kindly entertained her, and wrote of her that she was “full of the mission, prudent, pious, zealous, and amiable.” Not, however, until September, 1809, did she reach Bengal. On the 18th of that month she was married to Mr. Chamberlain at Serampore.

Unpublished Letters of the Rev. Henry Martyn,

ADDRESSED TO THE REV. JOHN CHAMBERLAIN.

Dinapore, December 6th, 1806.

MY DEAR SIR,—I have so little to say about myself, that I should hardly prevail upon myself to trouble you with a letter, had I not remembered a promise you obtained from me, of hearing of my arrival at Dinapore. I found Mr. Creighton out without difficulty, or

rather he found me, by sending a man to meet me, and with him and his two friends, I spent some days very agreeably. Without meeting with anything remarkable afterwards, I arrived here, by the gracious providence of God, on the 26th of last month. I was able to distribute but few tracts by the way. Most were afraid, and, of those who were willing, the generality refused the tracts, when they saw they were in the Dewa Nagree character. Those in the Persian character were universally refused. A few Nagree Testaments I was happy to leave in different places.

I find myself here in a sphere so vast that I cry with unfeigned astonishment, "*Who is sufficient for these things?*" and I am somewhat dispirited at finding myself at a stand, not knowing what course to take to acquire the language of the people; for the fine language of my Mussulman Monshee is as unintelligible as English to the country people, and I have very limited opportunities of being much with them, as I cannot be absent a night from this station without permission from the Commander-in-Chief. However, these are small difficulties. Our great obstacle is the dominion which Satan has obtained over the hearts of men; and if the time is approaching for God to make them willing by His power, every valley shall be exalted, and every mountain and hill shall be made low. As yet, as far as I can pretend to judge, there is little or no appearance of the natives being a people prepared for the Lord, and yet, through the support and power of God, I think I am willing to continue throwing in the net at the Lord's command, all the long night of life, though the end may be that I shall have caught nothing.

I hope and trust that the want of success will not damp your spirits. Your labour is with the Lord, and your work with your God. May He be with you in your solitude, and refresh your soul with foretastes of His glory; and whatever you suffer from depression of spirits, know that the same afflictions are accomplished in your brethren which are in the world. John, in the desert isle of Patmos, could be in the Spirit on the Lord's day, and at other times too, I dare say. So we, though deprived of the solace of a Christian friend, are not thereby cut off from the sweet presence of the Lord. Wishing you all success in the common cause, and much divine consolation in your own soul, I conclude by saying that I am your affectionate, though unworthy, fellow-labourer in the Gospel.

H. MARTYN.

Dinapore, January 20th, 1808.

MY DEAR BROTHER,—I have been long wishing to hear of you, and your proceedings, after the interesting and encouraging accounts of your letter of March last; but how could I expect it, after neglecting so shamefully the duty of acknowledging the receipt of it? At length, however, ten months after the time, I spread your letter once more before me. Often has the perusal of it given me consolation and pleasure, as it did also to Corrie, to whom I sent it.

A Brahmin weeping like a child under the word of God! My

brother, my amazement at seeing such a phenomenon would be equal to that at seeing the water gush from the rock when Moses struck it. One year has led me to know something of the Brahmins, and of the human heart in a heathen state, and oh ! how awfully does the prince of darkness sit enthroned in it ! Accustomed as they are to expect a return to earth after death, they smile with a serenity that makes me shudder when they hear of hell, and of Him who came to save from it. The apathy of a Hindoo tries my patience more than I can describe. I sometimes wish he would spit in my face, so he would but betray some emotion. However, the persons I have been in the habit of seeing are, perhaps, not fair specimens of the rest. The Brahmins, who come to me under pretence of talking about religion, always appear in the issue to have some interested motive in view. I find also that the situation I hold as Company's chaplain, in some respects, is inimical to free discussion. The poor things are afraid to speak, though I do all I can to get near to them. Upon the whole, I am not qualified to form a decided opinion of the people, having been hitherto so little among them. Two reasons have prevented me from itinerating—one is, that I have not had a book or tract to give away ; and secondly, Dr. Buchanan has confined me to the work of translating into Hindostanee. This last cause, however, will not operate to keep me always at home, as soon as the former defect is supplied by your brethren at Serampore. They did give me, as you know, some thousands of tracts, but I fear they will be of no use, certainly not in *preparing* the way. You expect some good accounts of the Lord's dealings in a way of conversion with my Europeans. But what shall I say of them ? They certainly hear with great attention, and seem to feel for the time, but the pleasures and riches of this world have choked the Word, when I had hoped the Word had taken root in an honest heart. Some privates and serjeants come to me twice a week ; but the Lord only knows whether they are edified under my care. They have little to say for themselves ; which I should not mind if I heard that they adorned their doctrine by their lives. The native women, who are living in fornication and adultery with the soldiers, form my native congregation on a Sunday ; but the place where we meet being one of the barracks, the Portuguese Christians and others who would come are afraid. I am considering about removing elsewhere, so that all the Gentiles may hear. My courage often fails me when I think of addressing a large congregation in Hindostanee, which I still speak with great hesitation. But practice makes perfect. And oh ! that I had faith to put myself without fear into the hands of Him who hath promised us to give us a mouth and a wisdom which all the adversaries shall not be able to gainsay or resist. How have you borne your solitude ? Accounts, I trust, are arrived of your having succeeded in obtaining the desired partner of your cares. My hopes and expectations are disappointed. Celibacy is the lot appointed for me by Him who doeth all things well. Why should I repine ? I will rather rejoice and bless Him that He has so often crossed my will ; and will, hence-

forth, by His grace, be His alone. But were I alone, as you are, my brother, I should find it infinitely harder to take up this Cross. The Lord graciously proportion your consolation to your trials. I verily think you are in the most trying situation of all in India, if you are still alone, as I hope you are not. This is the country of the Prince of the Power of the Air, and I sometimes think that the very air is impregnated with sin, despair, and death. Nothing but great activity and continuing instant in prayer can keep us breathing. Blessed be God, for the Great Shepherd of the Sheep who, while we walk through this valley and shadow of death, tells us to fear no evil. "Thy rod and Thy staff they comfort me." Sabat is so unwell as to be unable to prosecute his work, but his illness, we trust, is but temporary. The Governor-General has given an order for building a church here. I hear nothing from Calcutta.

I am, my dear brother, yours ever affectionately in our blessed Lord,
H. MARTYN.

Overglen.

RECOLLECTIONS OF AN OLD COUNTRY MINISTER.

IX.

IT became evident, long before Mr. Williams was removed from Overglen, that the spiritual awakening in which his ministry had resulted would end in a considerable secession from the "Church." The new wine of vital Christianity could not be put into the old bottles of the Establishment. Spiritual life began to manifest itself in free inquiries, such as were incompatible, with due subserviency of conscience, to any law of uniformity; and to take shapes which, however natural and useful in a free community, could only be treated as disorderly in a State Church, or, if tolerated, could only be fatal to its security. In fact, the Rev. Evan Williams had repeated on a small scale the experiment of the Rev. John Wesley, and had awakened forces which he could neither allay nor control. Very earnestly he strove to keep them within the limits imposed by the exigencies of establishment, and to turn them into channels where they would be "safe." His task was as vain as an attempt to regulate the wind. It is a bitter satire on national religious establishments that religion is the one thing which they are incapable of promoting,—the one thing most perilous to their security. Their stability depends on their power of preventing the growth and expansion of individual convictions; the suppression of spiritual freedom is essential to their existence.

Mr. Williams formed Bible-classes, and met the more earnest-minded of his parishioners for study of the Scriptures and for prayer, but here questions arose which it was dangerous to discuss; while

some of the recent converts, who had begun to read the Bible for themselves, were reaching conclusions which they were by no means prepared to relinquish without good reason shown, but which they could not be permitted to act upon while they remained in the "Church." In expounding Romans the sixth, he had to state that the original mode of Christian baptism was immersion, and his statement went much deeper than he intended it. Some years previously a Baptist Church had been formed in a neighbouring village, and had been the subject of no small amount of curiosity and discussion, and its members the victims of much petty persecution. The "Dippers," as they were commonly called, were held in great contempt by the Overglen worthies, who had no doubt whatever that they were a vulgar, unauthorised sect, entirely out of the pale of Christianity; and, lo! here was the clergyman confessing that these "dippers" were right! He tried to explain, but it was of little use; they could understand his admission, but not his explanation. Discussion was provoked. The whole question of infant baptism was opened up. The minister had to make the further acknowledgment that the baptism of infants had no sanction in the New Testament. "Then, sir," some one ventured to inquire, "how do you justify the teaching and practice of our Church?" "Oh," replied the clergyman, "I try to cover it with a cloak of charity." "But," answered his interlocutor, "I cannot find one big enough."

There were the premonitory symptoms of disruption.

Matters might have continued in this state, however, for many years, if Mr. Williams' departure from the parish had not precipitated a crisis. His successor was altogether another kind of man. Gentlemanly, well-disposed, and well-informed, it is true, but entirely without religion. Just the sort of man, indeed, out of whom to make a model clergyman, but totally unfit for a Christian minister. His sermons were short, cold, moral essays, perfectly innocent of evangelical doctrine, and therefore containing nothing on which a hungry soul could feed. One after another of those who longed for the Gospel broke away from the "Church," and, every Sunday morning, walked off to the Baptist Chapel at Windy Nook, a distance of four miles, where ultimately thirteen of them were baptized, and afterwards formed into a church in their native village.

It was an heroic enterprise, that resolution and effort to bear witness for the truth in the midst of an ignorant and bigoted people. It always seems to me that the hardest part of the commission given by our Lord to His disciples was that which required them to begin their work at Jerusalem. It is so much easier to speak about religion to those who know nothing about us than to our neighbours who are acquainted with all our foibles, and who are not likely to be restrained from retorting upon us, "Physician, heal thyself." To go where our witness will be treated with, at least, the courtesy due to strangers is much more pleasant than to raise our voice among those who, likely enough, will not hesitate to turn us into ridicule, to remind us of our

shortcomings, or ask us, with unconcealed contempt, "Who made thee a judge or a ruler over us?" All honour, then, to those who had the courage to front the contempt and derision which could not fail to await them in the house of their friends.

At first the brethren found it impossible to obtain a suitable room in which to meet for worship; in fact, there was no such room in the village, and they were obliged to meet in each others' houses, where they were constantly exposed to interruption from mobs which collected before the door, and frequently forced themselves into the room. The persecution was very petty, but it was very annoying and hard to endure. Sometimes in the midst of the prayer there would come a deep "Amen" from a group of roughs in one corner, followed instantly by a burst of ill-suppressed tittering; or a derisive "Hear, hear," would greet the brother who "expounded;" or three or four would rise in the middle of the service, deliberately light their pipes, which they had prepared for the purpose beforehand, and make their way as noisily as possible out of doors. On one occasion a man rode a donkey into the room, followed by a crowd making rough music with old pans and whistles; on another occasion, during an evening service, a number of sparrows were let loose, which fluttered about and put the candles out, leaving the place in total darkness. Once several eggs were slyly deposited on the chair of the presiding elder while he was giving out the hymn, on which he immediately sat down, with results which can easily be imagined; and still once more, a cat was introduced into the meeting with a "cracker" tied to her tail, which in the middle of the service was ignited, and the poor beast turned loose among the assembled worshippers.

At length it was resolved to attempt the building of a chapel, but here a new difficulty appeared—a site could not be obtained. No one would either sell or let a plot of ground for a "dipper's chapel," and after much fruitless effort it seemed as if the attempt to establish a Baptist church at Overglen would have to be abandoned. At length, however, the landlord of a public-house, hearing of the dilemma of the brethren, offered them a free gift of as much land as they required, and invited them to measure off from a field, which he indicated, as much as they needed. But he far exceeded in his gift the modest measurement they made, and gave enough land for a chapel, school-room, minister's house and garden, and a spacious burial-ground. He gave also a liberal donation to the building fund; as soon as a school was begun he sent his children to it; and when the chapel was erected he took a pew for himself and family, and became a constant attendant on the worship of the church until his death.

By the time the chapel was built, the spirit of persecution had worn itself out, and the church was permitted to enter its new home in peace. Since then its history has never been disturbed by outward opposition or inward strife, but, though quiet and uneventful, it has been steadily progressive.

I must now bring my gossiping reminiscences to a close. To-morrow

our pleasant party will be dispersed, and our host left once more in quiet possession of his home. I think we shall all cherish grateful recollections of the fortnight we have spent under his roof, and I think so will he also. If there is anything to regret, it is that I have suffered myself to be drawn into monopolising so much of the conversation. I can only hope it has been as pleasant to you to listen as it has been to me to recall scenes and circumstances long passed away, and conditions of life now only historical. Garrulity is an old man's privilege, and to think the former times better than these is often his weakness; but I do not think I have bored you with fretful repining because the world will not stand still, or vexed you with querulous comparison between the past and the present, to the disparagement of the latter. On the whole, I believe the generation that is coming on the stage is likely to do its work as well as the one that is going off. Every age has its characteristic excellences as well as defects. Every age develops features which all good men will deplore, and also some which they will regret to see numbered among things that are obsolete. Among the peculiarities of the present times I see not a few in which I can heartily rejoice; I see others, too, over which I mourn; but even in this I have the comfort of feeling that all the best and noblest spirits of the age mourn with me. I am afraid that society is becoming increasingly frivolous in disposition, devoted to amusements, fond of display, shallow and unearnest; and that, influenced by the spirit of the times, the religion of many is becoming more a matter of fashion than of conviction, and of taste than of conscience. There is scarcely one particle of difficulty in persuading people to be religious now-a-day. They rather like it than otherwise. The difficulty is to persuade them to accept a religion simple enough to be universally understood, inexpensive enough to be universally attainable, and good enough to be worth the having. And, after all, this is only a permanent feature of human nature; simply more conspicuously developed in some periods than in others; but always present. If the Apostle Paul had gone about hawking costly crucifixes, or imposing burdensome penances, he would have found a readier market than when he offered only eternal life as the gift of God. Charms, whether consisting in empty forms or costly trinkets, are always popular, and meet a prompt demand. Men find it much more agreeable to be exact in a ceremonial than to do justly, love mercy, and walk humbly with God. It is altogether pleasanter to corrupt human nature to walk in sackcloth, chant a litany, and observe ecclesiastical arrangements, than to exercise repentance towards God and faith towards Our Lord Jesus Christ. Well, this is the shape, beyond a question, that a good deal of the religious life of our day is taking. A vaulted roof, long-drawn aisles, a dim religious light, a well-draped altar, a surpliced choir, banners, crucifixes, and candles, a "priest" in rich attire, the Penitential Psalms set to stately music. How impressive! They produce a feeling of awe not unlike the reverence and godly fear which become the sanctuary, but with the decided recommendation that they

disturb nobody's conscience. It is a great advance on apostolic times to have made the Christian religion positively pleasant to human nature. What a triumph we have achieved! we have got rid of the offence of the cross.

But æsthetics and superstition are not carrying all before them. There is an exceeding great company of disciples to whom religion is a spiritual reality and an earnest thing; men whose knees have never bowed to Baal and whose lips have not kissed him.

Female Education in Benares.

BY MRS. W. ETHERINGTON, OF BENARES.

(Continued from page 492.)

I.—MISSION GIRLS' SCHOOLS IN BENARES.

1. Church Missionary Society.—There were seven girls' schools connected with this Society last year, viz., a normal school, an orphanage, an industrial school, and four city schools, two of which are maintained from the funds of the Ladies' Association in connection with that mission. The number of pupils on the roll last year was about 480, of whom 106 were nominal Christians, 320 Hindus, and 54 Mahommedans. Seven ladies, in addition to a staff of 31 native teachers, were employed. Besides the school work, a considerable amount of Zenana teaching was carried on by three of the ladies, who are in direct connection with the Ladies' Association. They had, last year, 40 Zenanas, in which there were about 60 pupils.

The normal school contains 42 pupils, all nominal Christians, and all unmarried. One of the best features of this school is, that it is what it professes to be, a normal school, really answering its purpose. The pupils are drawn from several mission stations in Northern India, and, on completing the period of study, generally return to their respective homes to become teachers. Many, who left the school in former years, may now be found in different parts of the North-West, usefully employed. The course of study extends over three years; and, as the school consists of three classes, each student spends, as a rule, a year in each class. Instruction is given in English, Hindi, and Urdu, and, in addition to the ordinary subjects of study, all are taught practically and theoretically the art of teaching. There is a preparatory class attached to this school, in which the most promising pupils from the orphanage or other schools are placed until they are sufficiently advanced to enter the normal school. They are not, however, admitted, in any case, under twelve years of age. This is altogether an excellent school, and well deserves the support it receives from the Church Missionary Society and from Government.

The orphanage is one of the few in India in which an attempt is

made to train the children to habits of industry and usefulness. Whilst decently fed, clothed, and cared for, they are not allowed to forget that they are poor, and that they must prepare to labour in some way for their living. They are taught to do everything for themselves, and are not unprepared for the life that is before them by having, as in many orphanages, servants to wait upon them. This is as it should be; the orphans contribute something by their labour towards their support, and are happy because they are kept from idleness. I know a certain orphanage in which servants are kept to wait on the children; the boys in it do nothing, and are trained to nothing. One of them, a promising youth of sixteen or seventeen, who ought to have been earning his own bread, sent a complaint to the magistrate that the *padre Sahib*, who received two rupees a month from Government towards his support, did not keep him well enough! That lad, more to be pitied than blamed, had been brought up in idleness, and at last had to be turned out for bad conduct.

The Industrial School is a most useful appendage to the Normal School and the Orphanage. All the pupils of the Normal School, many from the Orphanage (boys as well as girls), and several girls from the Christian village, attend it regularly. Various kinds of work are taught, and all seems to be thoroughly well done. The lace-work, especially, is beautiful, and highly prized by many ladies in India. Many of the women in the Christian village are now able to maintain themselves by the skill and habits of industry they acquired when pupils of this useful school.

Two of the four city schools in connection with this Mission are the oldest in Benares, one of them having been established in 1850, the other in 1859. The former contains 187 pupils, of whom 145 are Hindus, and 42 Mahommedans; the latter has 123 pupils, 112 being Hindus and 11 Mahommedans. They are probably not only the largest, but the most efficient also of all Mission girls' schools in this part of India. In each there is a lady superintendent, with a staff of eight or nine native teachers. The subjects taught, books used, &c., are the same in both, and, as the work is thoroughly supervised, the progress of the pupils is steady and solid. Indeed, the only drawback to these schools is the paying system. A fee, ranging from one anna a month in the last class to five annas in the first class, is given to each pupil.

The other two Bazar schools are under the management of the ladies belonging to the Zenana Mission. They are much smaller than those just described, and not quite so efficient. Nearly half the pupils in one of them are women, many of whom (as is the case in several of the schools in Benares) learn with the hope of some day obtaining employment as teachers. All the pupils in these two schools are paid for attending—those in the 1st class receiving eight annas each monthly; those in the 2nd class seven annas; and so on. None of them pay for their books or work materials. The ladies who superintend these schools are also employed in Zenana teaching, in which

they have met with considerable encouragement. I paid a casual visit to some of them in company with one of the ladies, and was agreeably surprised to find in one house a most accomplished Bengali lady, who read and spoke well, not only her own language, but English, Hindi, and Urdu also. Several books in each of these languages were lying on her table, and she seemed to be at home in them all. I noticed, also, that she had several kinds of fancy work on hand. It is due to her former teachers to say that she had learned for many years in Calcutta under a lady there connected with some Mission. Her husband, also, used to take great interest in all that she did, and even taught her himself, when he was alive.

2. Baptist Missionary Society.—The Ladies' Association in connection with this Mission have maintained a Zenana Mission here since 1869. At present two ladies are engaged in it; they visit twenty-four houses, containing forty pupils, twice a-week regularly. Thirty-five of their pupils are women, and five are children; twenty are Hindustanis, and twenty are Bengalis. They are instructed in Hindi and Bengali. English is taught only in special cases. The subjects taught are the Bible and Christianity, reading, writing, arithmetic, geography, history of India, and natural history. All books, materials, &c., are paid for by the pupils, as this Society makes it a rule not to give anything except in the case of pupils whom they know to be unable to pay for their books, in which case the rule is relaxed so far as religious books are concerned. It is a pity that this plan is not followed by all Zenana workers. Some ladies give their pupils everything—books, slates, wool, and other materials for fancy work, &c. I object to it very strongly, both because I know that natives value little what they get for nothing, and, indeed, are disposed to look upon it as a right, imagining that everything is provided by the Government; and also because I think we ought to try as far as possible to teach them the duty of helping themselves.

There are two girls' schools connected with this mission, one in the city, and the other in a neighbouring village. In the city school there are about forty girls, in the village twenty, all Hindus. In the village they receive nothing for attendance, but books are provided. In the city a few pice a month, rising to four annas in the first class, is given, out of which, however, they have to pay for books.

There is an orphanage under the management of the wife of one of the missionaries of this Society. It contains twenty-two girls, who are instructed in English and in Hindi, and in plain and fancy needle-work.

3. London Missionary Society.—There is at present no orphanage connected with this mission in Benares, nor has any Zenana work been undertaken. But the mission supports two girls' schools, in one of which there are forty-five pupils, and in the other forty-four. There is a larger proportion of the Mahommedan girls in these than in any of the schools in Benares, the number of Hindus and of Mahommedans being nearly equal. They are, moreover, the only schools in

which Mahommedan girls are taught in their own vernacular. It seems that no special effort has ever been made here to reach the Mahommedan females. The Zenanas visited are almost, without an exception, Hindu, and no school intended exclusively for Mahommedans has ever existed here that I am aware of.

From what has been said it will be seen that by the three missions in Benares eleven girls' schools of different kinds are maintained, about sixty-five Zenanas are visited, and nearly 750 females are instructed. Constant employment is thus given to nine European ladies (not including the missionaries' wives, under whose superintendence some parts of the work come), and a staff of about forty native female teachers. In this important work the Church Missionary Society and the London Missionary Society receive Government aid; the work of the Baptist Missionary Society is supported entirely from the funds of the Society.

II.—THE VIZIANAGRAM SCHOOLS.

The schools maintained in Benares by His Highness the Maharajah of Vizianagram, K.C.S.I., are, probably, the largest schools for native girls in India. They are supported entirely by the liberality of the Maharajah, who has always been foremost among the native aristocracy in seeking the elevation of the female population. The first Vizianagram school was commenced in 1867 by Dr. Lazarus, who was instructed by the Maharajah to spare no expense in securing the establishment and efficiency of the school. At the outset many difficulties had to be encountered. Female teachers were not to be had, suitable books did not exist, and it was exceedingly difficult to overcome the natural diffidence of high-caste, and, indeed, of all parents, in entrusting their children to strangers, especially for an object with which they had no sympathy. But money, in India, is mightier than even caste or custom. His Highness sanctioned the payment of one rupee a month to each child, as an inducement to attend his school. This acted like magic on the parents and their prejudices. A school was opened on the 5th December, 1867, in a house belonging to the Maharajah, with a class of ten respectable high-caste girls, varying from six to ten years of age. The second day there were twelve girls, on the third, seventeen, and before the school had been opened a fortnight, there were sixty-seven names on the roll. The difficulty of obtaining teachers was now severely felt. A kind of normal school was therefore commenced. A respectable *pundit* from the Government Normal School was engaged, to take the general superintendence of the school, and to instruct the women who conducted the children to and from the school. The most advanced women were selected as teachers, and, with the aid of the pundit, they were able to keep ahead of the pupils. This plan of providing teachers answered well for a time. The number of children continued to increase; and, being pressed for room, a second school was opened close to the celebrated temple of Biseshwarnath, the titular deity of Benares. As early as the 2nd

January, 1868, that is, in less than a month after the opening of the first school, a third one was opened. As teachers became available, and the schools were brought into proper working order, the number on the rolls continued to increase, till there were more than 450 in attendance. This large and rapid growth was not healthy, and was only to be accounted for by the inducement held out to the children in the shape of a rupee a month each. Some time after this, circumstances, with which I am not acquainted, led to a reaction. Two of the schools were closed, and there was a corresponding reduction in the number of girls. From more than 450, they were reduced to less than 200.

About this time, that is, in November, 1870, at the request of the Maharajah, I undertook the superintendence of the school, on condition that it should be under my sole control; books, teachers, salaries, &c., being left entirely to my discretion. There was now but one school, with only 192 girls, all of them still in receipt of a rupee a month. The task before me was both onerous and unpleasant—viz., to reduce the fees paid to the children, and yet to increase the number of schools and the attendance. By careful management and perseverance both objects have been gained, and, at the same time, a higher tone given to the schools, which are now well known in Benares. From the first, I regarded the paying system as an evil to be tolerated only because, in the present state of things in Benares, it is not avoidable. I resolved to do away with it gradually; and, as it was a reasonable subject of complaint among the managers of mission and other schools that the larger amount paid to the pupils in the Vizianagram school drew away the pupils from their schools, I determined to reduce the sum at once. Further reductions have been made at different times, so that now the payments range from two annas in the lower classes to eight annas in the highest class, and no child receives anything till the alphabet is mastered. The sum paid for attendance has thus been reduced to about one-fifth of what it used to be when I received the school. Formerly, books, slates—in fact, everything—was provided for the pupils; they now pay for everything. Notwithstanding this large reduction in the payments made to the pupils, the schools have increased from one to three, exclusive of a department in one of them consisting of forty women, which is practically a normal school; and the attendance has risen from 192 to over 600, with an average daily attendance of over 500. The best books that are procurable, suited to the capacities of the children, and adapted to females, are used. Among them are Pandit Ram Jason's series (prepared expressly for these schools, containing a graduated series of lessons in grammar, geography, History of India, arithmetic, &c.), Adams' Arithmetic, Clift's Geography, *Arnoroday* (Parsons' translation of the "Peep of day"), Mrs. Mather's *Phulon ka har*, the *Bhasha Bhaskar* Hindi Grammar, *Yatra Swapnoday* (Parsons' translation of the "Pilgrim's Progress"), *Katu Mala*, &c. These schools find employment for about thirty native female teachers; no male teachers are employed. There are two young ladies also employed, who are present daily in one or

other of the schools to teach and to superintend the teaching of the native mistresses. One of them devotes part of her time to teaching plain and fancy needlework. These schools have been from the beginning *open*—that is, not *Zenana* or *parda* schools. This was effected with much less trouble than was at first anticipated; and now no objection is made by the parents, the teachers, or the pupils to the visits of gentlemen or ladies, European or native. The Maharajah spends 700 rupees monthly on this work. This princely liberality in the promotion of female education is certainly not surpassed by any of the native nobles.

There are three other girls' schools in Benares, aided by Government, but under private native management. One of them is for Bengali girls; the other two are attended by Hindustani girls. They are all small and elementary, and have hitherto not been in a very satisfactory condition. In the three schools there were last year seventy-one pupils.

III. GOVERNMENT GIRLS' SCHOOLS.

Of these there are eight in Benares—viz., a female normal school and seven girls' schools, five of which are in Benares itself, and the other two in villages in the district. The normal school consists of ten pupils and two native mistresses, and has recently been placed under my superintendence. The pupils are drawn from the lower division of the north-west provinces. Some of them are the wives of masters in the Government boys' schools. They are received into the school for two years, and, during this time, receive a scholarship of five rupees a month each. As they know scarcely anything—in many cases absolutely nothing—when they enter, it is not to be expected that they should leave the school as really efficient teachers. They are, however, sufficiently advanced to answer the present demands of the Government girls' schools, most of which are very elementary—everything, in fact, connected with them indicating that a beginning, and nothing more, has been made by Government to educate the female population.

The seven Government girls' schools contained last year 114 pupils, 79 of whom were Hindus, and 35 Mahommedans. The unsatisfactory condition of these schools is to be accounted for, I think, partly by the very great obstacles that arise from the peculiar condition of women in India—obstacles which ladies really interested in education are more fitted to deal with than men, however wise or powerful; but hitherto they have had little or nothing to do with these schools. Again, the absence of the paying system, though in itself good, and likely to tell in their favour hereafter, at present tends to keep the attendance low; for, of course, till the value of education is appreciated by the people, children will prefer to go to those schools where they find some inducement to attend. And, doubtless, the system on which they are established is a hindrance to their progress. The plan is to allow so much a month as salary to the mistress, who is expected to provide from it school accommodation, books—in fact,

everything required for her pupils. The consequence is that in some of these schools there are scarcely any books, and not one of them is so well provided as it ought to be. The salaries of the teachers do not average more than seven rupees a month. It is not to be expected that for this sum, which is scarcely more than the average pay of domestic servants, a woman can teach, and also furnish a school with books, slates, maps, &c. What is wanted on the part of Government is far more liberal support for girls' schools, and the willingness to give that supply which, in this country, in the matter of female education, is absolutely necessary in order to create the demand.

The following table will show at a glance the state of female education in Benares as regards the number of schools, teachers, pupils, &c. Missionaries' wives who superintend schools are not included among the teachers. The numbers represent, for the most part, the state of things at the beginning of this year. In a few cases, however, more recent statistics are given :—

No. of Schools.	Description.	TEACHERS.			PUPILS.			
		Euro- pean.	Native.	Total.	Chris- tians.	Hindus.	Mahom- edans.	Total.
1	C. M. Normal School.		5	..	42	..	..	42
2	C. M. Orphanage ..		3	..	64	..	..	64
3	Industrial School ..							
4	C. M. City School ..		8	..	..	112	11	123
5	Ditto		10	38	..	145	42	187
6	Ditto		3	..	..	35	1	36
7	Ditto		2	..	..	30	..	30
8	C. M. Zenana Pupils ..		..	..	..	60	..	60
9	B. M. School		2	..	..	35	..	35
10	Ditto		1	5	..	20	..	20
11	B. M. Zenana Pupils ..		..	..	..	40	..	40
12	B. M. Orphanage	..	2	2	22	..	..	22
13	L. M. School	..	2	2	2	25	18	45
14	Ditto	..	2	2	..	26	18	44
15-17	Vizianagram Schools..	2	30	32	..	619	..	619
18-20	Private Schools	..	5	5	..	71	..	71
21	Government Normal School		2	..	..	9	1	10
22-28	Government Girls' Schools		7	10	..	79	35	114
	Totals	12	84	96	130	1,306	126	1,632

Compared with other cities in the north-west, Benares is far in advance as regards female education. In Allahabad last year there were but 512 girls under instruction (including European girls in aided schools); in Ghazepore there were but 249; in Mirzapore, 255; in Azimgurh, 284; in Goruckpore, 355; in Benares, 1,562.

Memoir of Mrs. Phillippo, of Spanish Town, Jamaica.

NO one knows what a ministering angel the wife of his bosom is," says Washington Irving, "until he has gone with her through the fiery trials of this world." And, says the wisest of men, than whom no one could speak more experimentally, "Favour is deceitful, and beauty is vain, but a woman that feareth the Lord she shall be praised. Her children arise up and call her blessed, her husband also, and he praiseth her."

To illustrate and confirm these representations to some extent, in their application to the character and virtues of Mrs. Phillippo, as a Christian, a wife, and a mother, in their several relationships, together with the circumstances of her decease, is the object of this sketch.

Mrs. Phillippo was born in London, on the 11th of April, 1792; and was the second daughter of William and Elizabeth Cecil. Both her parents were very respectably connected. Mr. Cecil was allied to the Huckvale family of Choicehill Farm, near Chipping Norton, Oxfordshire, which family was of note among the Dissenters in the Midland counties. Mrs. Cecil was the daughter of William Brown, Esq., Oxford, of High Church connections. Mr. and Mrs. Cecil had one son and two daughters. The father died while the family was young; and his widow, at his death, retired with the children on her means, to Chipping Norton. She here attended the Baptist Chapel, and shortly afterwards, to the displeasure of her Church relations, some of whom were clergymen in high positions in the Establishment, proposed herself for baptism and fellowship with the Baptist church in that town; as did also her two daughters in after years; a step which not only subjected them to the displeasure of their Church connections, but also to injury in their worldly circumstances.

Mrs. Phillippo, whose Christian name was Hannah Selina, was the youngest of the two daughters, and was brought up partly under the roof of her grandfather in Oxford, whom, notwithstanding his High Church and State principles, she greatly esteemed and loved.

Mr. Phillippo became acquainted with Miss Cecil in the year 1820, while pursuing his preparatory studies for Missionary work at Chipping Norton, under the Rev. William Gray; and was married to her in the Parish Church of that town, on the 20th October, 1823, attended officially by her sister and Samuel Huckvale, Esq., of Over-Norton, a relative of the bride.

Mr. Phillippo had, a short time previously to his marriage, completed his term of study at Horton College, Bradford, Yorkshire, then under the able presidency and superintendence of Drs. Steadman and Godwin, whither he had removed two or three years before for the

purpose, and was then about to sail as a missionary to Jamaica, under the auspices of the Baptist Missionary Society.

Mrs. Phillippo, when young, was distinguished by an attractive personal appearance; was possessed of a sound, vigorous constitution, an amiable temper, gentle, unostentatious manners; a sound, discriminating judgment, and good practical common sense,—qualifications which the progress of the narrative will tend, as already intimated, to illustrate and confirm.

At an early age, Miss Cecil manifested a desire to do good according to her ability, and for years had been a teacher in the Sabbath-school at Chipping Norton, as also an indefatigable collector for the Bible and other Christian societies.

What the subject of this memoir was as a *Christian* will be shown and illustrated by her long and devoted life. Mercifully preserved from the gaieties and follies of Oxford life, and not less so from the temptations to Pharisaism and bigotry by her relatives and friends in that city, she, on returning to her maternal home, where she was favoured with the wise counsels and example of her mother, added to an habitual attendance on the faithful preaching of the Gospel, she at length gave satisfactory evidence of a work of grace upon her heart, and was baptized by the Rev. Wm. Gray in 1821.

Her piety through life was unostentatious, but sincere. Her religion, as may be supposed from her antecedents, was not that of tradition, or habit, or accommodation, nor was it a ritual. There was nothing of self-righteousness about her. She expected to be justified before God through the righteousness of Christ. While she was diligent in the performance of her religious duty, she did not pervert its design by hoping for salvation from it. Her Christianity was a sentiment—a principle abiding and diffusive. The Gospel sounded in her ears as the voice of God, and manifested its effects in her general walk and conversation. It was shown also by her constant, invariable, and habitual efforts for the spiritual interests of those around her.

The steadiness and earnestness of her piety was exemplified in her whole life and character in after years. It was progressive. It grew with her growth and strengthened with her strength; but, as characteristic of her modesty and self-diffidence, it showed itself less in her conversation than in her behaviour and actions,—less in active, ostensible services (though they were distinguished) than in the even tenor and blamelessness of her life.

Being, therefore, not so much of feeling as of principle, her piety was steady and abiding. Hence she never estimated it by the ebbs and flows of animal excitement or depression. It was of that kind that not only distinguished her from nominal professors, but from the languor of those who prove by their general conduct that they are really possessed of the spirit of vital Christianity.

Religion, to the subject of this notice, was the atmosphere of her spiritual being, in which she lived and moved. Her love to God, as in other respects, was chiefly visible in her outward behaviour—in the

steady cheerfulness with which she did and suffered whatever it pleased her Heavenly Father to command or inflict. Loved of Him, she loved Him in return, and her daily life confirmed the reality and extent of her affection. The Saviour was to her "the chiefest among ten thousand and altogether lovely," while faith in Him as her Saviour, and in the fulfilment of His promises, was beautifully illustrated by her example.

Her intercourse with God was mental, as well as at stated times. In her private devotions she entered into her closet and scrupulously shut to the door. It need scarcely be said that she enjoyed much of the consolations of religion. Her spiritual life was hid with Christ in God. It may be said that she constantly breathed a spiritual atmosphere, as though God dwelt with her and she with God.

Resignation to the will of her Heavenly Father, even under the most painful circumstances, in relation to the loss of children and personal and relative affliction in particular, was most exemplary. Her mind calm and stayed upon God, she was never heard to utter a murmuring word, nor was she known to betray impatience or discontent under any circumstances during her protracted life.

She evinced a firm recognition of God's Providence, particular as well as general. She did not overlook second causes, but it afforded her more satisfaction to consider all things as directed and managed by Him who doeth in heaven and in earth according to His sovereign will, than by associating events, individual, social, and national, with human agency.

The deceased was fond of reading, and devoted as much of her time to this exercise as her duties and cares allowed, but she had no relish for books of fiction or works of taste, which she considered merely excited useless sensibilities and produced a distaste for holy truth.

Rooted and grounded in the faith, and yet anxious for increasing acquaintance with the doctrines and duties of the Gospel, as also to be familiar with the progress of the cause of God generally, she was seldom without some directly spiritual book at hand into which she could look at intervals during the day. These were either of Christian biography, or manuals of contemplation, or journals of the heart; the essence of which was devotion.

Among her favourite devotional authors were Thomas À. Kempis, Darracott's *Way to Heaven*, Fenelon's *Pious Reflections*, Smith's *Daily Remembrancer*, with many others relating to practical religion and of a devotional character.

Many of the substantial works of the Tract Society were also valued by her, as also its monthly publications on general subjects; periodicals, giving the current literature of the day and the progress of the Redeemer's Kingdom in the world, she looked forward with interest to receive by every monthly mail from England. Of Bunyan's *Pilgrim's Progress* she was never tired: but the Bible, as a whole, was her study. It had long been her constant companion, and during the last years of her life, when her infirmities diminished her

physical strength or capabilities of locomotion and allowed more of leisure, this Holy Book lay open almost constantly before her. Its perusal seemed to be her meat and drink. She found it, as she said, like a "mine of gold, the deeper it was dug the more precious and abundant the ore."

She greatly revered the Sabbath, and showed great regard for the services and ordinances of God's House, never absenting herself except from necessity, as well for an example to the people as for her own benefit, and in obedience to God's commands.

One of the strongest characteristics of the Christian character of the deceased was her humility. No one, perhaps, more thoroughly exemplified the precept of the Apostle in the estimate of herself, either as to her attainments in piety, in Christian knowledge in general, or in her usefulness. "In lowliness of mind she esteemed others better than herself." Her humility gave a lustre to all her other graces. It did not simply arise from her knowledge of herself as a sinner, and the innate depravity of her nature, nor did it consist in self-abnegation before God and an assumption of superiority towards the humbler classes of her fellow-creatures. It was of that kind that made her willing to take the lowest place, yielding to others pre-eminence of piety, talents, and usefulness.

As the result of this quality, or as forming a part of it, she was of a forgiving spirit, ever disposed to pass over insults and mortifications. With this self-sacrificing disposition she resigned means and opportunities of social distinction, and declined intimacy with individuals and families, whose society would have been unfavourable to spiritual exercises and progress. She never, indeed, showed any ambition to obtain the praises of her fellow-creatures. She seemed to think she had done nothing worthy of their remembrance, nor did she do anything with a view to human applause. She seemed only anxious to secure the honour that comes from God and the approbation of her own conscience, with the assurance that her name was recorded in the "Lamb's Book of Life."

Within the last few months it was evident to every one who had intercourse with her, that Mrs. Phillippo's thoughts were increasingly drawn off from the world. "Old age," says Mr. Newton, "is a time when, if unsanctified, cares and infirmities produce fretfulness and peevishness; but if sanctified, they produce patience and increasing mellowness softened into gentleness and tenderness." This last effect was exemplified in the character and example of the deceased. There was an increasing kindness in her speech and manner manifested towards every one; a placidity of temper—a tone of pious feeling and an evidence of interest in the progress of the Redeemer's kingdom at home and abroad—that plainly told of the increasing influence of true godliness over her. Her experience progressively sanctified, and her observations and reflections so gradually ripening into assurance, she seemed to rise on the wings of faith and hope to heaven, and to draw it nearer to her.

Her progress in personal holiness was so evident that she may be said to have been constantly looking unto Jesus. He was the subject of her almost constant meditation. She knew Him in the secret manifestations of His love; communed with Him as her great High Priest who made intercession for her. She desired Him as all her salvation, believed on Him as her righteousness and strength, and was conformed to His image as the ever-blessed God according to His eternal purpose and grace. For some time before her death she spoke on the subject of it with composure—in the absence of all fear—and frequently conversed on the nature and circumstances of the future state. She thus lived on the borders of the Heavenly land, and became more and more heavenly in her thoughts and conversation. She seemed evidently fitted to depart. It was indeed thought, by those who knew her most intimately, that by these and other evidences of increasing meetness for the incorruptible inheritance, though not warranted by any special signs of immediate physical decay, she had nearly finished her course, and that “the time of her departure was at hand.”

In contemplating the virtues of our late revered friend in the ordinary relations of conjugal life, her love to her husband, if not enthusiastic, or perhaps ostensibly manifested, showed itself to be deep, sincere, disinterested, and permanent. It was not an episode, but an entire history of her life; loving, tender, it was the depth of her being, living and profound. Next to God she seemed to live only for her husband. His comfort and happiness were her constant study. Her anxieties chiefly arose from this concern, lest he should expose himself unnecessarily to inclement weather and fatigue. Her last words were expressive of her apprehensions from his travelling in the mid-day sun, while he might possibly have accomplished all that was necessary earlier in the day.

Mrs. Phillippo's affection for her husband was, at the same time, tempered with respect and esteem; and thus survived the novelty and attraction of personal appearance, the spoliation of disease, and the ravages of time, thus rendering marriage what it was designed to be, a source of mutual help and comfort; a perfect condition of human happiness.

Mrs. Phillippo was not only loving, but obedient. She knew her place, fitted herself for it, and carefully kept within her province; showing that when love blends with religion, when it mingles with the mysteries of faith and devotion of worship, it is no longer to a woman a matter for her heart, it is a matter for her whole life—of her entire existence.

If this ornament of her sex was not distinguished for high educational accomplishments, she, as has been said, possessed qualifications of more importance, because bearing upon the more practical duties of life, and which rendered her so valuable an helpmeet to her husband in all the different relations she sustained towards him.

That she was well versed in the management of her domestic affairs,

prudent and economical, both in relation to herself personally and to the things of her household, was evident to all who knew her. Well, aware that economy was an art as well as a virtue, for years she kept a regular record of income and expenditure. She always valued things according to their practical uses, and was comparatively indifferent to such as were artificial or merely ornamental. She ruled well her own house. Everything was characterised by neatness, regularity and order.

Few persons could excel her in securing the obedience and attachment of her servants. During the changes which have taken place with respect to this class of persons in particular, and amidst the prevalent complaints against them, hardly one during fifty years, but had been retained for a long consecutive period. This was occasioned not so much by an amiable, as by an equable temper, and a decided but kind tone and manner. She thus maintained dignity without the appearance of pride or imperiousness; and secured from them both obedience, respect and love.

Mrs. Phillippo not only looked well to the ways of her household, so as to prevent extravagance and waste, but she was personally industrious. Employment was habitual with her. Hence, until the last few years, whatever needlework was required by herself personally, or by her family, was done almost wholly by her own hands.

It was thought by some that she was conscientious to a fault. However this might be, it is believed that it originated by the influence of the Spirit of God upon her heart, in connection with a natural disposition to uprightness and integrity.

She was honest and just in all her dealings and transactions. While she carefully avoided debt on her own personal account, and on that of her husband and family, yet if by any circumstances she delayed the settlement of a claim, however small, she had little peace of mind until it was satisfied.

She was remarkable for her truthfulness in all she said and did, nor was she addicted in the slightest degree to exaggeration or equivocation. Hypocrisy and dissimulation were as foreign to her nature as to her principles.

With such a combination of excellences as thus recorded of Mr. Phillippo's beloved wife, excellences alloyed by comparatively few unimportant defects, it is hardly necessary to say that she made her husband's home a happy one. She, indeed, felt it her mission to make it attractive to him, and she did so. It was the dearest spot to him on earth, one which he preferred to everything else, a shelter from the ills and anxieties of life, and which he can never forget. Whenever distant from it, it was to him always a refuge of pleasant thought. Though not destitute of taste for social pleasures, he cheerfully sacrificed them all for home. There, shut in from the outer world of strife and turmoil, he possessed a peace and happiness he could not find elsewhere.

Among the other circumstances detailed, which contributed to this

love of home, and which is not the least, was the *contentment* of the mistress of the household. While the opposite disposition is the bane of life, a cheerful and contented spirit relieves it of more than half its cares, and gives a gentleness of manner and pleasantness of aspect to those who possess it, that bespeaks an atmosphere of peace and love. The dear departed cultivated that spirit in its broadest sense. Under its influence she felt calm and resigned amidst the most trying scenes described, and cherished hope in the darkest hours. Under all changes she was the same. As one ingredient in this contentment, she had an abiding conviction that she was where God would have her be, and was doing the work He had given her to do. Her contentment, patience, and cheerfulness threw the mild lustre that was so visible over all the graces that adorned her character.

In thus making home a happy one to her husband and children, it is hardly necessary to say that she found it one herself. Though, like her husband, she was not insensible to the pleasures of social life, she could never enter into the feelings of those who crave after society as necessary to their happiness. The injunction of the apostle, for wives to be discreet, chaste, keepers at home, was deeply impressed upon her mind, and practised even before she was a wife or a mother. Nothing but stern duty led her for a single day or evening from her own domicile. Though often invited to private social parties at Government House, she seldom attended but when she was unable to find a reasonable excuse for her absence.

It is said that an old minister, in the eighty-fourth year of his age, wrote thus of his wife:—"My domestic enjoyments have, perhaps, been as near perfection as the human condition permits. She made my home the pleasantest spot in the world." Such a tribute to the love, and piety, and common sense, tested by the stern ordeals of affliction and trial, can Mr. Phillippo pay to the memory of her who, for upwards of fifty years, was his wife in heart, and mind, and life.

(*To be continued.*)

Short Notes.

THE PUBLIC WORSHIP REGULATION BILL.—The last days of the Session, which had been exceptionally pacific, were distracted by tempestuous debates on the Bill for the Regulation of Public Worship in the Established Church when the various amendments which had been placed on the paper came to be discussed. The one object of the Bill is to crush the Ritualists, and it was originally intended that execution should begin on the 1st of January, 1875, but the first amendment gave them a respite till the 1st of July, and showed how easy it

would have been to adopt the prudent advice of postponing the Bill till the next Session, to allow time for the passions in which it originated to cool, instead of hurrying it through in wild haste. Then came the question of the salary of the Judge of the new Court, which is to decide summarily the questions now agitating the Church. It was originally fixed at £4,000, a sum too little to secure the highest legal talent for the important functions assigned to him. The Lords unwisely cut it down to £3,000. A long and animated debate then arose in the Commons as to the source from which this sum was to be drawn. Mr. Gladstone, on the one hand, protested against taking it from Church funds, which were consecrated to the augmentation of poor livings, and many members of the House, on the other hand, protested against saddling this Ecclesiastical Judge on the Consolidated Fund. At length Mr. Disraeli solved the difficulty by stating that he had found an eminent Judge, living on his pension, who was ready to do the work gratis. He seems to have had Lord Hatherley in his eye: the general voice, however, pointed so distinctly to Lord Penzance, that he felt it necessary to lose no time in disabusing the public mind, and informing the Archbishops—with whom the appointment is to rest—that he did not intend to serve without pay. The prelates brought the matter to a happy issue by the assurance that they were confident of being able to save as much as would cover his salary by the reduction or abolition of some superfluous offices, such as the Master of the Faculties to the Archbishop of Canterbury, and such like berths: and Lord Penzance is therefore to be the Judge upon £3,000 a year. Some of the public journals have commented on the whimsical selection which the Archbishops have made of the Judge who has been always employed in administering divorce cases to preside over a Court created to strengthen the union of Church and State; while others have facetiously remarked that, as the Court cannot fail to bring on disestablishment, the prelates have made a very appropriate choice of Lord Penzance to manage the divorce.

After this difficulty had been removed, one of greater magnitude arose on the delicate question of the discretion of the Bishops. The Bill ordains that all complaints regarding the violation of the rubric, either by omission or commission, are to be submitted, in the first instance, to the Bishop, who shall use his discretion as to sending the case for trial to the new Ecclesiastical Judge. There are High Church, and Low Church, and Broad Church Bishops, and a majority of the House of Commons considered that the discretion and impartiality of the Bishops was not to be trusted, and that their decision to subject the accused clergyman to a prosecution, or not, might be influenced by their theological prejudices and partialities, and they inserted a clause providing for an appeal from the Bishop to an Archbishop, in whose discretion they had greater confidence. When the Bill went back to the Upper House the new clause gave rise to an animated and even ferocious debate, prelate voting against prelate, and the Cabinet Ministers voting on opposite sides. The clause was

at length expunged by a majority of twelve. The two Archbishops voted for the appeal to themselves, while all the Bishops then present affirmed their entire conviction of their own discretion by voting against it. Of these Bishops the majority had been appointed by Mr. Gladstone, and, as he had strenuously opposed the clause, it was humorously remarked that on this occasion, at least, they had not incurred the censure of "ingratitude to their creator," which a former Prime Minister had imputed to the bench. The Bill was returned to the Commons with their amendment struck out. The hours of the Session were numbered, and Parliament was to be prorogued within two days. The conduct of the Upper House created a feeling of intense disgust, and the strongest disposition was manifested to restore the clause, but this would have involved the necessity of a conference, and the loss of the Bill for the Session, and defeated the immediate gratification of the animosity towards the Ritualists in which it originated. It was resolved, therefore, on the advice of Mr. Disraeli, not without bitter regret, but without a division, that "the Commons do not insist on their amendment."

However incredible it may appear in the last quarter of the nineteenth century, one of the main arguments adduced against the appeal clause, was that it trenchanted upon the divine right of the bishops. This dogma was torn to shreds, in this the final debate, by Sir William Harcourt, in the House of Commons. "The divine authority of bishops," he asserted, "was, in the estimation of the country, in the same situation as the divine right of kings," and he might have added "the divine right of constables." "To assert that the jurisdiction of the bishops was *jure divino*, might," he said, "make us think that we were living again in the middle ages. Whatever bishops might regard themselves, Parliament regarded them as overseers of the church which had been established by the State, and which was subject to the laws of the State. They are recommended to the Crown by the Prime Minister, who is elected by the House of Commons. They are nominated to their Sees by a *cong   d'elire*, which is an imperative mandate. It is not by divine right that an eminent clergyman, however excellent and however learned, occupies Farnham Palace, or a fine house in St. James's Square. It is not by divine right that a prelate has £8,000 a year secured by Act of Parliament." The progress of the Bill has been marked by discord, both in the Ministry and in the Opposition. The *odium theologicum* hitherto imputed only to the ministers of religion has infected the laity, and the feelings excited on both sides of the House have found vent in language of extraordinary virulence. Lord Salisbury, who is strongly opposed to the Bill, treated the opposition of a "blustering majority as a bugbear," and Sir William Harcourt, an equally strong supporter of it, vindicated "the dignity of the famous assembly of English gentlemen against the ill-advised rage of a rash and rancorous tongue." This violent contention, so characteristic of an ecclesiastical discussion, has been hushed for the present by the prorogation, only to break

forth in the next Session with increased strength. The opponents of the Bill scoffed at it as dealing only with externals, with questions of position and posture, and lighted candles and incense, and priestly vestments, while the weightier matter of doctrine and the essence of Christian principles were untouched. While the confessional was banished from the church, the practice of confession was not disturbed. In an evil hour, Mr. Russell Gurney engaged to bring forward a Bill in the next Session—which is to be an ecclesiastical Session—to settle the doctrines of the Established Church. A lay assembly, composed of Jews, Quakers, Roman Catholics, Presbyterians, Nonconformists and Comptists, is to define what every clergyman is to be bound to teach, under penalty of a prosecution. A more gunpowder subject, and one more calculated to create an explosion, one can scarcely fancy. What with the House of Commons dabbling in theological doctrines and dogmas, and the discordant Houses of Convocation opening up the whole question of Ritual, small, indeed, is the prospect of peace in the Church of England.

EPISCOPAL DISCRETION.—The discretion of the bishops, upon which the two Houses were at issue, has received a signal illustration immediately after the passing of the Bill, which committed the peace of the Church to the exercise of it. Dr. Wordsworth, the High Church bishop of Lincoln, is anxious to draw the Wesleyan body into the fold of the National Church, and has recently addressed a pastoral to them, which we perceive has gone through more than half-a-dozen editions. Within the circle of his diocese, Mr. Keet, a Wesleyan minister, not long ago lost a daughter, who was buried in the churchyard of Owston Ferry, and he directed a tombstone to be put up, "In loving memory of Annie Augusta Keet, younger daughter of the Rev. H. Keet, Wesleyan minister." The vicar of the parish, the Rev. G. E. Smith—one of the clergymen who signed the protest against the decision of the Privy Council in the Purchase case—refused to allow it to be erected unless the words "Reverend" and "Wesleyan Minister" were expunged; and declined to give any reason for his decision, or even to allow it to be discussed. Mr. Keet appealed to his diocesan, Dr. Wordsworth, who replied with ungracious curtness, that it was the duty of the incumbent to "object to anything which he considered liable to exception." Mr. Keet then submitted the case to the Archbishop of Canterbury, who informed him, the Rev. H. Keet—carefully using the designation which had been impugned—that "although he could not give an opinion offhand on the law, in his view such an objection ought not to be made, and that he should be surprised if the bishop of the diocese did not take the same view." This communication was sent to Dr. Wordsworth, who duly acknowledged the receipt of it, and immediately penned a letter embodying his reasons for approving the conduct of the vicar. He did not formally object to the use of the word "Wesleyan minister," but contented himself with refusing it in his letter, which

was addressed to "Mr. Keet, Wesleyan preacher," and telling him that he was a layman, and not entitled to the appellation of "Reverend." He stated, moreover, that "it would be an act of dishonesty and treachery towards the Church of England for her ministers, who are the responsible guardians of her churchyards, to allow a Wesleyan minister to be designated by the title of "Reverend," which might be taken to imply that he was a person in holy orders duly qualified to administer the Word of God and the sacraments in a church." Under the laws to which he was subject he could not, he said, recognize him in that capacity. He concluded his letter by aiming a stroke at his Metropolitan, stating that it was his determination not "to practise that kind of liberality which courts popularity, by giving away what does not belong to it."

In the present agitated condition of the country, nothing could be more imprudent than this proceeding of the Bishop. His letter was so worded as to inflict an insult not only on the Wesleyans, but upon the whole body of Nonconformists. The term "Reverend" is a mere professional designation. The adoption of it does not imply any desire to claim the peculiar sanctity or the spiritual prerogatives of Church of England orders. The Nonconformist Reverend does not assume that he has received the Holy Spirit, or that he possesses the power to forgive sins. The refusal of the title is a mere act of clerical superciliousness. It is always conceded by Roman Catholic prelates and priests to the ministers of the Church of England, the validity of whose orders they deny as strenuously as the Bishop repudiates the ordination of Dissenting ministers. The Bishop has an undoubted right to tarnish his own correspondence by the bad taste of refusing the courtesy title to those whom he dislikes, but he has no right to prevent Mr. Keet's adopting it on a tombstone. As to the fee-simple of the churchyard, it does not belong to the vicar, but to the nation, and any parishioner has a right to select the terms of an inscription, provided it be not offensive to public morals or decency; and of this the Bishop will soon be convinced if the question at issue is appealed to a court of law. This proceeding is particularly inopportune at the present time, inasmuch as it proves how little the discretion of the Bishops can be depended upon. One of the members of the late ministry has justly remarked, that "so far as the interests of the Church of England—whether as a Church or an Establishment—are concerned, his action appears to belong to that class to which the saying applies, 'It is worse than a crime; it is a blunder.'" Church questions are the most momentous of the day, even in a political point of view. The religious world is in such a state of inflammation, that a slight puncture cannot fail to fester. Even this trifling incident has created a profound sensation both in and out of the Church, and is aggravating animosities already too convulsive. There can be little doubt that if this act of glaring indiscretion had been made public a week earlier, not all the tact of Mr. Disraeli could have induced the House to accept the Lords' amendment of the Bill, and to consent to

the omission of the appeal from the discretion of the Bishops to the discretion of the Archbishop.

It has been announced in the papers that an Association is being formed in London, to take advantage of the facilities for ecclesiastical litigation which the Bill is intended to provide, and to prosecute ritualistic clergymen. As soon as it begins to work, a counter Association will be established, to prosecute Evangelical and Broad Churchmen; and when the functions of the new Judge are expanded to include doctrine, the distraction of the Establishment will be complete. No clergyman will be certain that he is not watched in his pulpit ministrations, and that his words are not taken down, to be reported to the Association, and that he will not be presented to the Bishop, and subjected to an action for unsound doctrine.

OPINIONS ON THE BILL.—The Bill has created no little agitation throughout England, and has been fervently commented on in hundreds of episcopal pulpits. Its simple object is to crush Ritualism; but it has opened up questions which will affect all parties in the Church, and bring its fundamental tenets under discussion, and subject its comprehensive character, which has been the object of no little boasting, to a severe and perilous strain. The fierce contentions which the next session is to usher in may even be found to endanger its safety. The Evangelicals are jubilant on the triumph they have gained over the objects of their abhorrence, the Ritualists, whom they have never ceased to denounce in their sermons, not noting that, however objectionable their proceedings, the extreme virulence with which they have been assailed is attracting to them a very large amount of public sympathy, and investing them with the halo of martyrdom. Nor is it forgotten that the Ritualists, after all, are only developing, in an illegitimate form and to an extravagant degree, those Popish elements which were retained in the Church of England at the Reformation to secure for it the benefit of a compromise. The organ of the Ritualists tells the Bishops that they have resigned every vestige of authority to Lord Penzance, and in obedience to the decree of a mongrel Parliament not necessarily Christian. "We are told," says the editor, "in so many words, and we are required to believe, if we assent to this Bill, that Parliament created the Church of England, and has therefore a right to rule it. Religious men of all creeds will reply that, if it did, it created a damnable anti-Christian imposture." Mr. Maconochie, of St. Alban's, with four immense wax candles burning on the altar, and seven silver lamps before it, wearing over the alb a cape similar to that worn by the dignitaries of the Roman Catholic Church, and the biretta on his head, preached a sermon after the passing of the Bill, in which he denounced it with deep earnestness. "People, now-a-days," he said, "affirm that the State made the Church. I wonder who that expected to pass through the valley of the shadow of death, and to stand before the judgment-seat of Christ, would be foolish enough to trust to the State for his Church." Canon Liddon, the ablest of the High

Church divines, in the sermon he preached at St. Paul's, said, "Whenever it happens to a great Church, or to its leading minds, to think more of the secular side of its position than they think of the spiritual—more, it may be, of a seat in the senate and of high social rank than of the work of God among the people—if, in order to save income and position in times of real or supposed peril, there is any willingness to barter away the safeguards of the faith, or to silence the pleadings of generosity and justice in deference to some uninstructed clamour, then be sure that, unless history is at fault as well as Scripture, we may listen for the footsteps of the Son of Man on the outer threshold of the temple, and we shall not long listen in vain. Churches are disestablished and disendowed to the eye of sense, through the action of political parties; to the eye of faith, by His interference who ordereth all things both in heaven and in earth, and who rules at this moment on the same principles as those which of old led Him to cleanse His Father's temple at Jerusalem." He alluded emphatically to the approach of disestablishment, as did Archdeacon Denison, who has published a vehement letter on the subject, stating his opinion that Mr. Disraeli was preparing the way for disestablishment. Monsignor Capel, the great Roman Catholic propagandist in England, in a sermon preached at Newcastle-upon-Tyne, stated that "a Bill had passed the legislature bearing upon the worship of that which was styled the Established Church of England, the object of which the Prime Minister stated was to stamp out Ritualism. If the Ritualists were honest, the moment had come when they found themselves face to face with an extraordinary difficulty. They are confronted with the fact that what they had discovered to be true was declared by the vast mass of their co-religionists to be idolatrous, and that their doctrines were blasphemous. . . . Their position becomes an extremely serious one for themselves. They are associating with those who solemnly repudiate the doctrines they believe, and who declare that they are so many ecclesiastical mummeries. For the High Church party the way is clearly and surely pointed out by God. At present they number themselves among those who profess heresy, and therefore participated in heresy." There is no evading the conclusion of the Roman Catholic prelate, that, if they are "honest," the Church of England is no place for them. As soon as Convocation has stripped them of their vestments, and the House of Commons has denounced their doctrines they must either abandon those doctrines or quit the Church and relinquish all its advantages. They will find themselves placed in the same position as the Nonconformists in 1662, and it remains to be seen whether they have the fortitude to follow their bright example.

The Apostle Paul Ready to be Offered Up.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love His appearing."—2 TIMOTHY iv. 6—8.

THE APOSTLE'S AWFUL POSITION. HIS SOLEMN REVIEW.

HIS TRANSPORTING PROSPECT.

I. To be regarded as a culprit by fellow-beings is no pleasant feeling ; to be a close prisoner is still worse ; to be the prisoner of a cruel and merciless tyrant, in his dungeon, and loaded with his chains, is worse still ; but to be wholly in his power, without the possibility of escape, condemned already, and awaiting execution, is surely one of the most trying positions that any man could be placed in : and it was Paul's. If anything could add to its deep solemnity, it is the thought that the individual is about to pass from the visible and known into the unknown and invisible, to be judged by the deeds done in the body, and to enter on an unchangeable state of being through all eternity. The probability is that *we* shall one day leave the stage from our beds, surrounded by those whom we have esteemed and loved ; called to surrender our lives, not to the imperious will of a tyrant power, but into the hands of the gracious Sovereign who gave us our being. But, even then, will it not be to each of us a deeply solemn hour when, for the last time, our eyes look upon the beautiful light of this world to be closed in the long, dark night of the grave, and our deathless spirits to emerge into the presence of the Eternal God, angels, and men ?

Paul speaks of being offered up a sacrifice. "I am now ready to be offered up, and the time of my departure is at hand." Elsewhere he employs similar language, writing to the Church, "Yea, and if I be offered on the sacrifice and service of your faith, I joy and rejoice with you all." So he thought, and so he wrote, while danger was at a distance ; but he holds the same language *now* that he stands within sight of the platform or block which is to receive his blood. He has given the most unequivocal proofs of his honesty and bravery during his Christian career ; now he willingly pledges his life's blood for the truth of the Gospel, and his sincerity in its promulgation. "Ready to be offered" has no respect to the readiness we so often speak of—not to his personal preparation to meet with his God—a matter, that, of no doubt whatever ; but ready, most willing, to afford the last evidence I can offer to the truth of Christianity, and to my own individual belief of its well-established authority—my life itself. Are *we* "ready" to fall into the hands of death, in whatsoever way he

may approach us? Is all clear between us and the judgment-seat? No *known, unrepented, unforgiven sin* to block up the way? Has the blood which flowed from the Cross at Calvary deleted, effaced *our transgressions*? Have we nothing to do but "confess and adhere," as said the dying Christian? Happy, solemn moment, when this is all, to offer up the thief's prayer and to depart—"Lord, remember me now in Thy kingdom."

II. HIS SOLEMN REVIEW.

"I have fought a good fight." Military terms are frequently employed in the Scriptures, for nothing could more truly describe the conflict of a true Christian in passing through life. There are ten thousand lures offered, or dangers threatened, to break away from Christ and His service; and the instant either of these is suspected to be approaching, the believer is summoned to gird himself by ardent love, and strong resolve, and mighty prayer, to defeat the enemy. Then there is a yet more restless and insidious foe in his own heart. Old depravity of fallen, sinful humanity is not dead (strictly speaking), although it has received its deadly wound, and is dying. Sinful passions, corrupt and corrupting thoughts, carnal affections, glances of covetousness, murmurings of discontent, evil thoughts, come buzzing from the vain imagination like bees into the hive; traitorously concealed designs, wishes half resolved: all these, and many more, have to be watched and repelled with vigour. A law in the members—something that has *force* in it like law—*warring* against the spiritual law, written by the finger of God, in the renewed heart. Requiring an assemblage of the loyal powers and faculties within (as prudence, circumspection, caution, zeal, love, faithfulness, fortitude) to stand by the Spirit of God in His efforts to preserve the blood-bought ones uncontaminated from the invasions of the enemy. So Paul used to do. "I keep under my body, and bring it into subjection, lest, having preached to others, I myself should be a castaway." And so he exhorts Timothy "to endure hardness as a good soldier of Jesus Christ."

Again, the believer's heart is the encamping ground, where the powers of darkness contend for the mastery over the soul. Hence you read of "the fiery darts of the Wicked One," by which we understand perfidious, unbelieving, God-dishonouring thoughts, injected into the soul from without by "the Prince of the Power of the Air, which worketh in the children of disobedience." In addition to all this, the Apostle contended against the infidelity without the Church, and the heresies within. Whether literally "wild beasts at Ephesus," or men as outrageous and cruel as wild beasts, may not be certainly ascertainable; but strong contentings they were which he encountered, from the beginning to the end of his Christian life. "A good fight" it was, for he spilt not one drop of blood; but oh, how many hard thrusts with his Jerusalem blade did he deal about among his enemies? Thousands gnashed their teeth upon him, both devils and wicked men, but thousands more were *slain to live* by his cogent

reasonings, his incontestable proofs and principles, and by the "blood of the Lamb, and the word of His testimony," which he poured forth on the consciences of the people. "A good fight" indeed! and he fought it manfully, and lived through violence and persecution to see the Cross supplanting the wretched gods of the heathen world, and churches of saints and faithful brethren planted in the chief cities of the east and west, and since, by his writings (for dead he yet speaks), over the whole world, from pole to pole.

"*I have finished my course, I have kept the faith.*" The terms employed here refer to a racer, and, in another place, "I so run, not uncertainly, but I press along the mark." The Apostle regarded himself, and all Christians as well, as *not* rushing forward in a course of emulation, and striving to excel fellow-runners; not at all; that would have been a very unworthy motive. The figure is taken to express the ardour of spirit after the honour and enjoyment of the Divine favour. The approbation of God the Father was sought even by the Lord Jesus Christ in the course He pursued, for these are His words: "I do always the things that please Him." So it was with the Apostle, and so it is with every well-instructed Christian. His highest ambition is so to conduct himself in the Christian life from first to last as to secure a "Well done, good and faithful"—a reward, in the estimation of genuine children of God, higher, nobler, more excellent by far, than grandeur clothing the recipient with all the material glory of the universe.

"*I have kept the faith.*" Doubtless that which is expressed in the well-known verse, "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." A matter of first-rate importance, so he wrote to his son in the faith, "O Timothy! *keep* that which is committed to thy trust." Keeping the faith imports keeping hold of the object—Christ the Saviour, Son of the ever-blessed God Himself, "God over all and blessed for ever." Kept, held fast, the faith of His true and proper divinity, united to His perfectly pure humanity. Kept, held fast, the saving truth of His sacrifice of atonement as the sole ground of justification and life everlasting. *Kept it*, without admixture with anything human of works or merits. *Kept it*, without so much as abstracting one jot or tittle from its sublime perfection and simplicity, this faith alone, believed in and rested upon, constituting the ground and procuring cause of salvation. To have corrupted it would have been destruction; to have withheld or kept it back would have been destruction; but he had *kept it*, even before the Church and the world, holding it out as God's saving health. Yea, so deeply concerned was he for the preservation of this, the true Gospel, that he speaks with all the holy indignation that burned in Moses' breast, when he writes to the Galatians, "Though we, or an angel from heaven, preach any other Gospel unto you, let him be accursed." Here it is again: "I delivered unto you that which I also received, how that Christ died for our sins, according to the Scriptures; that He was buried and

rose again, according to the Scriptures." By virtue of his own personal faith in the Redeemer's person and work, "he looked for the mercy of the Lord Jesus Christ." "I have kept the faith." In saying so, the Apostle was far from imagining that his standing had been acquired by his *own* power; nay, "it was the grace of God that was with me." "Less than the least of all saints," none would ever be more willing than he to refer all the strength, constancy, perseverance, and persistency he displayed throughout his extraordinary course to the power of Christ that rested upon him.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them who love His appearing."

An inquiry naturally arises, Whence did the Apostle derive this assurance? Was it from heaven, revealed to himself in particular, or was it an inference drawn from his own faith and experience? No intimation do we have of the revelation of Paul's certain appointment to heavenly blessedness in his writings, although his rapture might well enough insure that what he had heard and seen there was but a prelibation or foretaste of his future blessedness. Still, taking that into account, inferential evidence would appear to be the sort of proof, drawn from his having *kept the faith, together with the practical holiness of life flowing from it*, that his final happiness and reward were assured to him. And, in truth, the same is the ground of assurance common to all believers of the Gospel. Where faith and repentance lay hold of Christ and His salvation, and these are accompanied with the fruits of practical godliness, any and every such individual has the word and oath of the faithful Promiser that he shall not perish, but have eternal life. But what, then, of the crown of righteousness? Have we any information as to the character of the great reward awaiting the Apostle, and all who love Christ's appearing? There are a variety of splendid figures employed to set this forth in the epistles to the Asiatic Churches. No fewer than seven or more beatitudes are appended to these epistles. The tree of life, escape from the second death, the white stone and new name, power of rule over nations, clothing in light, a pillar in the temple, the morning star, and all this gradation of spiritual magnificence, rising up to the grand climax—viz., sitting down with the Redeemer on *His* throne, as He overcame, and now sits on His Father's throne! But, after all, what can we make of these riches of glory? Were we to say a perfectly sanctified soul, mightily enlarged in its capacities, and capable of a never-ceasing fruition of God Himself, embodied in a glorified humanity altogether adapted to the pursuits and enjoyment of the spirit, its happy companion, should we be any nearer to a just appreciation of the blessedness? I am afraid not. We should still be shut up to John's account of the matter, "We shall be *like Him*;" or to Paul's "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them who love Him." The things we have named may go to constitute the "crown of righteousness."

1. Now, then, we have been contemplating Paul's solemn review of his life and labours, and the prospect lying before him. Let us return from this meditation to think of our own last hours. Would that I could insulate and speak to the case of every hearer, individually. Careless, undecided, therefore unchristian hearer, how do you imagine life will appear surveyed from the bed of death? What shall you think of the course you have run over when, like Paul, you have finished it? What shall you then think of Sabbath-days wasted in idleness and inglorious sloth; of appeals rung out from all the pulpits of your neighbourhood, to awaken the slumbering consciences of the locality, but you either cared not to hear, or heard with perfect indifference; of sage counsels and affectionate warnings, and earnest entreaties in private intercourse, with sincerely honest purposes of saving your souls, all regarded as humbug and fustian (your own words) at the time; but, pray, how shall you think of them now, within *an hour's* march to the awful verge of the terrible abyss? Or ye, who have accepted the false reasonings and unfounded assumptions of modern freethinkers instead of God Almighty's Bible, what shall you think that *last day* of your choice of a guide, when you are about to slip your anchor, and launch in naked loneliness into the ocean of eternity, where *one* solitary Pilot alone proffered his services, but you preferred a burlesque on reasoning, called "*modern thought*," to a revelation whose awful truths continued to drop on generation after generation, till they culminated in the portly volume from which you were estranged? Ah! look back you must; but how? With what anguish shall heart and conscience be wrung!

2. Or ye Christians *in name*, who are a Church-going people, but all for the ritualism of form—for of spiritual religion ye have none—no true, earnest, soul-sustaining intercourse with God; ye who are aliens to the religion of the heart as consisting in self-government, the mortification of indwelling sin, separation from the world's vanities and maxims and courses of action: think you that a creditable profession among fellows will be of any, the least use, when you stand almost within sight of those eyes of flame that flash from the great white throne? What will avail then that, with hundreds or thousands, you kept each other in countenance with wearing the garb of religion without *conversion*, which lay at the root of all true religion? What shall you think? What will be the convictions of your consciences then—what the remorse that shall twist itself about your heart, and what the cutting and cruel reflections on a career of fashionable, flesh-pleasing profession. Oh! who shall then be esteemed your true friends—those who cried peace, peace, when there was no peace, or those who rung into your unwilling ears John Baptist's cry, "Repent or perish!" or Jesus Christ's iteration of His harbinger's preaching, "Except ye repent ye shall all likewise perish!"

Oh! wait not till *that* hour, so uncertain, and so often settling down in clouds and thick darkness. Behold! *now* is the accepted time: behold! now is the day of salvation. With broken up hearts hasten

your steps to "the Lamb of God, who taketh away the sin of the world."

3. Ye who are in truth the disciples of the Lord Jesus Christ, who follow Him whithersoever He goeth, suffer the word of exhortation. The last day of life, when your course is finished, ye, too, shall have your solemn review. Shall we not anticipate it? Examine and prepare. Is your own standing sure on the Rock Christ? Have you despaired of all help in yourselves, and have you thrown the Lord's imputed righteousness over you? And are you doing all for your King and Lord that you ought to do, all that you might do, all that you should do, and all for His Church and cause that is in the power of your hand? Is your religion speculative or practical? Do you keep the altar fire burning, or is its flame feeble, dying, and ready to go out? Are you waiting, waiting for your Lord, or are you finding the prayer faltering on your tongue, conscience *scarcely* going along with it, "Come, Lord Jesus, come quickly"? Remember the words of your Redeemer, "Watch; lest, coming suddenly, I find you sleeping." "Be ready, for ye know not the hour when the Son of Man cometh." "Beware, lest ye be overtaken by surfeiting and drunkenness, or cares of this life, and be cut asunder, and have your portion with the hypocrites, where is weeping and gnashing of teeth." Pray—let us all pray—that this may be our dying confession: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me: and not to me only, but to all who love His appearing."

ALIIQUIS.

Extract of a Letter from the late John Foster to Dr. Marshman.

THE DEATH OF MRS. FOSTER.

HOW often we (myself and the girls) recall to memory the times and circumstances when you were in this house! We are in a very altered domestic condition now. You may not have heard that she who was the best of our little family has left the house—to enter it no more. For many years she had been in a precarious, debilitated, and suffering state of health, from some obscure internal disorder,—a state in which it had required all her extraordinary fortitude to maintain the accustomed activities of life, and its mental exertions. Painful presages would sometimes haunt my mind; but still, as she did continue to live, and without a very marked alteration, one year after another, I was willing to hope it might please the Supreme Disposer to protract her life to whatever

might be the appointed duration of my own. Early, however, in the last spring, there was an evident and alarming acceleration of the fatal process, and the exhaustion of the whole vital system. She said she felt as if the vital principle were almost expended. Our excellent friend and relation, Dr. Stenson, of Bourton-on-the-Water, came to see her; and it was determined, at some hazard from such a journey, that she should return with him, to be under his constant care and that of his excellent wife; while we remained here, ready to go at the shortest warning if there should be any alarming change.

We were suddenly called thither after a few weeks, and found her in all appearance rapidly sinking. But to the surprise of the Doctor and every one, she very considerably revived, so as to be able to go about the house, and bear to be drawn in a Bath-chair about the garden and the rural lanes in the vicinity, very greatly enjoying the beauty of the season and its scenes and productions; and with a much greater exemption from pain than she had experienced for many years—a happy circumstance, quite inexplicable, as the Doctor acknowledged. I think it was granted her in special favour by Providence. The combination of this, with a serene state of the *mind*, caused as much cheerfulness as her extreme debility, and her habitually grave character, could admit. And never, even once, I was assured by her kind attendants, did she utter one word of fretfulness, impatience, or complaint. After some gleams of hope the omens became settled and decisive; but not indicating so near an approach to the end, but that it was judged I might very properly come hither for a week to see to some adjustments about the house. She survived the hour of my leaving her, but just four days; and a letter from the Doctor to tell me of the event, being, by some wretched negligence of a postman, a full half week in reaching me, the interval had been so long that I was strongly dissuaded from going into the chamber for a last look on so dear an object. She had expired without the slightest struggle or groan, and in possession of her faculties literally to the last minute. Oh! it was a blessed change for her, though a melancholy event for me. So assured am I of her felicity, and so vividly do I sometimes image it to myself, that I feel it would be discordant not only with piety, but with true affection also, to murmur at her removal, while I feel it an irreparable loss. My wish and prayer is, and indeed my hope also, that so sad a loss may be compensated in the only way possible, in being made an impulsive part of the Divine discipline to prepare me to attain at length what she has attained—and to attain it in her loved society. My mind goes after her every day, almost every hour, into the mysterious darkness of that other economy, with endless imaginings, and inquiries to which there is no answer on this side the mortal boundary. But at my age it can be no very long time before I shall myself pass into that scene now so totally and mysteriously veiled. She has just completed her 56th year; I am near the end of the 63rd. Her excellence was great in all respects; in intellect, conscientiousness, and piety—and she was tenderly, and

even exquisitely affectionate. She was faithfully, to the end, a zealous friend to Serampore. My dear Sir, it is from your having been so long daily in her company, and from my confidence that you will have a kind remembrance of her, that I have thus dwelt so long on her removal.

Reviews.

FACTA, NON VERBA. A comparison between the good works performed by the ladies in Roman Catholic Convents in England, and the unfettered efforts of their Protestant Sisters. By the Author of "Contrasts." London: Isbister & Co. 1874. 12mo, pp. 320.

THE author of this exceedingly interesting, and, in many respects, remarkable book, desires to call attention to the rapid progress which Romanism is making, especially in the more fashionable parts of the metropolis. From this topic he naturally goes on to notice the growth of the Anglican sisterhoods, which bear so strong a resemblance to convents, and the establishments of sisters of mercy. Englishwomen are taught to believe that, by enrolling themselves in one of these sisterhoods, they will be able to accomplish far more good than by working openly, and free from the restraints and discipline which characterise these establishments.

To counteract this delusive doctrine, the author places before the reader, a brief, but striking account of the work done by ladies who have not joined any sisterhood, who wear no particular dress, but carry on their benevolent work in a manner wholly free from ostentation; relying on the sympathy of those who are like minded, and on God, who never fails to help and bless those who trust in Him.

It is a part of the policy of Romanism to impart a false glare to the work done by its devotees; to invest it, when deemed expedient, with pomp and show; and thus to induce people, in general, to believe that its lady workers are more effective, self-denying, and holy. And this policy has been more successful than many think. The proof of it is seen in the rapid increase of conventual establishments, and institutions of a like kind.

In contrasting the labour of the ladies belonging to these institutions with those of Christian ladies of the Protestant faith, who have not surrendered their social position, and who assume no distinctive dress, the author is perfectly just and fair. He gives the Romanist and Anglican sisterhoods all due credit. But he shows most successfully, that they are not more devoted, intelligent, self-denying, or efficient, than such ladies whose labours he briefly records; and that while working independently, carrying out their own plans, or in association with committees of gentlemen, equally anxious with themselves to benefit the destitute and forlorn, they do not find it needful to withdraw from their position in the world, nor from the healthy influence of the social circle.

The work commences with a graphic account of the labours of Miss Rye and Miss Macpherson in rescuing "gutter children," both boys and girls, from their misery, and fitting them for emigration to Canada, where a home is provided for their reception, until farmers and persons needing servants have hired them. Miss Rye had acquired great experience from her long sea voyages to Australia and New Zealand; but Miss Macpherson had no experience in the matter before 1866. Miss Rye has found honourable situations in Australia and New Zealand for 178 governesses, 1,500 female servants have been equally provided for, and she has collected from the streets and workhouses no fewer than 1,200 "gutter children," nine-tenths of them girls—placed them among respectable families in Canada, crossing the Atlantic no fewer than twelve times! Miss Macpherson has crossed the Atlantic ten times, taking with her 1,800 of the wild street Arabs of the East-end of London. She has provided, in Canada, an agency to see that

these boys are well cared for, and if from any accident they lose their situations, to find them other occupation. Thus by the labours of these noble-minded, devoted women, over *three thousand* children have been taken from the streets and slums of London, and placed in comfortable homes in the new country.

Then follows a not less striking account of the labours of Miss Merryweather, who after most successful labour among the factory schools at Halstead, has superintended the education of 323 nurses, each in her way equal to a sister of charity, and who has under her management several first-class hospitals, and some of the most squalid districts of Liverpool. Nor are the labours of Miss Chandler less remarkable in founding a hospital for paralytics, and a Convalescent Home for patients recovering from disease, and admitted to be without parallel in the world, besides raising funds to provide annuities for those who were incurable. And if possible, more wondrous still are the labours of Miss Gilbert, *a blind lady*, in founding an institution, by which, with its various co-operating agencies in the country, nearly *one thousand* blind people are able to support themselves by their own hands. We have not space to do more than mention the establishment, by Miss Hilton, of a Crèche in the poorest parts of Ratcliff, where more than one hundred infants are cared for day by day, while their mothers are engaged in labouring for the support of their several families; Miss Carpenter, the originator of the best Reformatory Schools for Boys in England, as well as promoting the education of the women of India; of Mrs. Harrison, by whose exertions there has been erected a first-class model lodging-house, a Working Men's Club on temperance principles, and an efficient Ragged School in some of the worst parts of Westminster; of Miss Robinson's labours among the soldiers, and also in erecting a Soldier's Institute at Portsmouth; of Miss Whateley, who has succeeded, in the face of obstacles that would have appalled a mind less than heroic, in opening schools for Moslem children in Egypt, attended by hundreds of children; of Miss Weston, among our seamen, through the power of whose gentle persuasion thousands of our brave tars have remained true to the pledge of temperance; of Mrs. Meredith's toils to benefit ticket-of-leave female convicts, many hundreds having been prevented from again falling into a life of sin and crime. To this list of godly ladies, working chiefly in the metropolis, might be added another, not less extensive, of co-workers in Leeds, Shrewsbury, and other large cities and towns. Until we read this book, we had no adequate conception of the work done by Protestant ladies. We never believed the statement, so often made, of the supreme zeal and effectiveness of nuns and sisters of mercy, and the comparative neglect of benevolent work demanding great courage, patience, self-denial, by women of our faith. The former strikes the eye more, because of the public display of it, and the strong assertions of prominent Romanist Ecclesiastics; but this work dissipates that delusion, and corrects erroneous statement. We heartily agree with our author when he maintains that the results of the labours of these ladies could not have been greater, or conferred more honour on their country or the religion they profess, had they been the inmates of a convent, however well organised, or governed by rules drawn up by the most liberal-minded priests. "Would the poor, sightless girl who, without any figure of speech, has taught the blind to lead the blind, and neither fall into the ditch, have done more good, had she been a nun, more or less secluded?" We need not record the reply which our readers will make. And we ask them to ponder another sentence. "Had the others which have been named chosen St. Mary Alacque as their model instead of Dorcas, 'the woman full of good works and almsdeeds which she did,' their devotion could hardly have conferred greater benefits on mankind, and certainly would have been less intelligible." We endorse this sentiment most heartily; and not less heartily do we thank the author for the facts which he has collected, many of which are simply marvellous, and for the fair and candid spirit, as well as the ability, pervading his book. It is perfectly refreshing to read it; and Christian women, and men too, may here see how much good may be done by the simplest means, and the feeblest instruments, if they will only work in faith, and daily look to God for guidance and blessing.

LANGE'S COMMENTARY ON THE HOLY SCRIPTURES. THE REVELATION OF JOHN. Expounded by J. P. Lange, D.D. Edinburgh: T. and T. Clark. 1874.

THE completion of Lange's Commentary on the New Testament is an event of no ordinary interest to Biblical students, and will, we are sure, be regarded with general satisfaction. It is the most elaborate and extensive undertaking of its kind which our own, or indeed any age, has witnessed, and it has been executed with a fulness and accuracy of scholarship which leave little to be desired. It will doubtless be long resorted to as a thesaurus of Biblical learning and piety from all ages and sections of the Christian church. The completion of the Commentary on the Old Testament, we are glad to learn, may be anticipated at no distant day.

This volume is devoted to the closing book of the canon, the book which is at once the sublimest and the most difficult, and which in fact can never be adequately comprehended until we can view in the light of all the events it predicts, and its marvellous and soul-stirring prophecies shall have passed into history and become the theme of our adoration in the perfect life of heaven. But from the blessing pronounced upon him who readeth and understandeth the words of this book, we may be well assured that it is our duty to strive after an intelligent appreciation of its contents, and that in proportion as we do so, shall we find it a source of comfort and strength, a well-spring of life and joy. And amid the trials to which our faith is and is likely to be subjected, there is no portion of Holy Writ which will prove more inspiring and precious to our hearts.

The volume is the product of Lange's own pen, and it has been felt throughout that among the divines and scholars engaged in the *Bibelwerk* he is decidedly entitled to the honour of the *facile princeps*. The dissertations on Apocalyptic; on the form and structure of the book; its relation to the apocalyptic literature of the Old Testament, &c.; on the principles of interpretation, and the history of the different schools of interpretation are full of valuable thought and information, though somewhat complicated in style. Of the exegetical and homiletical departments we need only say that they display all Lange's well-known thoroughness and ingenuity, and give fresh proof of the seemingly inexhaustible resources of his fertile and richly-furnished mind. Our readers will agree with him in the following position—"Nothing save a system of Biblico-prophetic symbolism, which shall be founded upon well-ascertained rules, can, on the one hand, terminate the endless haphazard conjecture in which exegesis is wont to indulge, and which results in the attributing of significations the most motley to the allegorical figures of Scripture; and, on the other hand, ensure the decided appreciation of the peculiar character of allegorical Scriptures." We agree with him as to the necessity of finding out the symbolical key to the work, and of avoiding the dangers into which the majority of literalists have fallen, as also of avoiding the attempt to determine "times and seasons."

The American editor, Dr. Craven, has greatly enriched the work by numerous additions of his own, which in some cases are of the very first value, and by quotations from English and American expositors and theologians.

The opinions of the various schools of interpreters are given at length, and every possible effort has been made to enable the student to form a fair and impartial judgment on every question of controversy which has arisen in connection with this wonderful book. Dr. Craven is himself a Pre-millenarian, and we do not by any means agree with his main positions; but he is candid and scholarly throughout, and well calculated to guide thoughtful and intelligent readers to a full knowledge of the methods by which the Apocalypse must be understood. *Finis opus coronat*, and, so far as the New Testament is concerned, we offer our sincerest congratulations to the promoters and publishers as well as to the readers of Lange's *Bibelwerk*.

THE PILGRIMAGE OF HARMONIA. By the late Miss FRANCES ROLLESTON.
London: James Nisbet and Co., 21, Berners-street.

THIS is a long poem, in one book, two parts, and sixteen cantos. As we understand the arrangement, it is intended to be a supplement of one more book to the "Faery Queen" of Spenser. It will at once be seen that the authoress set herself no mean task to perform. The poem represents the pilgrimage of a faery in search of immortality, and is couched in the metre and style of the "Faery Queen." Our limited space prevents us, unfortunately, from giving a more detailed analysis of the poem.

To our mind, Spenser is the hardest poet to imitate. No successor has been able to adopt his stanza with his success; we can hardly make exception in favour of "Childe Harold." Spenser himself alone knew how to unite majestic flow and voluptuous elegance in rhymed verse of peculiar complexity. Miss Rolleston has imitated her model with very marked success. And if it seem out of taste or propriety to try to walk on the same level with the giants of old, at any rate it is the sure way to success for modern rhymesters to study hard the perfections of the old masters. We take this opportunity of warning, in the hope that the "poetry" sent us may be improved by the "poets" following Miss Rolleston's example, and securing success through patient and appreciative study of a good model.

THE CIVIL SERVICE HANDBOOK OF ENGLISH LITERATURE. By H. A. DOBSON. London: Lockwood & Co., 7, Stationers' Hall Court.

SOME time back, it will be remembered, we gave a very favourable review to a "Civil Service Chronology" sent us by the same publishers. If the whole series of handbooks equals the two specimens sent to us, Messrs. Lockwood will have made valuable addition to our educational shelves. This hand-book contains full particulars of the English writers, keen and accurate criticism of their genius and style, and many curious notes and observations on peculiarities of long bygone authors. So much has been done by examining and educational bodies to encourage the study of early writers, that Langland and Chaucer are perhaps now not utterly ignored, and we approve and honour treatises calling our attention to these men of old time. But the excellence and care of compilation is as much shown in the later as in the opening pages. Criticism on living writers is considered either needless or objectionable—but this is not the only hand-book where these existing geniuses are passed by. As a final recommendation, in a large Appendix are given specimens of literature from the time of Alfred the Great to the date of Spenser. The book is as complete as its limited size (300 pp.) admits, and deserves and receives our hearty commendation.

THE LIFE AND LABOURS OF THE REV. JAMES MADEN OF GAMBLESIDE.
London: Elliott Stock, 62, Paternoster Row.

THE memoir of a very worthy minister of our own denomination. We have no doubt that the interest of our Lancashire friends will be awakened by its publication, though we can scarcely expect for it more than local celebrity. We gladly glorify God for the worth and beauty of our departed brother's life.

MEN OF FAITH; OR, SKETCHES FROM THE BOOK OF JUDGES. By LUKE WISEMAN, M.A. London: Hodder & Stoughton.

A very interesting description of the heroes of the Great Hebrew *interregnum*. The sale having already reached the third thousand, we are glad to find that the author is appreciated, and shall be glad if our recommendation in any measure increases the popularity of a good and useful book.

SCRIPTURE HISTORY, FROM THE CREATION TO THE BIRTH OF CHRIST, WITH EXPLANATORY NOTES, AND A SET OF CHRONOLOGICAL TABLES. By ANDREW THOMSON. Third Edition. London: G. T. Goodwin, 48, Paternoster Row.

WE are not surprised that this little volume has reached a third edition. It is a most valuable compendium of Old Testament History, and will be found very helpful in schools and families in the great work of thoroughly grounding the young in the facts of Revelation. It is catechetical in its arrangement, and without any denominational bias.

THE MOSQUITO COUNTRY: A HOLIDAY TOUR IN NORWAY, LAPLAND, AND SWEDEN. By W. D. K. London: Wyman & Sons, Great Queen Street.

WE have read this lively narrative with great pleasure, and gladly notice the reference made to the labours of our devoted brother, Mr. Hübert, the representative of the Baptist Missionary Society in Bergen. Our recommendation is too late for the present season, but future visitors to the Scandinavian peninsula will do well to consult this book.

“BEHOLD I STAND AT THE DOOR AND KNOCK;” OR, CHRIST’S MESSAGE TO LAODICEA. By JAS. CULROSS, D.D. London: Morgan and Scott, 12, Paternoster Buildings.

OUR readers will heartily welcome another of the nervous, hearty and genial productions of Dr. Culross’s pen. We are sorry that our space and time both preclude either an extended notice or an extract. We reserve this pleasure for another month.

News of the Churches.

NEW CHAPELS OPENED.

Folkestone, August 4.
Glanadda, Bangor, August 2.
King’s Langley, July 26.
Surbiton Hill, July 14.

INVITATIONS ACCEPTED.

Alford, Rev. J. D. (Birmingham), Stoney Stratford.
Burn, Rev. S. (Taunton), Stratford-on-Avon.
Jones, Rev. J. (Rawdon College), Wellington, Salop.
Mills, Rev. W. J. (Bristol), Blisworth.
Newell, Rev. W. (Bradford-on-Avon), Fishponds, Bristol.
Probert, Rev. E. (Llanvihangel), Great Staughton.

RECOGNITION SERVICES.

Attleborough, Rev. E. Mason, July 13.
Barnsley, Rev. B. W. Oaler, July 23.

THE MISSIONARY HERALD

The Mohammedans of Eastern Bengal.

BY THE REV. ISAAC ALLEN, M.A., OF DACCA.*

PUBLIC attention has lately been directed to the Indian Mohammedans from a variety of causes:—the assassination of high officials by Mohammedan fanatics, their self-exclusion from English education and consequent loss of almost every office formerly held by them under Government, now monopolised by the English educated Hindus,—the assertion of alarmist writers in the leading English journals that Islam is converting hundreds of thousands yearly from Hinduism, especially in Bengal,—the efforts now being made by the Government to effect a compromise between Mohammedan prejudice and modern scientific education, and, lastly, the reversal of all our ideas as to the incidence of the Mohammedan population by the recent census.

In the North-West Provinces, the ancient centre of Mohammedan power and influence, only 14 per cent. of the population are Mohammedans; in Patna and Behar, usually thought strongly Mohammedan, only 12 per cent.; in Bengal Proper, they number half the population; while in East Bengal, they number generally from 70 to 80 per cent., and in some districts the whole rural population. Since the population of East Bengal (Dacca, Furreedpore, Backergunge, Mymensingh, Sylhet, Cachar, Tipperah, Noakhally and Chittagong) is set down at 12,967,425, we have thus ten millions of Mohammedans, closely packed along the banks of the lower Brahmaputra. And these ten millions too are not split up into castes or rival classes, but knit together by the bonds of a common faith and a common ignorance, ignorance of everything aside from their farming work and the terms used therein,—by dim memories of lost supremacy, and fevered dreams of its restoration, fanned by Wahabee agitators with whom religion and rebellion are now synonyms, and who, pointing to the crumbling ruins of forts, palaces and

* This article consists of portions of a paper read by the Rev. I. Allen at the Conference of our Missionaries, held in Calcutta last November.

musjids, here buried deep in jungle, there towering in solitary grandeur over lowly huts, remind the Mohammedan peasantry of the glories of their forefathers, and bid them contrast the past with the present—the faithful driven from place and power by the once despised Hindu, and Islam, ignorant and degraded, sharing with the idolatry it should have destroyed, a contemptuous toleration from a Christian Government.

The present evangelizing agency in East Bengal consists of five European Missionaries, three of our own Society and two of the Welsh Calvinistic Methodist, and about forty native preachers, among the thirteen millions of people in its nine districts. One, at least, of these Europeans is wholly engaged in Khassia work; another is the real, though not Government-appointed, bishop of Barisal; half the native preachers there are chiefly engaged among the churches; while not one among us, European or native, is, as far as we know, fitted for Mohammedan work by a knowledge of Arabic or Urdu language and literature. Indeed, so inadequate is the present staff in East Bengal to its present work, that unable to hold even the ground gained at great expense and labour, we have lost Chittagong; the church there having gone over to the Propagation Society. Its ten millions of Mohammedans are thus virtually without any adequate means of evangelization; and, hence, our converts in East Bengal come almost exclusively from the two or three millions of Hindus, hardly one from the vast majority of the population, the ten millions of Mohammedans. For, two or three Europeans and yet more *native* preachers, travelling among these crowded, indifferent, if not hostile, masses, are simply lost among them, like the wake of a ship at sea, a trail of frothy white billows, fading fainter and fainter, till lost in the dark heaving mass around. But suppose, though the idea will probably be scouted as Utopian, we could put two more European Missionaries in Backergunge, two in Chittagong or Noakhally, two in Comillah, two in Mymensingh, and two in Furreedpore, each with a native preacher to accompany his itineracies, and both Europeans and natives specially trained for Mohammedan work in the manner I shall next propose,—how different would be the result! The blows struck by one on so cohesive a mass, would be echoed by those of the next, and go reverberating through the length and breadth of the land. Instead of the unfamiliar apparition of the preacher or missionary at the market once in six months or six years, and large sections of the country with their teeming millions being utterly unvisited, the Wahabee and the Christian emissary would encounter each other in every village; “Christ or the Koran” would be the theme of talk in every *hát* (market),

bazar and hamlet; the "great deeps" of ignorance would be broken up, and the glories of Mohammed, the slayer, be extinguished in those of Christ, the Saviour of men.

In the missionary army, the men intended to contend with Islam should be specially trained, not only in the dialect of the district in which they are to labour, but also in Arabic and Urdu literature, so that they may be able to quote the Koran in the original when necessary, and thus meet the Maulavis on their own ground as their acknowledged compeers, as, for instance, Dr. Pfander was. They should have clear and intelligible notions of the differing views held by the rival schools and sects of Islam, Hanefi, Shafi, Maliki, Wahabi, &c. &c., which would of itself give them weight and influence among the Mohammedans; and while, at times, accepting the challenge of the Koran, "If it had been from any beside God, they would have found therein many contradictions," their chief aim should be to press it into the service of Christ, and from its many points of contact and conflict with the Injil (gospel), show the baselessness of the claims of the former to be inspired, and its insufficiency to meet the needs, the nature and history of mankind on the one hand, and the character of God as displayed in nature and the Injil, on the other.

Another cogent reason for this special preparation for Mohammedan work is their attitude towards English education. That powerful solvent of Hindu caste and superstition is powerless against Mohammedan superstition and prejudice, which stand, vast, frowning, and unbroken by age or time, like the Cyclopean walls of primeval builders. Government now proposes to establish Arabic and Persian classes at all the Mohammedan centres of population, Dacca, Comillah, Rajshaye, &c., and the new impulse thus given to their age-cemented prejudices will have direful effects, unless we speedily supply the antidote of evangelization in a form they will respect and accept. The East Bengal Mohammedans are, if anything, more ignorant of the Koran than of the Gospel; *this*, they can and do get from us and read; *that* is looked up in the sacred Arabic, utterly intelligible to them; and hence, here as elsewhere, *omne ignotum pro magnifico*. It is useless to point to the Koran as a witness for Christ; they smile at what they think an attempt to deceive them, believe the Mollah's denial thereof, and sit down contented with their ignorance as a religious duty and a decree of fate. Let us tear down this bulwark of ignorance, and admit the light of free inquiry; let us circulate the translated Koran at cost price, side by side with the Gospel, among them, and thus turn the guns of Mohammedan prejudice

and ignorance upon their own camp, appealing to the people against their Maulavis, who from interested motives would keep them in ignorance.

With the vernacular Gospel and Koran in their hands, able to read and compare for themselves, the frequent trick of the Maulavis, when unpleasantly "cornered" in discussion, to carefully get up a row, and then either drive off the missionary, or with "it is time to go to prayer" take the people off with them, spreading everywhere afterwards the report that the padri was "nowhere" in the discussion, would utterly fail of its object. Like the Jews of Berea, numbers would "receive the word with all readiness of mind, and search the scriptures daily, whether these things are so."

My last suggestion is that the means of evangelization should, as far as possible, be indigenous—for the secret of successful war is to make the enemy's country support it.

Hinduism, Mohammedanism, Wahabeeism, need no foreign silver to sustain them. The sunyasis, pilgrims and byragis that wander about as incarnations of Hinduism, proclaiming everywhere its living power, and the Mohammedan dervishes and fakirs and the Wahabees preachers in East Bengal, are paid by no Mission society; no stream of foreign silver pours into the country behind them as salary and allowances; no constant struggle to assimilate their pay and position to that of European missionaries animates them—they affirm, whether rightly or wrongly it matters not, religion to be the impulse actuating them, and eternal happiness, or the glory of God, to be the end they have in view. When Mr. Chamberlain received Kangali and other byragis from Sreemotipoor and elsewhere, had he urged them to continue their wanderings, substituting for the glories of Krishna the glories of Christ as their theme,—had Lall Chand and other Bauls who joined us in Dacca, been encouraged, like Chitan Das and others mentioned in Mr. Smith's report, to wander on in the old way, with the New Testament and Hymn-book, proclaiming the way of salvation to their countrymen,—instead of saying as Mr. Chamberlain says, "he has embraced the truth, abhors idleness and deceit, and begs at no man's door, but provides things honest in the sight of all men" (from Mission money), we should now have a body of volunteer preachers, answering to the missionary monks of old, who would spread the Gospel everywhere without money or price; who, as representatives of familiar indigenous institutions, would be received with the instinctive reverence given their order by the people, would never be asked, "How much salary do you get?"—and thus the propagating

power of the gospel would be increased a thousandfold, by pressing into its service the volunteer agency so long reckoned the glory of Hinduism and Mohammedanism.

Let us urge the byragi or fakir who may wish to join us, to become a Christian sunyasi, mollah or monk; help them with needful instruction, shelter and assistance, encourage them to go everywhere proclaiming the name of Christ, and thus turn the enemy's batteries, better loaded, manned and pointed, against their own fortifications.

In East Bengal, a wing of the Islamite army confronts us, isolated in many respects from the main body, and presenting favourable conditions for attack. An adequate and vigorous effort, well directed, might shake or shatter it, and paralyse the whole of the so-called Mohammedan revival. That effort is within our power; money is abundant; money may be had in America, if not in England. It only rests on your unanimous decision, and on that of the Home Committee, that *it shall be*; and these long-neglected ten millions of Mohammedans, with the aid of God's Spirit, shall see and embrace the salvation of our God, and the glories of the cross efface the crescent from view, as the rays of the rising sun eclipse the stars of night.

A Mohammedan Movement in Allahabad.

IMAM MASIH is a native preacher of the Society labouring in Allahabad, with the missionaries Messrs. Anderson and Bate. The incident mentioned below is a striking one, as showing a remarkable change in the minds of many followers of Islam towards the Gospel of Christ.

"Imam Masih had not been in Allahabad long before his house became night after night the resort of some fifteen or twenty Mohammedans, whose object was to discuss the respective merits of Mohammedanism and Christianity. They sat with him often till ten o'clock at night, and on several occasions provided at their own expense feasts to be partaken by him and them in common at his own house. About the month of May it was proposed by those men themselves to hold a De-

bating Society on Sunday afternoons, at our brother's house. This Society was to be public,—Hindoos, Mohammedans, Brahmists, and Christians were all to be invited to attend free of charge, and the questions to be discussed were to be strictly religious. A paper was to be read on some topic by a member of each of the above persuasions in turn,—the topic to be decided on at a previous meeting of the Society. This movement was, I thought, the more interesting, inasmuch as it was entirely spontaneous;

it was not suggested by me or by any European, and seemed to have arisen naturally out of the night-meetings above referred to. These meetings continued without interruption till the present cold season had set in; and we hope that when the work of the cold weather is over they will be resumed. I should not forget to mention that soon after those meetings began, the Mohammedans present

requested Imam Masih to open and close them with prayer. He expressed his surprise at such a movement on their part; and, while agreeing to comply with their request, he suggested that some member of each of the persuasions there represented should take his turn at praying. They all declined, adding, as their reason, that they considered the prayer of a Christian sufficient for them all."

The Story of Shree Dhar Bishwasi.

A BRIEF reference was made in the Annual Report to the conversion of this pundit to the faith of Christ. But his history has so many features of interest that we give, at length, the narrative of it, written by the Rev. J. D. Bate, of Allahabad.

"In Reports of our Allahabad Mission, which appeared some three or four years ago, reference was made to a pundit who rendered himself remarkable by his unflinching assertion, in the presence of the people, of the unauthorised character of the idolatrous practices of the Hindus. He affirmed, day after day, among the people who gathered at our preaching-place, that the ritual of Hinduism, now generally known as 'idolatry,' was an after-growth unauthorised by the standard books of the Hindus, and arising mainly from priestcraft. This mode of procedure rendered him an object of abhorrence and superstitious fear to the rank and file of the people, while it brought down upon him the execrations and the vengeance of those who perceived that 'their craft was endangered.' The Hindus seem very suspicious of any outspoken word of any of their number excepting it be abuse of the religion of the Lord Jesus Christ; so that a Hindu,

who may fail to manifest a clear spirit of partisanship is charged either with having become a Christian, or with being in a fair way of earning that unenvied title. The news of the attitude of Lakshmee-Dhar (the young man above referred to) speedily spread among his acquaintances, and reached his home; and as his father (a very learned man) is a priest 'of the most straitest sect' of the Hindus, domestic life became unbearable. The experience of the year 1870 was to him worse than being put to death outright, so that he was many times tempted, in his own heart, to bring his connection with this world to a permanent close.

HIS PROTEST AGAINST IDOLATRY.

"When the annual festival of 1871 arrived, he soon found again the old spot where those he now deemed his friends and protectors were assembled, as usual, to preach the glad tidings of God's love. He had been educated by his father to be a pundit, and had

been trained for a priest, and he still bore on his person the outward indications of his profession as a Hindu priest—the sacred Brahminical thread, the sacred topknot, and the marks of the coloured mixture on his forehead; but he came regularly day after day and listened to the preaching and read the books and engaged in his old practice of demolishing, by quiet but most effective strokes, the system of God-dishonouring ceremony which the masses here are content to regard as the vehicle that shall obtain for them the bliss of final emancipation. The pundits who came around were embarrassed and enraged, and every species of abuse, which the Hindus know so well how to coin, was heaped upon him, together with those poisoned epithets which go straight to the heart of the Pharisaic Hindu priest.

HIS PROGRESS TOWARDS THE TRUTH.

“The *mêlâ* lasted a month, and the experience of the pundit during that time, together with the torture of domestic life during the previous year, decided him to leave his home and family and to remain here with us. Arrangements were made both for his employment and support, and he continued with us for about two months. During that time he gave a couple of small bronze idols to my fellow-missionary, Mr. Evans, as an indication that he had so far got away from the old moorings. He still, however, constantly affirmed that he had not embraced the Gospel, but was a follower of the deistic philosophy of the most ancient form of Hinduism. The entire absence of any indication of an attempt to deceive, together with his apparent reluctance to gobble up all at once, without due investigation, the religion of the Gospel, which to him was comparatively new, were among the ele-

ments of his case which engaged our interest. No word ever passed between him and us which showed an undue eagerness either on our part to make him a proselyte or on his to become one; though efforts were repeatedly made to meet his inquiries, and to bring him acquainted with the facts of the Gospel history, and with its distinctive teachings. We felt sure that he was on the right tack, and were rather disposed to leave him, as a man of culture, to the workings of his own mind. He sat here with me four hours a day for about two months, and as he was engaged in helping me in my work, topics continually arose which suggested inquiry or remark in reference to the matters that are of chief concern. We thought it best that he should reside among his fellow-country people in the city, and a place was accordingly found for him.

HE SUFFERS PERSECUTION.

“He was soon discovered, and joined by his wife and several of the younger members of the family. The news of this new step of his excited among his acquaintances the determination to attempt to effect by physical force and sustained persecution what foul language and dishonour had failed to accomplish. On many occasions, while sitting here with me, he wept from the bodily tortures that had been inflicted on him in the streets of this city, and told me that he seriously thought of abandoning still further his former associations, as well as his present ones, and leading the life of a beggar in some distant part of the country, so that no one might know him and no one care to inquire as to his antecedents. His departure from us took place soon afterwards, and I saw nothing more of him for nearly two years and a half. Many times during

that period I longed to see him if only for an hour or two; for of all the native pundits whom I have met with he is the only one I have ever found whom I considered to be worthy of the name. At the time he left us he was about five-and-twenty years of age—a young man of steady application to all the old learning of the Hindus, of marvellous memory, and great attainment. Sanskrit was to him a mother-tongue, he spoke it with wondrous fluency and power, and preferred it, as a vehicle of communication, to the vernacular speech of these provinces. His acquaintance with the sciences, philosophies, and religion of the Hindus was unique; and I looked eagerly forward to the time when he would be of invaluable service to me in translation and other book-work which I had hoped to undertake. His departure caused me much disappointment and secret grief, and I have many times gone to the spot on which I stood when he left me, with the view of cherishing in my heart the memory of the time when I stood and watched him till he was lost to view. I *loved* him as a student only can love the man who knows how to teach him, and as only a missionary to the Hindus knows how to love a Hindu who is persecuted for righteousness' sake.

HIS RETURN TO ALLAHABAD.

"On a burning hot day, the 18th of August last, while I was busily occupied in my study in the middle of the day, a man came in and announced the name of 'Shree Lakshmee-Dhar.' The announcement was attended with a flash of joy which I can never forget, and I looked up and found him standing on the step of the verandah. I got him in immediately; but what an object he looked!—dirty, weary, foot-sore, swollen, ill-clad, and covered with

perspiration and dust. To see *him* in such a condition—such a unique mass of assimilated lore as I knew him to represent, awakened in me the most tender sympathy. I asked him to take a seat—the old seat he had occupied in former years. He gave a shy and lingering glance at his dirty appearance, then at the chair, and then at me, and asked if he was really to sit down! He had walked nearly two hundred and fifty miles, and had been on the road nine days, eating and drinking as best he might, and sleeping by the road side. After he had rested for an hour, and told me a tale of suffering which exceeded everything I had ever heard or read, I told him to go to the well and wash, and asked him whether I should get him anything to eat. (The question was a necessary one, but I had never put such an inquiry to a Hindu before; and to touch the food of a Christian is an ecclesiastical crime of a high order.) He was too weary and sore to entertain the thought of eating, but he drank eagerly a large quantity of cold water. I was, of course, rejoiced to find that he was willing to stay with me, and that without any reference to terms, and I at once proceeded to make arrangements for his comfort. We fell to at our old work on that day, and have kept steadily at it ever since, excepting when my absence from the station on evangelistic journeys has involved a cessation.

THE STORY OF HIS ABSENCE.

"Subsequently to his leaving me two years and a half before, the whole family had removed from Benares, where they had resided for some twelve years, to a place in Oude, their former residence. In consequence, however, of the alteration of his attitude in reference to the religion of his ancestors,

his father had utterly discarded and disinherited him; it seems, in fact, to have brought about a revolution in their domestic circle, so that some of the members of the family continued with the father, and others went with him—the eldest son. Among those who sided with him was a brother, a few years younger than Lakshmee-Dhar. This brother our young pundit loved more than any of his other relatives, and, indeed, more than anyone else in existence. They had been the companions of each other's youthful joys, and constant associates in the pursuits of learning, since youth had passed away. His opinion of this brother's character and abilities and learning was such that he loved him almost to idolatry; in all questions of learning and of opinion he deferred to him, and held him to be indisputably his own superior.

THE BROTHER'S FATE.

“ One of the bitterest trials he had had to endure during the interval of his absence from Allahabad was that this brother had been foully murdered. As the younger brother was, equally with the elder, an earnest lover of truth, and consequently dissatisfied with the religious system in which they had been brought up, and of which they were priests, the ire of their father and of the circle of their acquaintances was directed equally against them both. The plan for the dark deed was concocted partly by the Brahmin priests of this place, and partly by those of Benares, and the secret was well kept, for it was kept by ecclesiastics. In the dark night the young man was decoyed into a wood not far from their home, and there he was first knocked down, and then trampled upon and pinched and pulled in all parts of his body, till he

became insensible. The father felt no interest in seeking to interpose; had he done so, even for his own child, he would have been charged with the crime of ‘ becoming a Christian,’ and might have shared some similar fate: rather, he joined in the general persecution of his sons as a religious duty, and is believed by the pundit to have been, if not an accomplice, yet, a consenting party to the deed. Lakshmee-Dhar was at that time with us in Allahabad, and, finding that he did not hear from his brother, he felt uncomfortable, and went to Benares to look for him. When he discovered his brother, he found that he was blind! The trampling and other tortures to which he had been subjected had so caused his face and his whole body to swell, that he could not see, but *felt about* for his brother. It was about this time that the father and his household removed to Oude; and as the other branch of the family who had identified themselves with the eldest son had no reason for remaining in Benares, but rather very good reasons for removing thence, they went to the former residence of the family and resided in a part of the estate some few miles distant from that occupied by the father. The brother, however, was very ill; his body was fearfully swollen, and some of his ribs were broken, and he discharged large quantities of blood. He was taken to various hospitals on the journey, but everything that was given him seemed to make him worse. At last, after an interval of about four months of ceaseless and awful agony, he sank away. He had but one mourner, his brother; and he mourns for him still with a heart whose passionate admiration and love for him sees in everything something that reminds him of his murdered brother,

but finds nothing that can supply the lack of him. When I ask him as to the religious attitude of his brother, and what is his hope concerning him, he says that, although he had not (that he is aware of) fully embraced the Lord Jesus Christ as his Saviour,

still he had been *seeking* Him; and that he can have no doubt that he has found mercy. It was because he was dissatisfied with the faith of his ancestors and was seeking Christ, that he was put to death.

(To be continued.)

Preaching to the Heathen.

(Concluded from page 162.)

THE Rev. A. Williams continues his account of the labours of Anundo Duffadar, as follows:—

A RAILWAY TRIP.

“One trip was taken, in the month of September, along the line of the East Indian Railway. There are many educated young men employed on the railway as clerks, stationmasters, &c., and it was thought desirable to visit them and preach to them the glad tidings of salvation. I give a few extracts from Anundo's journal:—

“27th.—We left Kurhurbally and reached Muddapur at 1 p.m. At the station we met an intelligent Hindu, who took us to his lodgings, gave us a comfortable room for our refreshment, treated us kindly and gave us food. He was then too busy to attend to us further. In the evening he and some others sat with us and gladly conversed on religious subjects.

SOME BRAHMISTS.

“29th.—We went to Jamalpur and met the leader of the Brahmo Somaj, who was very glad to see us. When we proposed to have a meeting for religious conversation, he gladly agreed, and began to make arrangement by circular. Chunder Babu and Gogon Babu (friends who were with

our brother) stayed with him. In the meantime, I went to the Bazaar of Jamalpur, where I began to speak. One after another, many Bengali Babus gathered there, and I preached to them. All heard with much attention, except one, who bitterly opposed me, and asked me to prove the Divinity of Christ. . . . Then I returned to the place where our meeting was to be held. I found that the Babu had procured a nice room for the meeting. Some ten or twelve educated men were seated on the ground, Bengali fashion, with the preacher a little apart. Chunder Babu was addressing them, and they were hearing with much attention. When he finished his address we began to converse with them on religious subjects. They raised some arguments, not for vain discussion, but as earnest inquirers. In this manner we spent about three hours with much joy. At the close, some of them mentioned that our visit had done them much good, for they had had the opportunity of comparing Brahmoism with Christianity.

“5th October.—In] the morning

two educated Babus came to our lodging. In the course of conversation I asked them what their religious views were. One of them said that he had no faith in any religion. When we seriously showed him his miserable condition, he said that he could not believe in Hinduism or Brahmoism as the true religion, but he wished to inquire about Christianity, and bought a copy of the Bible from us. Lastly, he mentioned that he was very much pleased with our visit.'

REMARKS.

"These incidents are very suggestive. They illustrate some features of Indian life, which are very prominent just now. 1. In very many places

Hindus are found ready and willing to entertain the Christian preacher, and not to treat him with scorn, as was very recently the custom. 2. Bands of men are found in every town where European influence is strongly felt, who meet to discuss religious questions, to read the Bible, and to pray for higher light. These, I find, are most ready to receive the Christian preacher if they are approached in a kind and sympathising manner. 3. The case of that young man who believed in no religion is very common. English education causes men to give up Hinduism; Brahmoism is then embraced, but it fails to satisfy, and hundreds are everywhere crying, 'Who will show us any good?'"

A Deathbed in Rome.

THE Rev. James Wall has forwarded to us the following touching extract from his diary:—

"Early in the spring the brother of one of our members fell ill, and it soon became evident that there was little hope of his recovery. The family belonged to what we call the Catholic party. The aged father, formerly doctor under the Pope, is now in retirement on a pension from the Vatican. His brother was Bishop of N——. The eldest son, in whose hands are the affairs of the family, is a priest. The other members of the family are still believers in the Church of Rome, with the exception of this sick one, who had become a sceptic; and his only son, a young man of twenty, who is not at all prejudiced against the Gospel. Thus, in this family, as in the city, and indeed in all Italy, the Papal, sceptical, and Christian principles find

members in close proximity. The Christian brother was instructed to avoid controversy, to lose no opportunity of rendering kind service, and of presenting Christ as the Saviour ready to forgive and fill the soul with salvation. This silent ministry was continued with prayer for some months without any very positive sign of progress, until the sick one read a tract left on his bed—'La Coltre Biblica'—when the simple truth it contained was sent to his heart. The Lord's time to answer prayer had come.

THE MISSIONARY'S VISIT.

"Shortly after I was invited to visit him. On entering the room I saw the sick one bolstered high, pale, reduced, and seemingly not far from the mortal

confine. His large eyes full of painful solicitude, seemed to expand as he made an effort to smile a welcome, and raised his hand to salute me. My step quickened, but suddenly arrested itself as I perceived, to my utter surprise, a tall priest standing in another part of the room. To the latter I offered my hand, as I said 'a thousand questions which divide us in the noise of life should not be allowed to intrude upon its closing scene.' He seemed to accept the truce, and I sat by the sufferer I had come to see, who slowly told me how the sins of his youth were now poison in his blood, and consuming fire in his bones; and how, as vice had destroyed his body, the error, superstitions and hypocrisy of Rome had wasted his soul, and left him in the world without faith in natural or revealed religion. Then how he had seen his brother changed through embracing the Gospel, and at last been led step by step to trust in Jesus as his Saviour, without knowing precisely why such as he should be thus blessed. While listening to him speaking of his past in sin, and of the grace of Christ, one seemed to see the Good Samaritan lifting the wounded one from the wayside, while the priest, on the other side of the room, listened like one under arrest. What a contrast!

and yet they were brothers. Seeing the man to be a subject of divine grace, I had to explain the way of God more fully, telling him how Christ, in consequence of His accepted sacrifice is sitting at the right hand of the Father, and how, since he already trusted Jesus, it was his unspeakable privilege to sit there with Him in celestial safety and repose. He seemed to take each word for its precise value, and looked round upon the other members of the family present, as if to inquire if they did the same. Before I left he desired me to pray. While doing so, I was startled to hear him cry, 'Augusto, Augusto!' The priest had not knelt in prayer with us, but had left the room. Now, however, he returned and joined us. All felt it was a solemn time, and the whole family seemed to be touched. The aged father, the women, the brothers sobbed aloud. From that time I visited him until he died triumphant in Christ. The priest left the house at the time of the funeral. A thousand persons gathered round the door to see the body borne away. A friend of the deceased, an officer in the Italian army, who had witnessed his conversion, came in full uniform, and some hundreds listened to an address at the grave."

African Notes.

FROM the letters of the Rev. J. J. Fuller we extract a few encouraging facts relative to the work in which he is zealously engaged. The first relates to an old chief who has for some time attended his meetings:—

"The chief of whom I wrote in my last continues to attend regularly, and a week ago he asked my wife to give his wife a garment to cover her naked body. In conversing with him the

other day, he said, 'But you never talk those things before as you do now, I think you learn more since you go for England.' I told him the difference is simply this; that before, he had

no ear to hear, that all passed him by as an idle tale, but now God has been pleased to open his ear ; hence the difference between now and then. He is

a very old man, so let us hope that his poor soul may be 'saved even in the eleventh hour.'

We have next the happy death of a candidate for church fellowship :—

"In my last, I told you that we expected soon to have a baptism. An old woman, one of the candidates, took ill a day or two after, and to-day she breathed her last, but, I am happy to say, in the perfect assurance of a resurrection in Christ Jesus. It did our hearts good to see and hear her all through, with such patient calm and trust in Jesus. It was Sunday when we told her of our fears, to which she replied that she had no wish of her own, but was waiting with implicit trust on her Heavenly Father. When my dear wife asked her if she felt happy, she answered 'quite happy,' for she believed that Christ had pardoned all her sins. I saw her on the Monday, and asked her if she was afraid of death. 'No,' she said, 'for I know in whom I have believed.' After begging us to see that she be buried as a Christian, she said, 'I should have liked to have been baptized, but never

mind, it is all right, I am satisfied, and can now wait in peace till the Master calls.' When I got there to-day she tried to speak but could not, but to all my questions she answered with her head. On leaving her, I shook her hands, telling her that we shall meet again, to which she nodded, while her eyes brightened with a quiet joy ; and a few hours after, her spirit took its flight to join the Church triumphant. So that, within this month, three precious souls have been gathered to our Father, from this dark and benighted people.

"You will be pleased to hear that we hope to baptize two persons on Sunday next, and that to our inquirers' class we have had some addition ; the congregation keeps up, and the school better than ever. Our Sabbath-school seems to gain in interest, and things look encouraging. Thus we have cause to be grateful."

In his letter of the 31st March, Mr. Fuller continues to speak of the Divine blessing on his work ; and also gives a painful instance of the cruelties of paganism :—

"Since I last wrote, I have baptized two young men down at Bethel Station, who I trust have been faithfully led to see their need of a Saviour and accepted Him. Here too, I am having additions to the inquirers' class, and chiefly amongst the young ; I have also been much encouraged in the regular attendance of some of the influential men of the town. One especially, I believe, is under the influence of the Spirit. He has two wives, and but for the struggle of parting with one, or making a choice of one, I believe

he would long ago have avowed his love to Christ. Up to the present, as he expresses it, 'he cannot find it in his heart to turn off one ; that he feels he owes them a duty ; and until he can see his way clear, does not think it right to cast either upon the mercy of his country, the peculiarities of which are different from other places.'

CRUELTY OF HEATHENISM.

"When I was in England, I remember at a meeting I spoke of the horrid evil of burying infants with the dead

mother, and some of our friends could scarcely believe that a people could be so degraded. One case has just come under our notice, which I will here relate. About a fortnight ago a poor woman died some hours after she had given birth to a little boy; we heard of it, and my wife, knowing the people, started off in a burning sun. When she got to the place she did not go into the hut where the dead was, but, on inquiring, they told her that the child was premature, so she returned, believing them; but this was only to prevent her from taking the child, as they believe such children are attended with evils. She had not been home many minutes before she heard that the child was alive and was about being buried with his mother. She returned in all haste; this time she went straight into the hut, which was filled with women, and to her horror there was the little babe lying on the coffin, alive, only waiting the grave. She took it off the coffin and left the place, grieved to think that among so many women there was not found one with a mother's feeling to take pity on the poor innocent creature. So dark are the poor people, that we heard afterwards that they quarrelled amongst themselves, some wanting to know why they did not put it in before my wife got it. But owing to the neglect, exposure, and ill-usage, the little thing lived only a few days, and died. These are some of the scenes of a heathen land; and need we be slack in our efforts till these cruelties shall have passed away? Nay! we can only labour, hope, and pray that it may not be long before the midnight darkness shall give way to the light of the gospel of Christ.

AN INQUIRER OPPOSED.

"Another encouraging feature at

present is the increased attendance at the week evening meetings, and the marked attention with which they listen to the simple statement delivered on such occasions; and as we are going through the Old Testament, the special dealings of God with His people of old seemed to take hold on them, and thus I believe we have the Master's presence. But these apparent blessings are not without their trials, and some of our young people are being called to pass through them. A young man named Moko, a month ago applied to join the inquirers' class; he was received, and the first evening he came in amongst us, we had just finished talking with him, hearing from him his statement as to what led him to take this step, when we heard a loud rap at the door, followed by another at the window of our little place, which, being old, soon opened. It was the brother on the one side, and the mother on the other, each storming and demanding the lad to come out. Seeing he did not heed them, they jumped through the window in wild rage, declaring they would not allow him to 'Ko Madibama Loba' (Fall in God water) as they call it, so long as they lived. We tried to reason with them so as to pacify them, but it only roused their tempers; so we left them to vent all their feelings, which ended with all the imprecations they could think of on me; vowing that if ever I attempted to baptize the lad they would strangle me in the water. After they had finished I calmly told them that the lad was not a fit subject for such an ordinance yet, but should ever he feel himself fit for it, I was quite prepared to suffer anything they chose, and should be ready to baptize him. This made them roar the more. They stamped and banged the desk, and I thought they would break everything

down, so much so that there was no going on with the meeting; and seeing the mob gathering round the house, I thought the best thing was to close with prayer. As soon as I said, 'Let us pray,' all bent, and there was a dead silence while I pleaded for them; for the lad, that strength and fortitude might be granted

to him, and for the land in general. It was a solemn moment, and I believe it did good. Since then the lad is regular at the services, and two Sundays now another of the family is at the meetings, and this has also led another to come forward; and we can but hope that much good will come from this."

Home Proceedings.

As usual, during this period of the year, not many missionary meetings are held. The following is the list of those which have been held from July 5 to August 21.

PLACES.	DEPUTATIONS.
Tring	Rev. R. Smith.
Stroud district	Rev. F. D. Waldoek.
Wootton-under-Edge	Rev. F. D. Waldoek.
Great Leighs	Revds. T. Evans and R. Smith.
Rickmansworth	Rev. R. Smith.
St. Albans	Revds. F. D. Waldoek and R. Smith.
Ireland	Rev. R. Smith.
Parkend and Yorkley district	Rev. F. D. Waldoek.
Bilston district	Rev. John Sale.

Special thanks are due to the missionary brethren who, during this summer-time, have been engaged in this work. The pressure upon them is all the greater from the fact that, unfortunately, so many of our dear brethren are in ill-health.

THE BRITTANY MISSION.

On the 18th of August, a very interesting service was held at Hengoed, near Cardiff, in South Wales. It was the ordination of our young missionary brother, the Rev. Alfred Jenkins, of Morlaix, to the work of the ministry. This service was rendered specially desirable on two accounts; first, that it falls in with the sympathies and views of our Welsh friends, among whom the ancient service of ordination is observed very generally; and second, that such a service is useful in giving status to Protestant missionaries in France. We are in some measure dependent on the kindly offices of the "Consistoire" of the National Protestant Church at Brest, whose President, the Rev. Mr. Chabal, has, for many years, been a true friend both to the mission and its agents. The "Consistoire" recognises our "ordination," and by means of it Mr. Jenkins enters into a recognised official position.

Hengoed is a village full of happy traditions of the Jenkins family. For more than forty years the Rev. Dr. Jenkins, grandfather of our young missionary, exercised a singularly useful ministry. He was an excellent preacher, and a voluminous writer on theology, whilst his remarkable force of character made him a tower of strength in his neighbourhood and almost throughout

the principality. From Hengoed, the Rev. John Jenkins, our late missionary, went to Morlaix in 1834. The mission, at that time, was a Welsh enterprise, and, now that it is closely united with our Society, our brethren in Wales are still specially interested in it. Mr. Llewellyn Jenkins is an active leader in the church of which his father was so long the pastor. Nothing, therefore, could be more fitting than that the grandson should be set apart, on that spot, to the sacred work to which his predecessors had devoted themselves. Much warm-hearted sympathy was shown by the neighbouring churches, and the services of the day were well attended.

In the afternoon, the ordination service proper was held. The Rev. Clement Bailhache attended on behalf of the Committee of the Mission, and described the field of labour to which the missionary is devoting himself. This was accompanied with a few words of counsel and encouragement. Dr. Price, of Aberdare, then put the usual questions, which were answered by Mr. Jenkins in a remarkably satisfactory manner. The ordination prayer was offered by the Rev. N. Thomas, of Cardiff, and Dr. Price and Dr. Thomas, of Pontypool, joined with him in the solemnity of laying on of hands. Dr. Thomas closed the service by an earnest, faithful, and warm-hearted address to the missionary. A large number of friends sat down to tea, and in the evening, Dr. Price, of Aberdare, preached to a crowded congregation. The feeling expressed on all hands was one of great thankfulness and hope.

THE Rev. Clement Bailhache has returned from his visit to Norway. His report will be furnished to our readers in due time.

Our readers will be glad to learn the arrangements for the meetings at the Autumnal Session of the Baptist Union, so far as they are fixed. At the Conference, on the morning of Tuesday, October 6th, the Revs. Dr. Wenger and J. Trafford, M.A., will read papers on subjects connected with the work of God in India. At the Public Meeting in the evening the following are the speakers engaged:—The Revs. J. Sale and L. O. Skrefarud, of India, the Rev. E. G. Gange, of Bristol, and the Rev. W. T. Rosevear, of Coventry. The usual Quarterly Meeting of the Committee will take place on the evening previous.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Missionary Working Party, Hastings, per Miss Barker, for a case of Clothing, for Mr. Q. W. Thomson, Africa.

Mr. Child, for a parcel of Magazines.

Friends at Walthamstow, per Mrs. Hooper, jun., for a parcel of Clothing, for Mr. Fuller, Africa.

Baptist Tract Society, for Books and Tracts for Mr. Gamble, Trinidad.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, London. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE

BAPTIST MAGAZINE.

OCTOBER, 1874.

John Chamberlain.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

CHAPTER IV.

NOTHING has been said hitherto concerning Mr. Chamberlain's efforts for the benefit of his own countrymen. Like the Apostle Paul, he felt himself to be "a debtor" to all classes of mankind, and was ever ready to preach the Gospel to as many as he could induce to listen to him. At Cutwa he rarely saw an Englishman. Here and there in the districts around, however, there might be found a silk filature or an indigo factory, usually under European management, and, while accepting occasional kindly hospitality from his countrymen at such places, the missionary never failed to do what he could to bring them under the influence of the truth they had too commonly allowed themselves to forget. At this very time there were a few truly pious men to be met with in such circumstances, but the moral condition of the greater number was very deplorable. "It is," wrote Mr. Chamberlain, "most melancholy to reflect on the state of Europeans in general in this country, and especially of those at the factories scattered around. They indulge in every vice, and are more irreligious than the heathen. Many of them have so obliterated the idea of the Sabbath from their minds that they scarcely even know when it is." His endeavours to do good to such distant neighbours were, he had some reason to hope, not wholly fruitless.

But in the cantonments at Berhampore, a class of Europeans more numerous, and generally far more ready to welcome Christian in-

fluences, was to be found. Their distance from Cutwa was more than forty miles; but Mr. Chamberlain felt much interest in these men, and when, in January, 1808, a poor Irish deserter from the 22nd regiment came to his bungalow to surrender himself, in helpless destitution, his sympathies for such poor ignorant men were painfully excited. "Nearly all of them," he said, "left home when very young, and were runaways from their fathers or masters. Most of them had learned to read and write after reaching India, and scarcely one had received any religious education." He felt that he could gladly undergo any labour for their spiritual benefit.

In the days written of, very few chaplains were attached to the British troops in India. Berhampore, however, had one who was numbered by evangelical members of the Church of England amongst themselves.* Mr. Chamberlain had met this gentleman, Mr. Parsons, at Serampore, and, in June, 1808, when he visited Berhampore, one of his first acts was to call upon him. He also attended some of his more private meetings with several seriously-disposed soldiers; but he could not refrain from attempts to do good to them himself. Some of them urged him to preach, and his earnest exhortation from Malachi iii. 16-18, evidently reached their hearts and appeared to them to contrast very favourably with the tame expositions they were accustomed to hear from Mr. Parsons. "They wanted," they said, "a Boanerges—one who would cry aloud and not spare to show them their sins." As to the missionary, he was so pleased with their

* The influence of Mr. Charles Grant in the Board of Directors had led to the increase of the ecclesiastical Establishment in India; and the Rev. Charles Simeon, of Cambridge, co-operated with him, by the selection of pious young clergymen as chaplains. In May, 1806, the Rev. Henry Martyn arrived in Bengal, and, during the five months he remained in the vicinity of Calcutta, his preaching attracted great attention. The truths he maintained were regarded with intense dislike by most of the elder chaplains, and they did not scruple to assail them in their discourses in no measured terms, so that the Presidency Church became the scene of an exciting conflict. In September, two more chaplains arrived, one of whom, the Rev. Daniel Corrie, afterwards well known as Bishop of Madras, gives the following description of the state of religious parties in the city, in a letter written in November:—"On our arrival here," he says, "we found much opposition on foot against the doctrines of the Gospel, raised chiefly by the preaching of Mr. Martyn; for though Mr. Brown and Mr. Buchanan have been bearing a faithful testimony for Jesus these several years, yet it was considered by the generality as *their* way and *their* opinion, and as something which nobody else believed. But when another chaplain came forth testifying the same thing, an alarm was excited; and seven chaplains being, from various causes, at the Presidency, they preached against the doctrine, and abused the propagators of it as fanatics, &c. This roused the attention of the chaplain to the garrison, who inquired what these things could mean. *Overton's True Churchman* Ascertained was put into his hands, and he has openly declared himself on the Redeemer's side and espoused the cause of the Cross. The arrival of Parsons and myself made the party formidable. The people waited with anxiety to hear our opinion. I preached from 'God forbid that I should glory, save in the cross of Jesus Christ my Lord,' &c., and soon after from Revelation iii. 14. The public opinion seems to be for truth, and it is hoped much good is doing."

interest in the Gospel, that he thought "he could with joy carry a musket with them, providing he might be their preacher." For the present he withstood other invitations to preach in English, however, under the impression that he might thereby give offence to their chaplain; and so, for a time, he left them.

Early in the following month, however, he found occasion again to visit Berhampore. Mr. and Mrs. Mardon, recently settled at Goamalty, were in ill-health, and came to Berhampore for medical advice. Mr. Chamberlain joined them there, hoping to be of service to them; and thus his acquaintance with the soldiers was renewed. He and Mr. Mardon both preached to them at their place of meeting, and, on the following Sunday, fifty-one of them came to the missionaries' residence, and eagerly listened to the Word of Life, "sitting, in camp fashion, on the ground." Some of the men were from Northamptonshire; and in one of them Mr. Chamberlain found a marriage connection of his own. The colonel of the regiment was asked to sanction such meetings, and very readily gave his consent. He believed, he said, that more attention to religion would do his men good and not harm. The natives attached to the regiment were not overlooked, but had their share of missionary attention; and, as some of them understood only the Hindustani language, Mr. Chamberlain rejoiced to find himself able to address them intelligibly in that tongue.

But difficulties soon arose. Two young corporals called upon the missionaries for religious conversation, and earnestly solicited baptism at their hands. Nothing had ever been said to them on this subject, but they had themselves found out the truth in reading their Bibles; and they now wished to confess Christ as He had commanded them to do. Their request was felt to be embarrassing. They were advised to wait awhile, and but little encouragement was given them; but their purpose, and the arguments by which they supported it, were soon divulged, and were actively discussed by their comrades; and in a short time several others were eager to join with them in professing allegiance to Christ by baptism. Mr. Chamberlain dreaded lest compliance with their wishes should lead to painful consequences; and he wrote to his brethren at Serampore for their advice, which, however, they found it difficult to give him. Mr. Parsons was greatly displeased. He attempted to controvert the conclusions to which the men had come; and not succeeding in convincing them, he complained to their colonel of their heterodoxy, and of the unauthorised ministry which had invaded his chaplaincy. The colonel declared that "he would have no Anabaptist societies in his regiment;" and that if either of the missionaries ventured to baptize any one at Berhampore, he should be turned out of the station. Under these circumstances, Mr. Chamberlain's next visit there was attended with some unpleasantness. Mr. Parsons told him that he regretted having ever seen him; while, on the other hand, the Baptist missionary, though "endeavouring to use all mildness," was stout in maintaining his principles, and could not refrain from saying that he believed

"that the stone cut out of the mountain would soon overturn all the Establishments on the earth."

As no baptisms immediately took place, this angry conflict seems soon to have subsided. Mr. Chamberlain continued to pay occasional visits to Berhampore, and preached to large congregations of the men with most encouraging results. Numbers appeared to be brought under the power of the truth. Sometimes as many as two hundred came together to hear the Gospel. The Bible was diligently studied by them, and numerous devotional meetings were held in the barracks. He also laboured in Bengali and Hindustani, for the benefit of the camp followers there. At length, in August, 1809, the removal of the regiment to Calcutta appeared to be at hand. No more time was now to be lost, and sixteen men were at once baptized at all risks. No unpleasant consequences followed; and, as the departure of the regiment was delayed, several other baptisms took place. At the end of the year, thirty-six men were united in Christian fellowship under the pastoral care of Mr. Chamberlain, and, in his absence, of three elders, chosen from amongst themselves. Waxing bold by impunity, he now ventured for a few weeks to occupy a small bungalow, at the rent of six rupees monthly. It was situated on the bank of a lake, which was, he wrote, "an excellent baptizing place."

When, however, at the beginning of June, 1810, he took his wife to Berhampore, in prospect of her confinement, he found himself an object of suspicion, and he thought he had the best reasons for attributing this to the unfriendly influence of Mr. Parsons. The commanding officer of the station wrote to demand by what authority he was there; and although he was allowed to remain until his wife's recovery, he was then required to remove without delay. Restrictions were also imposed upon the men, and their liberty to hold meetings for worship was taken from them. Still more distress was occasioned by the falling away of several who had joined this church in the army. In August, 1810, the regiment was finally removed from Berhampore, and in October sailed to the Isle of France. From first to last, fifty-three men had been baptized. Mr. Chamberlain accompanied them to Calcutta, and did all he could to confirm their faith, and to suggest such plans as might contribute to their stability and Christian progress when they should see him no more.

Although not a few unsatisfactory persons were baptized at Berhampore, there was very much in the history of this regimental church upon which its laborious pastor could look back with great pleasure. In the space of two years these poor men expended nearly one hundred pounds in Bibles, hymn-books, and other useful works, for themselves and their comrades. They also contributed largely to the support of the mission, a few became active preachers to their companions, and some of them laboured most diligently in a school where many adults, as well as children, were gratuitously taught to read the Word of God.

Meanwhile Mr. Chamberlain had in no way neglected his work as

a missionary to the heathen, as it would be easy to show by copious extracts from his letters and journals. Let one only suffice. Early in 1809, he writes :—"Between January 9th and February 21st I was out from home thirty-three days. I journeyed on horseback three hundred and thirty-two miles, and about forty more in a boat. Upwards of nine thousand Bengali tracts have been dispersed, besides a number in Hindustani, which, probably, would make up another thousand; also, two hundred and fifty books, of which about fifteen were New Testaments, and upwards of a hundred copies of Luke. The scene of action has been in the Zillahs of Burdwan and Beerbhoom. What with the wide dispersion of the Tracts and Testaments, and with preaching for days together to throngs of people, besides other journeys and preaching, and what with the noise gone abroad in the country, I suppose that the Gospel has, to some extent, sounded in the ears of upwards of a million of the natives. Now, Lord, make the dry bones shake, and bid them live! God will, I trust, ere long, make manifest His power among these people. They appear to be preparing apace for the Lord; but He usually works by means, and yet in such a manner as to show that the means of themselves are nothing, and that His power is all in all. As for myself, I know not what I may live to see, but I have not very sanguine hopes of seeing great numbers converted. There is a great deal of rough work to do in preparing the way, and for this, perhaps, I am somewhat fitted and sent."

Some departments of his work gave him great and increasing anxiety. In January, 1808, he wrote :—"It is with great grief that I witness a spirit of bitterness in the native brethren here. Kangali has long been dissatisfied, and Brindaban, within the last few days, has been so too. He now talks of going away. These are my greatest trials; but they are no more than a missionary must expect. He must, at the same time, count himself nothing, but desire to spend and be spent for his converts, though the more abundantly he love them the less he be loved. Oh! for a true apostolic spirit to guide me, and to enable me to bear affliction." A few months later he wrote :—"Amongst the baptized many things unpleasant and painful arise. The yoke of Christ, easy as it is, they sometimes bear very unwillingly, and, ignorant as they too often are, they will not sit at His feet and be taught. To deal with them in these moods is, perhaps, the most difficult work a missionary has, and that which gives him the most painful searchings of heart." Other notices of these native brethren attribute the difficulty he had with them to a covetous spirit on their part. He had given them such employment as he could provide for them at Cutwa, and they were frequently called to attend him on his missionary journeys, or were sent by him to persons and places at a distance, when he could not go himself. They were thus dependent upon him for support, and, exercising, as he did, the most rigid economy in all his own expenditure, it is no marvel if his judgment as to their necessities sometimes appeared to

them to be lacking in generosity. It will be remembered also that both Kangali and Brindaban had, before their conversion, lived for many years as restless, roving, religious mendicants. It must have been hard for them to abandon their former habits of indolent dependence upon others, and to satisfy the requirements of a man so laborious and ardent in his missionary work as was John Chamberlain. Brindaban left Cutwa in the middle of 1808, and after some time returned to his home at Hilariganj, near Moorshedabad. Here he set himself diligently to cultivate a piece of land, and, in spite of every difficulty, maintained his Christian profession in the midst of all his heathen neighbours. When visiting Berhampore, Mr. Chamberlain had frequent opportunities of seeing him, and was greatly cheered by his fidelity and zeal. Kangali was not so independent in character. In his dissatisfaction, he sometimes left Cutwa, as though resolved never to return; but, sooner or later, he always came back to seek fresh assistance from the missionary there. This restlessness was vexatious to his best friend; but there was good ground for hope that he never forsook the Saviour, or failed to tell the story of His love wherever he went.

Notwithstanding all Mr. Chamberlain's indefatigable labours, very few converts from the heathen were brought into the Church at Cutwa. In 1810, Kanta, Kangali's brother, was baptized. Jugol Mookerjee, soon after his baptism, became evidently insane, and was lost to the Christian community. Many incidents occurred which seemed to give proof that the Gospel leaven was spreading in the district around. On one occasion Mr. Chamberlain received from a thoughtful, able man, whom he had never seen, a lengthy treatise upon the respective merits of Christianity and of Hinduism. Both in the Burdwan and Beerbhoom districts inquirers were found, of whom very bright hopes were, for a while, entertained. Some abandoned their idols, and a movement was commenced at Lakrakunda, in the latter district, which, a few years afterwards, resulted in several baptisms, and ultimately in the formation of a new missionary station at Soorie.

The school established at Cutwa was carried on with good prospects of success. For the benefit of his scholars there, Mr. Chamberlain translated into Bengali verse one of Dr. Watts's catechisms; also many of the Psalms of David, and a considerable number of Christian hymns. His skill in Bengali composition also enabled him to prepare several metrical tracts, which were highly esteemed by his fellow missionaries, and for many years widely circulated.

Perhaps it was the ability he thus manifested which suggested to his brethren at Serampore the idea of removing him from Cutwa, and sending him to a remote part of India, where he might aid them in perfecting the translation of the Scriptures into the Hindustani and Sikh languages. The thought of leaving Bengal was evidently most painful to him, but the desire to bear the name of Christ into a far distant region fired his zeal, and he speedily gave his consent to the

proposal. The difficulty of acquiring new languages appeared to him as nothing, and the possible dangers of so arduous an undertaking awakened no fears. In September, 1810, he wrote: "My mind seems to be gone westward, and is constantly hovering over Lahore and those regions. I am jealous of myself, lest the novelty of the enterprise may in part affect my mind. I fear whether the importance and nature of the work have that effect on me which they ought. I do a little daily at the Panjabi, and see that it would not require much to immerse me in it. Unless I am mistaken to a great degree, the difficulties of this language I should, with application, soon be able to surmount. I shall delight in translating the Word of God. I translated the Lord's Prayer twice over last evening. Most of my evenings I spend in this way. *'Labor vincit omnia.'*" In October he wrote again: "Should a door open in any part where the Hindustani, Mahratta, and Panjabi are spoken, and my call be clear to move thither, I would go in the strength of the Lord, and occupy the situation. At the same time, I cannot help looking on the millions of souls in Bengal as the grand object of our mission at present. As to myself, so far as I can judge, I find that I cannot confine myself in any regular way to anything for long, though it is my great desire to do so. Preaching and riding about are what suit me; and hence, I conclude that it is my work to itinerate, and to publish abroad the Holy Scriptures, which, through the Divine favour, you have been enabled to prepare thus far for the nations: some to sow, and some to water; some for this department, and some for another. It is not to be expected that all should be qualified alike.

"With respect to this station, I shall leave it very reluctantly, if I should be called to do so. Much seed has been sown here, and the door is wide open for sowing a great deal more. I lament greatly that I have done so little, and lived to so little purpose. What a multitude of towns and villages are there around, to which I have never yet been to preach the gospel of grace. How many journeys might be undertaken, and to what an extent, in the ensuing eight months; and to how many thousands of people might the Word of God be dispensed in one way or other! O glorious work! But what can one poor mortal do? He is little more than an ant on the surface of a mountain.

"God has His appointed time for the manifestation of His grace in these parts. His Word has been sent abroad, to a great extent, in various ways, and shall it return void? It now requires looking after incessantly, and a person known to be a missionary is needed, when he is abroad, to stir up the people to investigate matters, and to make inquiries. But for one to remain just round home, though he may preach daily, yet he is very far from being where he is required, and no wonder if he soon be discouraged."

It was proposed that Mr. Chamberlain should be accompanied in his new mission by Mr. Henry Peacock, the son of a clergyman in Huntingdonshire, and usher in the Kidderpore Orphan School, who

had been baptized in Calcutta towards the end of the previous year. The place which seemed to the missionaries most suitable for the new station was Sâhâranpur, and an application was made to the Governor-General in Council to permit the two brethren to proceed thither as Christian missionaries, with the special object of translating the Holy Scriptures into the languages there spoken. This application was, in very gentle terms, refused, it being considered by the Government "generally inexpedient that any Europeans who were not actually employed in the public service should be allowed to settle in any of the frontier districts in the then state of the country." As the result of further communications with the Government, the two missionaries obtained leave to reside at Agra, where, it was believed, the Hindustani language might be most advantageously acquired. Tracts and portions of Scripture were printed at Serampore for distribution on the journey, and the departure of the missionaries was thus delayed until the 21st of January, 1811, when, after solemn prayer to God for His blessing on the new enterprise, Mr. Chamberlain and his companions departed. They travelled by boat up the Ganges, and the journey to Agra, which is now easily accomplished by rail in less than two days, occupied them nearly four months.

Mr. Chamberlain's place at Cutwa was occupied by Dr. Carey's second son, William. He was permitted, in the earlier years of his residence at the station, to reap not a little fruit, resulting from his predecessor's labours. One of the most interesting of these converts was a young Brahmin, named Seboo, who had been brought up in the school. He was baptized at Serampore in 1814, and became a most useful preacher of the Gospel to his countrymen.

To the last Mr. Chamberlain cherished the fondest recollections of Cutwa, and took the liveliest interest in all particulars which concerned its prosperity. Perhaps this cannot be better shown than by making an extract from one of his letters written to Mr. Carey more than six years after his departure:—"Your last letter afforded me very great pleasure, for I can but feel peculiarly interested in everything relating to my beloved and much-endearred Rehoboth. I was much gratified with Seboo's letter also. I hope he goes on well. When you write again you will afford me additional satisfaction by writing more particularly respecting affairs and those whom you know I know. The account you gave I made known to Brindaban and others here, and it pleased them not a little. How is Kangali going on? As I see or hear little about him, I have my fears. I regret that Nathaniel is not with you; but I am glad to find that he is so near to you, where you may not unfrequently see him. When I was there such a pleasure as this I had not. I rejoice to find that you are in more agreeable circumstances. It appears that you have a host of itinerants; I am glad to hear that they are at work, and do not regret that you say no more about them in the printed accounts. If their labours meet the approbation and blessing of the Divine Master, the work will speak for itself; which ought to suffice us. You know my

opinion respecting working for their support. We shall do little till they are brought to this. If land or protection can be procured for them, every means ought to be used attain this. I could wish to see a town of Christians in Beerbhoom, as well as a *pdra* to every town and village. I am still in the same mind I was respecting weaving. It is the best trade I know for a Christian. I would have the children brought up to this business, both boys and girls. As much restraint as possible should be laid on their ornamenting their wives and children. If allowed to proceed, this will be a great evil. I think it very desirable that, in the room of ornaments, the women should be taught to wear a rather different dress, as modest in its character as can be devised. This, however, we may leave to the judgment of our sisters who will take the work in hand. Oh that we could teach them to be diligent! One thing more I just suggest—Encourage all the brethren to contribute something for the mission, or any benevolent purpose. Supposing an *anna* a month only, or a *pie* a week were given, this would teach them to be benevolent. I observe that the Hottentots make large subscriptions for their missions. Surely the Bengalis should be stirred up to show their gratitude for salvation and the Bible."

The Source of Superhuman Power in the Saviour's Ministry:

ITS RELATION TO THE POWER THAT WOULD BE
NEEDED IN THE CHRISTIAN MINISTRY.*

A paper read at Westow Hill Chapel, Upper Norwood, at the Quarterly Meeting of the London Baptist Association, by the Rev. F. G. Marchant, of Wandsworth.

IN days when speculation is, perhaps, more than usually rife, when creeds everywhere show a tendency to broaden, which amply justifies a considerable zeal in watchfulness against error, and in an assembly of ministerial brethren belonging to a body which has a history in maintaining doctrinal truth second to no other in the Church, there may be some danger, especially if the writer be other than well-known, and lacks that certificate of assured orthodoxy which many years might give, that a paper touching closely the Divine and human natures of our Lord, and lying ever so little out of the track of

* While the writer has consented to the request of his brethren that this paper should be printed, in order to afford opportunity for its more careful consideration, he wishes it to be understood that he alone is responsible for the opinions which it contains.

ordinary opinion, may give rise to apprehensions calculated to defeat any attempts at a usefulness at which it might aim. If that be so, I feel that I need not ask you to bear with me in any few sentences which may have regard to my personal faith. I am quite aware that efforts to allay suspicion often succeed in arousing it, and it may be that I may still be misunderstood by some of my brethren whose good opinion I value. I will risk even this, if, by any words of mine on the subject already announced, the thoroughness of our Lord's humanity, His profound humiliation, and that perfect sympathy which comes from His kindred dependence on another, shall take a less fabulous and unreal hold on our personal consciousness and life.

Let me say, then, I am entirely at one with the long and commonly received faith as to the person of our Lord. To me, if Christ were not fully and truly God, the world, and myself as of it, would be without a Saviour; to me, not less, if Christ were not thoroughly and truly man, the world, and I as of it, would be equally without hope. As long as the Scriptures remain *the Bible* to me, they will reveal a Saviour who, without controversy, is God and is Man, and who is both in absolute and unqualified perfection. When they fail to show me that, I shall no longer have one book in the world that stands loftily in prominence of all others; unless indeed it be the same book, known to me henceforth as the real water and fruit of a no longer mythical Tantalus. Give me then your unquestioning confidence that, in this important aspect, your Christ and my Christ are one. Nor am I less with you in all commonly received views of our Lord's nature. I am in no danger of the so-called Nestorian heresy; I am equally free from the Eutychian heresy, lying at the other pole. I would not say that in Christ you have "the co-existence of two distinct persons, a God and a man, intimately united;" nor would I say that "Christ was truly God and truly man, united in one person; but that these two natures, after their union, did not remain two distinct natures, but constituted one compound nature." I say neither, and nothing in support of either, or any similar attempt at definition. If there be any form of "heresy" hereabouts that I would avoid, it is that of a theosophic pedantry, which vainly attempts to define what it is utterly impossible for any man, in his present state of existence, ever to understand.

Thanking all writers who have reverently laboured to maintain truth, it seems to me that nearly the greatest heresy on this point is the irreverent temerity of attempting to explain in the person of the Saviour that which no man in this life ever did or can comprehend. Perhaps the only heresy that surpasses this, is that of seeking a way out of the obscurity by denying the fact—refusing to admit that our Lord had two complete natures, "a human soul and a divine soul in one body." Beecher has recently told us, in his "Life of Jesus the Christ," that in not a single passage of the New Testament is such an idea even suggested. Seeking to account for one of many mysteries which still remain, he adds,

"The tears of Christ were born of the flesh, but the tender sympathy which showed itself by those precious tokens, dwells unwasted and for ever in the nature of God." With a Bible that speaks freely in both Testaments of the "Son of Man," no one has any right to reduce the manhood of Jesus to a mere human animalism, lacking even in that the principle of a bodily life, with all its instincts and feelings, which the very brutes of the field are not without. That incarnation would be a mere caricature of humanity animated by deity,—clay fashioned in a human mould, if you like, but even that etherealised into nothing in the glorified body of the Lord above. If Christ was only deified clay, and *that* is immaterialised into a heavenly body, what, brethren, have you and I to represent *us* before the throne of Jehovah? Let us say it reverently, but let us also say it all, we have fellow-clay, out of which even the clay is all gone, and the shadow of which, august if you will, but cold and unsympathetic, alone remains. That is not my Mediator. "*He* was tempted in all points like as we are," which even Mr. Beecher elsewhere expounds as meaning, not all our circumstances, into many of which Christ never entered, but tempted in all the faculties and capacities of our human nature. We only need ask, If Christ never had a human soul, how could He be tempted in all its faculties? I reverence Mr. Beecher as a man who possesses probably the most imperial fancy of any among living men; a fancy which, as Robert Hall said of Edmund Burke's, "lays all nature under tribute," and which even then does not often spoil his logic, but all America to the contrary notwithstanding, my Saviour is fully Divine and perfectly human.

"For ever God, for ever man,
My Jesus shall endure."

To return: you and I can only accept the Scripture statement of the fact of two natures in one person; the *manner of the fact* must and will remain hidden at least till we have an independent spiritual existence. Surely not even God could explain it to our present limited intelligence without first creating or placing an analogue within reach of our consciousness. There is no analogue. Meanwhile we must wait.

Our waiting for the resolving of mystery must not, however, be in the spirit of unbelief. "We walk by faith, and not by sight." It is enough for the present that we see "God that cannot lie," and see words which we know to be His. Grant that, and there remains no place on which you can stand as a rational being and say, "I cannot accept this, or that, or this; they are too mysterious."

When I speak this morning, then, on the source of the super-human power which is manifestly going forth from the Saviour all through His ministry, there is no room for rejecting any revelation which we may possess in the Scriptures, on the ground that it is too difficult for comprehension. As men who believe in the doctrine of the Trinity, solely because it is revealed, we have already agreed to

pass that halting-place of a scepticism which prefers to trust its own comprehension rather than the Word of God. I need have no argument, therefore, as to the *possibility* of our Lord's dependence in His ministry on "power from on high." I take the popularly received opinion to be, that the Saviour wrought His mighty works in the strength which he possessed inherently as God. The opinion which I have to submit to you is one which may, perhaps, be better put in the form of a question than asserted dogmatically. Though I may endeavour to sustain it by firmly urging such considerations as may best seem to support the position taken, I would proceed only in the spirit of inquiry. I invite your free discussion, and would myself remain open to conviction.

Is it certainly, then, the teaching of Scripture that our Lord performed His superhuman works in the inherent might of that perfect divinity in which we all gladly acknowledge that He came? Does not the Bible rather teach that the Saviour's deity was voluntarily passive, and that such power in His ministry as rises above human strength was given to Him directly from heaven? That is the question to which I ask your attention. In some aspects it may seem very difficult to believe that Christ possessing power in Himself, should, like His weak disciples, work by "power from on high." What I urge here is that we have no choice on the ground of difficulty. If we find Scripture continually insisting that Christ, through God, has come into our world so literally in the form and spirit of a servant that His own omnipotence is for a time, and for some reason unusable, it is of no avail for us to answer back, "This is a hard saying; who can bear it?" As Trinitarians, we have lost the right, and as Christians, we have, I hope, lost the disposition to have recourse to language, or even thought, such as that.

What answer, then, does Scripture give on the subject of our inquiry? As far as I am aware, it never tells us that the Saviour works or speaks in His own power. On the contrary, does it not continually and consistently reveal Christ as voluntarily looking up to, and receiving from heaven the help which work like His needs? He seems so dependent on external power, that many have thought they did right to call Him merely man, forgetting all the while that dependence was a part of the divine plan. With Christ, dependence was a submission and a choice; with us, it is ever a necessity; and therein lies a distinction real enough and vast enough to leave the Socinian's Gospel just as it is, and yet to give him a Divine in exchange for a human Saviour, with the divinity all the more Godlike as we see the chosen *form* of the servant, no mere thing of a body, but pervading the inmost spirit of the Redeemer. So real was the humiliation, that it leaves the Saviour freely acknowledging continually, much as you—and I *must* acknowledge—"Not by might, nor by power, but by my spirit, saith Jehovah of hosts."

The Old Testament predicted a Messiah who should rely on power from on high. The coming Saviour rejoices not in *His own* sufficient

omniscience, but as if even intellectual insight could come to His human soul as well through an infusion of knowledge by the Father as through a similar infusion from His own inherent omniscience, He cries in a mighty joy which finds no hindrance to ecstatic anticipation in the long reach of seven centuries, "The Lord God hath *given me* the tongue of the learned *that I should know*." It is not of the mental activities of His own divinity that the Messiah which was to come goes on to sing; but still we read, "*He* wakeneth mine ear morning by morning, He wakeneth mine ear to hear as the learned." Even the power of the coming Saviour to spiritual steadfastness and endurance in submission to the will of God, is attributed to Jehovah. "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave" (as though He would say, in that strength) "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Further, and perhaps most wonderful of all, in the same chapter, and in its next following words, as though all this were a real and no fictitious need, you hear the same dependent and realistic humanity exulting: "For the Lord God will help me, *therefore* have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold the Lord God will help me: who is he that shall condemn me? lo, they shall all wax old as a garment; the moth shall eat them up." And then (and I allude to it here because I would not weaken its singular force) the relation of this external source of power to the need in our ministry and discipleship is most significantly pointed out in the words that follow next. The Saviour not only anticipates His own weakness, but keeps in mind its purpose: "Who is among *you* that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Wonderful weakness of the omnipotent servant! Wonderful anticipation of such weakness! Not less would we say, wonderful purpose of such weakness! It is Christ, the pioneer of our humanity, telling the world of coming kindred experiences which should carry all our wants thus near to the heart of God. It is the "coming event" of power from on high casting its marvellous and welcome shadow before, in the anticipations of a weak and externally supported Lord.

Turning from the prediction to the life, signs of dependence occur at the baptism. The very baptism itself seems significant. Into what can He need to be baptized? Why, in a kingly style that will show itself, though in no lack of submission, does Jesus say, in words that speak of blended royalty and servitude, "Thus it becometh us to fulfil all righteousness?" Into what name can He, the Head, be baptized? Whose disciple is this, that has been growing in wisdom and stature, and in favour with God and man? If the baptism of Christ has any meaning to us in the direction of example, wherein

lay the example? Not in a meaningless immersion of the body, which, *as an example, would leave the external rite sufficient also for us.* Say rather it was example in obedience. But if in obedience, in obedience to what?—to whom? Surely into obedience to the will of God—a baptism into servitude. Yes, brethren, our Head also is a servant and a follower, and even to Him baptism means, not only a rite, but a life. Submission to another will, which truly is not another, is avowed here also. Responsive to that obedience is seen the brooding form of the Spirit, is heard also the cheering voice of the Father, “This is my beloved Son, in whom I am well pleased.” The word from Isaiah is heard here, breaking forth as an echo on the ear of John, “The Lord God will help me.”

“Immediately the Spirit driveth Him into the wilderness.” The conflict has begun. So remote from all fiction, so real is the internal strife, that for six weeks no food is taken, and yet no hunger is felt. It is only when all the temptation is finished that He begins to be an hungred. But *can* this strife be real? If power is borrowed where-with to *do*, surely omnipotence must NECESSARILY be its own power to *bear*. Surely that conflict cannot go on for forty days, and, deliverance failing to come from on high, leave the Saviour’s human soul unassisted by His own omnipotence, and, if His omnipotence infuses aid, conflict ceases, for almightiness can know no struggle for mastery. Do we say that? Without conceding the right to any demand for explanation, where all lies before us in the form of life and being to which we are altogether strange, may it not be that, voluntarily humbling Himself, the omnipotent to bear is also the infinite to suffer? May it not be that all the “volume of being” which is present to endure is also present to know agitation? If so, what can we, whose storms are in a drop of the bucket, know of conflict in this limitless ocean, which has voluntarily abandoned even the desire to stay its own proud waves in their tossing?

The first of the recorded temptations is singularly suggestive of the reality of the submission to God which our Lord had just now avowed in the baptism. The great equal of God has also owned a Master, and the question of the temptation, to which, mark you, the Spirit leadeth Him, is, Will this newly-baptized disciple really prove a follower? Will His professed submission to the higher will above be only nominal, or will the Divine Servant, refusing all will and plan of His own, wait for and bow to the will of God? Let us see.

The great inward conflict is gradually abating, and, as the forces of the mind get less active, the forces of the body come into away—so true is the humanity. Appetites assert themselves. He began to be “an hungred.” Fancy the suddenness of power in which that long-grown hunger would assert its sway. Like the humanity of which it is a fraction, kept long in a submission so great that the imperious spirit, engaged elsewhere, would not bend to so much as hear its prayer, and now, as the spirit fails, coming all in haste to the throne, what shall hunger be but an autocrat, ruling for the hour with

an energy proportioned to the time for which it has been kept unheard and unsatisfied?

It is into the mind of the Saviour, thus hungering, that the invisible and unobserved tempter whispers the suggestion—"Command that these stones be made bread." And why not? As has been pointed out, there would be no harm in making bread. Was not the bread multiplied for the thousands? and was not the first miracle that of making wine? "But this would be a use of supernatural power *for Himself*," it is said. With equal truth it has been answered, "So was passing through the furious crowd on the hill of Nazareth;" "So was the walk on the sea." So, partly for Himself, to take meal for meal—though this occurs after the resurrection—seems to have been the dinner of fish and bread on the shore of the sea of Tiberias.

"Command, then, that these stones be made bread," comes up the voice from within—seemingly His own voice, to Him who was "tempted *like as we are*." And, again, why not? Where would be the wrong? Accurately stating the generic, but, as it seems to me, missing the specific wrong, Dr. Landels has well stated, in the third of his recent sermons on the Temptation, that for Christ "to have complied with the suggestion of the tempter would have been a *violation of what, on reflection, appeared to Him to be the Father's will*." In general terms, that is no doubt correct. But what if it were a part of the *divine plan* that the Saviour, in His trials, should be seen waiting for help till help came from heaven, just as His disciples should have to do after Him? What if it were a part of the *divine plan*, that in this matter of dependence, also, He should, as in one of the "all things," be made like unto His brethren? *We*, where power beyond our own is wanted, hear a voice crying, "Woe to them which go down to Egypt for help!" *We* are admonished of folly and sin in words which run—"Some trust in chariots, and some in horses." "What hast thou to do in the way of Egypt, to drink of the waters of Sihor, or what hast thou to do in the way of Assyria, to drink of the waters of the river?" All that looks to a mistake that God's children have ever been wont to make: they have depended on themselves where they should have "waited on the Lord," or they have turned aside to trust in some "arm of flesh." What, I say, then, if it were part of the divine plan that Christ should be a monumental sermon, preaching to us out of His own trials, when other strength is needed, just this, "I will lift up mine eyes to the hills, from whence cometh mine help." I cannot think of the Saviour as standing where I have to stand, if He is always falling back in His trials on the inherent might of His own divinity. That will be no parallel to my case, if I see Him always making His own bread to meet His own particular hungerings. But when I see Him, as here in the wilderness, voluntarily refusing to use His divine might to help His human necessity; waiting all hungry and tempted, as I should have to wait, till heaven comes to His aid; then I say, "Thou art indeed, O Lord, become man; become, even in this, 'like unto Thy brethren.' Thy baptism is no

mere *rite*. Thou, too, dost wait to know the way, receive the help, and follow the will of heaven."

Thus does our Lord abide all the temptations, waiting on the mind and plan of Jehovah the Father. Then He comes back among men to begin His ministry. And *how* is that ministry commenced? In the *power of the Spirit*. Baptized into servitude, with the Spirit brooding over Him; led up of the Spirit to the wilderness; tarrying in the Spirit even when tempted; He is also led forth of the Spirit to His ministry. And here there come in yet other words from the prophets, as the Holy Ghost leads forth the Saviour to His mission, "Behold my servant, *whom I uphold*; mine elect, in whom my soul delighteth. I have put my spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." Thus prophecy and history agree again as to the externally supported Saviour. And the history goes on—"And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all." He stood up to read, "The Spirit of the Lord is upon me, because He hath anointed me to preach . . . And He closed the book and sat down; and He began to say unto them, This day is this Scripture fulfilled in your ears."

O brethren, how eloquent of teaching is that about strength for our ministry! He who abides cheerfully the discipline of the Spirit in the mind of the Spirit, is ever led forth in the power of the Spirit, and there goeth abroad a fame of Him. O for grace to wait, as our Lord waited, on the will of the Father. And as to the servitude—

"Sweet title that delighteth me,
Rank earnestly implored;
O what can reach my dignity?
I am Thy servant, Lord.

"No longer would my soul be known
As self-sustained and free;
O not mine own, O not mine own!
Lord, I belong to Thee!

"For ever, Lord, Thy servant choose,
Nought of Thy claim abate;
The glorious Name I would not loose,
Nor change the sweet estate.

"In life, in death, on earth, in heaven,
No other name for me;
The same sweet style and title given,
Through all eternity."

I have spent too much time on these initial indications of the spirit of our Lord's work to dwell, as might otherwise have been well,

more fully on the ministry itself. Perhaps it is unnecessary that I should do more than pass a few of its prominent signs briefly under review. The evidence is sufficiently plain, if the basis has been rightly understood.

How clear and manifold, for instance, is the direct testimony from the lips of the Saviour Himself that he worked by power from without. "I can of mine own self do nothing." "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself, but as My Father hath taught Me I speak these things." There are words, too, which seem directly to attribute some of the miracles of Christ to the power of the Holy Ghost. The Pharisees charged the Saviour with casting out devils by Beelzebub. The reply to them includes the utterance, "But if I, by the Spirit of God, cast out devils, then is the Kingdom of God come unto you." And then the Lord immediately warns the Pharisees that they sin not against the Holy Ghost by deliberately attributing the works of the Spirit to the power of the devil. John Baptist said of Christ—"God giveth not the Spirit by measure unto Him": "He must increase." The argument seems to be—"I have the Spirit but in measure; I must decrease." Not to quote further, What of the contrast between the first and the second coming? Bethlehem was not only the sign of poverty, but also of weakness. In the next advent "He shall come in the clouds of heaven, with *power* and great glory," the contrast pertaining to might as well as to majesty.

Look at some of the *facts* of the ministry, and how are they to be interpreted if the deity of Christ is other than passive within Him? What mean those prayers, the fervour of which is witnessed by

"Cold mountains and the midnight air."

They are *real*, or they are fictitious. Who shall dare to say fictitious, and if but *seeming* acts of prayer,—why can they be recorded? How frightfully hollow they would be in their mockery, were we to think of them as an example—prayer in which there is only an apparent pleading for help which is not wanted. If they are *real* prayers, their want is real; and if want is real, then omnipotence must have consented to be passive, for Almightiness and need cannot each assert themselves together. You see Christ proclaiming His dependence at the grave of Lazarus. As though His spirit were always in the attitude of supplication, "Jesus lifted up His eyes," and *began* by saying, "Father I thank Thee that Thou *hast heard Me*;" and, as if He would refer all His mighty works to this spirit of prayer, He adds, "And I knew that Thou hearest Me always, but because of the people which stand by I said it, that they may believe that Thou *hast sent Me*." Is that dependence real, I ask again, or is it feigned? There can be but one answer, if we are not

to unsettle the very foundations of faith, by unsettling our belief in the sincerity of Christ.

Is that a mock weakness in the garden? O no! "Being in an agony He prays the more earnestly," the agony of the need being the measure of the fervour, as it might be with us. He falls on His face. There are, "as it were, great drops of blood falling down to the ground." Out of very woe and very weakness comes that turning in strong cryings to His God. And He was heard in that He feared, and an angel was sent from heaven strengthening Him. Can a creature strengthen Him who draws on His own omnipotence? Similarly, what of that falling in the way of sorrow? And, to sum up everything in one, What of the withdrawing of the hitherto freely afforded power from on high, and of the terrible cry that follows: "My God, My God, why hast thou forsaken Me?"

What a huge contradiction of logic if active omnipotence could suffer all this, argue as much as we may about the passibility of God; and, worse alternative, what a revolting example of insincerity,—the more revolting as it stands so infinitely illustrious,—if we are to suppose this the mere semblance of a weakness which was never actually felt.

The mystery of an actually passive omnipotence may be deep, is deep. The manner of the fact is hidden. We have no analogy whatever to help us. The gospels, however, proclaim a dependent Saviour; and faith may be sweet, where comprehension is hard. To us, without controversy and without qualification, Christ is and always was the omnipotent God; to us, equally without the one or the other, Christ humbled Himself and became man. *How* we do not know; that it was so we cannot doubt. Had the Saviour's omnipotence been other than passive, infinite power in its activity would have chased away every semblance of weakness, till Christ the man had been utterly lost in Christ the God. You would have seen no Spirit driving Him into the wilderness; for how can the Equal be at the same time the servant? You would have had no temptation; for as James tells you, God cannot be tempted. You cannot suppose temptation and essential rectitude at the same time. You would have had no weary one at Jacob's Well; for the strength of omnipotence cannot be weakened merely by the presence of a human body. You would have had no cry in the garden, and no wail upon the cross; no agony in the one, and no sense of desolation on the other. You would have had no cross, and no Saviour. As it is, we have, and "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the Grace of God should taste death for every man."

Let me now, as briefly as I can, say a few words on the more practical aspect of this question as it touches our own work. If the source of all power that was superhuman in the ministry of our Lord was from on high, what relation does that fact bear to the need for a more than human power in all ministry for Christ?

1. First, a humbled Lord ought not to mean other than humble servants.

How ceaselessly we are, most of us, caring and worrying ourselves about the appearance that we may be making in the world. What a concern not only that we should *succeed*, but what a pestilent concern that we should *be seen* to succeed. How fearful are we lest our poor little measure of power should be underestimated, and lest it should be called to exert itself in a sphere not quite up to what we consider its dignity. Without trying to find room for a lesson, what self-seeking there is in most of us. The whole pith of the Gospel that we preach is directed to concern for others, and to freedom from anxious care about ourselves. And at the head of the Gospel stands Christ, who humbled himself, and took this form and reality of a servant. The farthest thing away from sin and perdition on earth is the cross, and that too is the thing farthest away from self-seeking. If there is anything in this world *for others*, it is the Cross of Christ. And it is the Gospel of the Cross which is the *power of God to Salvation*. Self-seeking is weakness; the self-sacrifice of the Cross is power. Nothing but this spirit of the cross has ever won the world. Let us exhibit the opposite, and our ministry is a ministry of weakness. "Blessed," still, "are the meek, for they shall inherit the earth."

2. Again, with a willingly dependent Lord, we ought not to be found self-reliant. For our trial or for our work, Christ means much to us all here. Bearing or doing, He points us to power from on high. With lip and *life* he bids ministering disciples "wait for the promise of the Father." O what a vast lesson, could we but all learn it: the omnipotent Jesus refusing omnipotence, and looking up in prayer and strong cryings to heaven, that we might find the way to trust in neither scholarship, nor intellect, nor sentences. Let us think of it, brethren, if I, so much younger than most of you, and so much needing to learn it for myself, might say it to you—let us think of it; omnipotence laying its might to sleep within itself, in order to teach us the way to true strength. The Saviour knew how hard it would be for most of us to get away from our little power to do and be, and so by His very life He pioneers us into an exposition of the word, "They that wait on the Lord shall renew their strength." O the farce when we bring together before perishing men, in the same Gospel, a dependent Lord and a self-reliant preacher!

3. Christ teaches us, too, that we may be dependent, and yet not less triumphant. I like to think of the external views which we have of the descent of the Spirit upon the Head, and the descent of the same Spirit upon the members. All seems symbolical. The very forms of the Spirit's manifestations are wonderfully significant. Jordan and Pentecost—think of them together, and contrast the one with the other.

Pentecost shows the gift of the Holy Ghost to the members of that body of which Christ is the Head. Power from on high, here, comes as a tongue of fire. A tongue, for the gift was to be one of tongues;

a tongue of fire, for the words to be spoken were to be words that should burn—burn in those who spake them, and be not less a fire in those who heard. That is the form in which the Holy Ghost comes to the members. Over Christ, the Head, in Jordan, the Spirit broods in the form of a dove. The dove, as an emblem of peace, should fitly symbolise the great work of the Peace Maker. But mark a yet more significant difference. At Pentecost the appearance is that of a tongue—a single member of the body—a single member on the head of each of the Apostles. Of Christ, Luke says—"And the Holy Ghost descended in a bodily shape like a dove upon Him." Now think of some of the words of Paul. Paul and Luke were travelling companions, and this description of the baptism by Luke seems to have sunk down into the very heart of Paul. He says—"For it pleased the Father that in Him should all fulness dwell": or, taking that other remarkable word into the account, "For in Him dwelleth all the fulness of the Godhead bodily." As the same Apostle writes, in the 12th chapter of his 1st epistle to the Corinthians, the different members have gifts differing each from the other. To them there are diversities of gifts, but one Spirit. Catching up Luke's thought of the Holy Ghost in bodily shape—a form which includes all the members in a perfect unity—Paul writes, in another place, "In Him dwelleth all the fulness of the Godhead bodily." To the members the Spirit is given in measure, to each man a gift. Of Christ the Head, John says—"For God giveth not the Spirit by measure unto Him."

And, looking at that, or at the fact of which all that is but the outward sign, you and I are wont to say, with the Baptist, as he noted it, "He must increase, but I must decrease." We say a triumphant Christ is one thing, even though dependent; for *me* to be triumphant would be largely another thing. And yet, brethren, there stands that wonderful word of the Lord himself, in close connection with this very matter of his own dependence on the might of another arm. In one verse you hear Christ saying, "The Father that dwelleth in me; He doeth the works." In almost the next he adds, prefixing them with his assuring "Amen," "Verily, verily, I say unto you, He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." However our faith may lead us to expound that, one thing is clear, that the power which worked in our Lord is the same power which is guaranteed to us. Christ, though dependent on that power, was triumphant. Faith may well add, Then I, though dependent also, may be triumphant too.

4. Finally, I cannot help remarking how vast will be the peace of that servant who, labouring faithfully on, shall presently enter into the peace of Christ. How majestic is the repose suggested in the voluntary dependence of our Lord! You look on a cup of water untroubled and still, and you do not say, "How I admire that calm!" but you gaze on the great ocean with all its proud reserve of power,

lying without a ripple beneath the silent sun, and it fills you with thoughts of rest. A child's toy-boat floats quietly on that same sea, yet that suggests nothing of peace; but the "Great Eastern," or one of our colossal war ships, with its engines of many hundred horse-power, and its guns, so terrible for thunder or destruction, floats placidly before you—idling gently on the idle sea—and you say, "What a majestic symbol of tranquillity!" Even so; the measure of power is the measure of repose. And, O brethren, in what a majestic aspect does this ministry of dependence reveal the peace of Christ! Here, if what we have tried to say be true,—here for over thirty years is omnipotence holding itself in reserve. Nothing provokes it to assert itself—not even the trials of the ministry. "Command that these stones be made bread," says the tempter: it replies gently, "Man shall not live by bread alone; there is other bread—the bread of doing and following the will and plan of heaven." No Scribes irritate this omnipotence into action; no Pharisees provoke it. It is challenged on the Cross to come down that all men may believe it. It does not even break the silence, but merely thinks, as it had sometimes said before, "How, then, shall the Scriptures be fulfilled?" Sweet peace, that knows no wish to be or to do anything apart from the Father's will.

"Let no man take our crown." Let none keep us from being faithful unto death—death which makes way for the full heritage of peace like this, as we hear the Saviour Himself say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Congregational Views on Baptism.*

A **N**OTHER discussion on the subject of Baptism! The treatises already in circulation on the subject are well-nigh innumerable, and might be supposed to have thoroughly exhausted it; and now we are favoured with another manual. We, at any rate, have no reason to complain of this. Although there is, in respect to baptism, "No new thing under the sun," there may be a clearer apprehension and more practical realization of the old, and we heartily welcome every attempt to ascertain and set forth the teaching of Scripture. We know of one Pædobaptist work, the author of which has been thanked for having made a great many Baptists, and we shall be surprised if Professor Charlton does not earn for himself similar gratitude. He gives us a summary of "Congregational Views" on the subject, with the grounds on which they rest, and has, we think, succeeded in showing that those views are not the views of the

"A Manual of Christian Baptism." Intended especially for Young People.
By John M. Charlton, M.A., Western College. London: Hodder and Stoughton.

writers of the New Testament, and that their grounds are not to be found in it. This is our decided impression after considering the arguments advanced, with candour and with care.

With respect to the tone of Professor Charlton's manual we willingly allow that he has avoided every expression which can give reasonable ground of offence to those who differ from him. Looked at from his standpoint, the subject is presented in as fair a light as possible, and we trust there will be nothing in our own strictures to which this assertion will be inapplicable. We must, however, call attention to the following:—"The cause of truth is not promoted by harsh or flippant words, or by charges such as that of complicity with ritualism, or any others which, whether well-founded or not, might with advantage be replaced by lucid explanations and sound arguments." We presume that there is an allusion here to the paper read by Dr. Landels before the Baptist Union in October last, and to its endorsement by the Union. If there be, we can only say that there was not, so far as we are aware, any "harsh or flippant word" uttered in reference to our Pædobaptist friends; certainly none which, so far as we could see, was designed to be harsh. Besides, Congregationalists were not charged with "*complicity with ritualism*," a term which would imply their conscious participation in it. They were not said to be knowingly and intentionally sanctioning it, but it was contended that their practice of infant baptism, if logically carried out, was ritualistic in its tendencies, and therefore contained the germ of the Sacramentarian error—an assertion, by the way, for which we can claim the sanction of no mean authorities among Pædobaptists themselves. The position of Dr. Landels was, in his view, "well founded," and neither he nor any other Baptist would for a moment maintain it, if it could not be illustrated by "*lucid explanations*," and strengthened by "*sound arguments*," neither of which have they at any time been slow to produce. We submit, however, that the cause of truth is promoted when it is shown that results, which both parties in a controversy allow to be erroneous and hurtful, follow by a logical necessity from views held by one of the parties. And if we believe that infant baptism is, from its very nature, favourable to Sacramentarianism, we are not only at liberty to say it, but are bound to say it. Otherwise there must be an end to reasoning in all but its most direct and abstract forms. The *argumentum ad hominem*, the *reductio ad absurdum*, and other perfectly legitimate processes, which are in daily use in every sphere of life, must be abandoned. Of course this may be done, and should be done with perfect frankness and kindness of spirit, and without any insinuations or suggestions as to the motives of those who adhere to the practice objected to.

Professor Charlton discusses, in succession, the form of the external ceremony or the manner in which the rite is to be administered; the purpose it was intended to subserve; and the class of persons eligible to receive it. Our criticisms in this paper must be restricted to the first & these points.

"The baptismal rite," we are told, "is performed by placing the recipient, in some way or other, in contact with water during the solemn pronouncement of the formula prescribed by Our Lord in Matthew xxviii. 19." For the precise mode of applying Christ's requirement "we have," it is said, "neither precept nor example in the New Testament." Now we contend, on the contrary, that the baptismal rite can only be performed by the immersion, the complete covering with water of the candidate; that the word βαπτίζω is itself precept sufficient as to "the precise mode of applying" Christ's requirement, and that the action of Our Lord's forerunner, as also the action of His Apostles, furnish us with adequate and decisive examples.

We pass over our author's remarks on the supposed difference of meaning between βάπτω and βαπτίζω, as he acknowledges that "much reliance is not to be placed upon considerations of this kind." It is, as he says, of more importance to inquire into the sense in which this word is used in classical Greek. But into this inquiry he does not enter, and contents himself with stating the result of the investigations of others. Perhaps we ought to quote this singular paragraph:—

"It appears, then, that in the view of ancient Greek writers a thing might be dipped and yet not baptized, and baptized and yet not dipped; that a shore or beach is baptized by a flood tide, in which case, of course, the water rolls over it and the shore cannot be dipped into the water; that a person bearing a heavy burden might be baptized by a small addition made to it, and that he might be baptized, with cares or with taxes, in all which cases the meaning of the Greek word cannot be to dip, but has rather that of sink, or be oppressed, or overwhelmed by something pressing down from above. In fact, it is said that of all the passages in which the word occurs there are only three wherein the sense of immersing can be made out with any approach to strictness and propriety."

Our learned instructor here plays with the word "dip," though he must be well aware that the essential idea of immersion is that of a complete covering or surrounding. It is long since Dr. Gale remarked, "The word βαπτίζω, perhaps, does not necessarily express the action of putting under water, as in general a thing *being in* that condition, *no matter how it comes so*, whether it is put into the water, or the water is put over it; though indeed, to put it into the water is the most natural way and the most common, and is therefore usually, and pretty constantly, but, it may be, not necessarily implied." So far as the observance of the Christian rite is concerned, baptism is practically, and in all cases, dipping, and it is mere trifling to say that it is not, "because the water rolls over the shore, and the shore cannot be dipped into the water." The shore was at any rate entirely covered with the water—not sprinkled with it. So that even if this one use of the word is to be decisive, as against the numerous instances in which the object immersed (or baptized) is represented as *being plunged*.

into the 'water, we may safely leave our readers to judge whether dipping or sprinkling best accords with the meaning of the word.

So, again, when we are told that the "meaning of the Greek word cannot be to dip, but has rather that of sink, or be oppressed, or overwhelmed by something pressing down from above;" we ask what is there here to favour the practice of sprinkling or pouring? There is not a single instance in which the word does not express the idea of *a complete covering or surrounding*, either in its literal or its metaphorical applications. To say that in only three instances can "the sense of immersion be made out with strictness and propriety," is in our opinion little better than a subterfuge, and we challenge Professor Charlton to disprove the position of Dr. Conant that "there is no instance in which βαπτίζω signifies to make a partial application of water by *affusion*, or *sprinkling*, or to *cleanse*, to *purify*, apart from the literal act of immersion as the *means* of cleansing or purifying."

As our author produces not the slightest proof of his assertions as to the classical signification of βαπτίζω, we need not dwell on the matter further, but will proceed to points on which he has entered into greater detail.

He contends that the classical use of the word is no guide. "Granting, for the sake of argument, that the word in all ancient classical usage has the meaning, and only the meaning contended for by the Baptists, it would not thence follow that it must retain this meaning in the sacred Greek writers, when the language had in many respects greatly changed." This, it seems to us, is a somewhat precarious principle. We hold that the word must be used in its classical sense, unless there is actual proof of a change or modification in its meaning; and we have no right to *assume* even the probability of a change or modification. In pre-Christian times, the word βαπτίζω "had a perfectly defined and unvarying meaning," which would be easily and universally understood, and in its current sense it would be employed in "sacred Greek." In discussing the doctrine of the Atonement, and in proving its expiatory character from the ordinary classical usage of the words *λασμος*, *λαστήριον* and their related terms, would Professor Charlton be prepared to act on the principle he has laid down here, and assert with Mr. Maurice that "the heathen signification of the words when they are applied to a Christian use must be not merely modified but inverted," or with Mr. Jowett that "the heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not than what it was." In this case the whole doctrine of the Atonement would be subverted, and the application of these terms to the death of Christ, without any indication of a change in their meaning, is utterly perplexing and misleading, and deals a fatal blow at the wisdom and the integrity of the Apostles, to say nothing of their inspiration. And so with the word in question. Christ would not employ it in a new or modified sense without giving plain indications of His purpose to do so, especially with so many other words at command. Otherwise His language would be involved in obscurity,

and it would be impossible for us to ascertain His will. Whether such indications have been given we leave it to Professor Charlton to prove. We, at least, are unable to discover them. The illustration of his principle, which he draws from the Hebraistic phrase "to cut a covenant," is not at all to the point, inasmuch as he can adduce ample proof of the setting aside of its original and literal signification, and of its use in a secondary or derivative sense. But with respect to *ἁπτίζω* it is not so, as we shall now endeavour to show.

And first, as to the use of the word in the Septuagint, in 2 Kings v. 14 and Isaiah xxi. 4. Naaman is said to have baptized himself in the Jordan seven times, and here we are informed "the most natural thought would *perhaps* be that Naaman just performed upon himself the Mosaic prescription for leprosy, and, therefore, *sprinkled* rather than immersed himself seven times. In reply to our author's "perhaps," we say, "certainly, the most natural thought would *not* be that Naaman, &c." And he himself furnishes the proof. "The only bar in the way of this inference is that 'baptized' is here the translation of a Hebrew verb, which, though primarily meaning to moisten or sprinkle (?) usually bears the signification to 'dip.'" *The only bar* indeed, but how effectual it is. Surely no other is needed! Whether to dip anything implies its total immersion it is not very difficult to decide, and there is nothing that we can see, even in Genesis xxxvii. 31, to overturn our belief that the Hebrew expression means literally to dip. We may also remark, that "the Mosaic prescription for leprosy" was not applicable in the case of Naaman, which was altogether of a peculiar kind, and even if it had been so more than sprinkling would have been required for its observance, *e.g.*, in the sequel of the words to which our author alludes. (Lev. xiv. 7—9).

As to the passage in Isaiah "transgression baptizes me," allowing that it means "overwhelms" or "oppresses," something very much more than a mere sprinkling or pouring is intended. The expression is of course figurative, but it is plainly based upon the idea of immersion.

The word is likewise used in the Apocrypha, *e.g.*, in Judith xii. 7. We give our author's account of it. "In this book we read that Judith, a young and beautiful Jewish heroine, during an abode of three days in the camp of Holofernes, an Assyrian general, was wont to go out each night into the valley of Bethulia, and to *baptize* herself *within the camp* at a fountain of water." The total immersion of the person is here declared to be incredible:—(1) On *religious grounds*, inasmuch as the Jews, in connection with their prayers, applied water *only* to their hands. To this we cannot assent; but, even if it were so, it counts for very little, as the devotions of Judith were performed under exceptional circumstances, and with peculiar earnestness and intensity, so that it would be by no means strange if she adopted a more elaborate ceremonial than usual. (2) On *grammatical grounds*,

the baptism being *at* and not into the fountain. But it would be quite competent to speak of an immersion as taking place *at* a fountain, the preposition simply indicating locality. And "one of the oldest Greek Manuscripts (No. 58), and the two oldest versions (the Syriac and the Latin) read 'immersed herself *in* the fountain of water' (*ev τῇ πηγῇ*)" (Conant). (3.) On *physical grounds*, remembering the size, construction, and use of fountains in general; in reference to which we can only say that there was nothing whatever in the matters alluded to to prevent immersion. Dr. Conant refers, in his note on this passage, to Judith vi. 11, "the fountains that were under Bethulia"; chapter vii., "and (Holofernes and his horsemen) viewed the passages up to the city, and came to the fountains of their waters and took them"; and, 17, "and they pitched in the valley and took the waters and the fountains of the children of Israel." "There was evidently," he adds, "no lack of water for the immersion of the body, after the Jewish manner, viz., by walking into the water to the proper depth, and then sinking down till the whole body was immersed." And again, "Any other use of water, for purification, *could have been made in her tent.*" Finally, immersion is here objected to on *moral grounds*, considering the sex, youth, and beauty of Judith, and that these baptisms took place within the camp, necessarily exposed to the gaze of the soldiers. Not to insist on the fact that the manuscript, and the versions to which we have before alluded, omit the words "in the camp," it is well known that all parts of a camp are not equally exposed, and Judith would doubtless select the most retired place she could secure. Then it was "by night" that she performed these ceremonies, while she was also protected by the orders of Holofernes to his body-guards. Hence the author's "grounds" give way, and there is no reason whatsoever for departing from the ordinary usage of the word at issue. Still less are we "under the necessity of concluding that whatever the Greek word may have signified originally, in this instance it meant no more than a partial application of water." Had this been meant a different word would have been selected.

The other passage from the Apocrypha, in Ecclesiasticus xxxiv. 30, "One being baptized from a dead body," &c., need not detain us. But how can Professor Charlton say that the Mosaic law of purification (i.e. from the uncleanness contracted by contact with a corpse) enjoined *only sprinkling*, when in the very chapter to which he refers us (Numbers xix.) we read in verse 19, "And the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself and wash his clothes, and *bathe himself in water*, and shall be clean at even"? And what this implied Maimonides informs us, "By the Hebrew Canons, all that are unclean, whether men or vessels, are not cleansed but by dipping in water. And whosoever the law speaketh of washing a man's flesh, or washing of clothes for uncleanness, it is not but by dipping the whole body therein."

Reference is made to the "diverse baptisms" of Heb. ix. 10:—"No

doubt he (the Apostle) has in view the various rites of purification required by the law of Moses." No doubt: we reply he has in view *some* of the rites of purification, but not all. He is speaking of "diverse immersions"—diverse as to their objects, not as to the manner in which they were performed. In Leviticus xv. and xvii. there are upwards of twelve cases in which the body is to be bathed in water. Vessels of wood are to be rinsed with water, and in Leviticus xi. 32, various things are required, when touched by an unclean beast, to be put into water. Had the Apostle alluded to sprinklings, he would have used the word which has that signification, as in Heb. ix. 13, 19, 21, &c.

On the baptisms mentioned in Luke xi. 38, and Mark vii. 3, 4, we cannot now dwell at length. "It is," says our author, "difficult to conceive of it (the case mentioned in Luke xi. 38), as amounting to immersion of the whole person," &c. Whatever may be our difficulty we are bound so to conceive of it until we can prove that the word has another meaning. Besides, we find nothing "explicitly stated" by Mark which relieves us from this difficulty. The fact that Mark uses one word (*νίπτω*) when he speaks of "washing the hands," and a different word (*βαπτίζω*) when he speaks of "baptizing," affords more than a strong presumption in favour of our position. Had the Evangelist not wished to draw a distinction between the two actions he would have employed the same terms in both cases. Dr. Campbell rightly renders the verse, "The Pharisees eat not until they have washed their hands by pouring a little water upon them, and if they be come from the market by dipping them." Dr. Halley does not view this difficulty in precisely the same light as his learned friend, for he writes, "I care not to deny that the Pharisees, as early as the time of our Lord, practised immersion after contact with the common people." "Admitting that the custom ascribed to the Pharisees by Maimonides, of immersing themselves whenever they were polluted by the touch of the common people, prevailed as early as the time of our Lord, we may explain, consistently with the doctrine of our Baptist brethren, the baptism of the Pharisees in coming from the market." And as to the baptism of cups, pots, couches, &c., which, we are here told, "could hardly have been totally immersed." Dr. Halley acknowledges, "The Jews were undoubtedly most careful and particular in thoroughly washing the drapery and coverings of their seats; and if any one will take the trouble to study the various pollutions of beds and couches, as they are described in Maimonides and the Talmudic tracts, he must in candour admit that these articles of furniture were in some instances immersed in water." This testimony is unquestionably true, and for the present it will relieve us from the necessity of further enlarging on the point.

There are several other aspects of the question on which we intended to dwell in our present article, but our space is exhausted, and we must reserve them for future consideration. It is, as a rule, much

easier to make a fallacious statement than to disprove it, and many of the errors into which Professor Charlton has fallen require for their refutation lengthened criticism, if, at least, the refutation is to be generally intelligible. But the matter is of such importance that we trust our readers will willingly give us their most careful attention if we are able to carry out our purpose of pursuing the subject in a subsequent number. We very rarely burden our pages with controversial articles, but when the occasion calls for it, we should not shrink from the task. It is imperatively necessary that we be intelligently, honestly, and thoroughly convinced of "the things which are most surely believed among us."

Memoir of Mrs. Phillippo, of Spanish Town, Jamaica.

(Continued from page 550.)

HAVING thus detailed the character and life of the deceased, under the ordinary circumstances of marital relationship, it will not, perhaps, be uninteresting to particularise some of her qualities as a *Missionary Wife*.

As soon as she arrived in Jamaica she had to share the disappointment, the obloquy, the scorn, and contempt which at that time her husband, in common with other missionaries, had to endure in the prosecution of their work among the slaves, and in endeavouring to dispel the moral darkness, degradation, and profligacy that prevailed over the land—a mighty work which they were attempting to accomplish by the blessing of God, on the agency of Scriptural education and the faithful preaching of the Gospel. And most nobly did his beloved companion support him under these painfully adverse and trying circumstances.

She almost immediately became a practical helpmeet for him in his duties. She originated the Sabbath School at Spanish Town—the second that was established in the island—and overcame, by her own persistent conduct, the fancied degradation by the people of free condition, both coloured as well as white females, in teaching, superintending, and *sitting* with the children of slaves. She at the same time, for many years, instructed a large class of native young women in plain and ornamental needlework, some of whom earned a comfortable and reputable livelihood by such instruction, while many others were respectably married, and sent their children to the school to enjoy the same advantages.

In these times of "rebuke and blasphemy," when bitter hatred and persecution pursued the missionary from day to day, she firmly sup-

ported her husband, and greatly aided him by her wise counsels and prudent conduct. When some of the more respectable advocates for the ignorance of the slaves and poorer classes in general, as necessary to the *peace* and *prosperity* of the country—in other words, necessary to preserve the permanent existence of slavery in it—had failed to dissuade her husband to abandon his purpose of opening a day-school for the children of these classes, which he had advertised, she replied, on their appealing to her with the most specious and pathetic arguments as to the uselessness and danger of such an innovation, that her husband and herself did not come out to protect or advance the temporal interests of the higher classes; they had come to promote the spiritual interests and enlightenment of the poor and oppressed; that this was her husband's mission and it was hers also, or she would never have become a missionary's wife.

Mrs. Phillippo was a true helpmeet for her husband in all his practical duties as a pastor and a minister of the Gospel, and greatly contributed to his success both by her thoughtfulness and activity. She accompanied him on his journeys from station to station, cheerfully sharing the inconveniences and bad accommodation experienced, submitting often to absolute privation. She always planned and made arrangements for his journeyings, whether local or distant, providing everything necessary, as far as possible, for his convenience and comfort. With a quickness of perception that made it easy for her to assimilate herself to those around her she secured their confidence. She was at the same time always accessible to the people wherever she was or sojourned, and treated them with tenderness, consideration, and courtesy, by which she gained not only their confidence, but their esteem and love. She was a true mother in Israel, and was so regarded wherever known.

In her intercourse with her fellow-creatures generally, she manifested towards them the same benevolent and disinterested regard as towards those of the household of faith. Loving concern for fellow-creatures, especially in the highest and best sense, was wrought into the whole tenor of her life. She thus recognised, and, to the best of her ability, cheerfully discharged, her duties to the poor, the sorrowful, and the sinning, showing that, like her Divine Master, she did not live for herself alone. No cases of oppression, or trouble, or affliction,—and they were many and grievous during the existence of slavery in the land,—that did not excite her considerate feeling, and prompt her to meet them by her benevolence. In several instances she sought and obtained means, to which the late venerable and Rev. J. H. Hinton and friends at Reading generously contributed, of purchasing the freedom of several female slaves under circumstances that excited her commiseration, though she knew she would subject herself thereby to misrepresentation and pecuniary sacrifice.

The exercise of this benevolent disposition, as manifested in her cheerful hospitality towards her friends in Christ, and the members of the Mission Family in particular, is too well known and appreciated

to require even a passing notice. But it was in the cause of God that it was seen so especially disinterested and generous. During occurrences of, a more painful and trying character than perhaps any missionary has had to endure, when the cause of truth and righteousness was sought to be trampled under foot by ignorant and misguided men, the sacrifices of personal property which she made, the motives which influenced her conduct in this respect, and the circumstances altogether, if fully known, would raise her to the rank of the most heroic and philanthropic of her sex. Great, however, as those sacrifices were, she never regretted having made them; nor did she wish them to be remembered, believing that God required them, and that dependence upon His providence for future needs was a duty she felt herself bound to discharge. Though thus devoted, generous, and kind, she did nothing for reward. This, at least, was not her object. "The love of Christ constrained her." So as to a thousand other actions which many admire but few practise.

Although, as has been said, Mrs. Phillippo was a woman of an amiable and equable temper, and of a meek and quiet spirit, kind, generous, and sympathising, it must not be supposed that these qualities, with her, were allied to weakness. She often manifested in her missionary character a strength of will and an energy of purpose which rendered her powers both of action and endurance, under circumstances of very peculiar difficulty, affliction, and distress, almost miraculous.

At the bedside, when her own life and that of her husband were in danger from contagious disease, or otherwise in actual jeopardy, and in all the trying events and incidents of life, she exhibited a courage, patience, and endurance which rose to a degree of moral heroism. On such occasions she, like Milton's Abdiel, was

"Among the faithless, faithful only he;
Unshaken, unseduced, unterrified,"

exhibiting these qualities in instances too numerous and painful to detail.

If, in after years, owing to the cares of a large and increasing family, and much personal affliction, Mrs. Phillippo was less active and aggressive than formerly by personal effort, she helped her husband, it may be almost said, even more effectually in other ways—more than by her direct efforts in the mission-field—thus allowing him more time and less difficulty in prosecuting his great work in saving souls and promoting schemes of general usefulness.

She was his treasurer and secretary, and that not only in relation to household duties, but also to the churches over which her husband presided; and to the different societies and organisations connected with them. She was the sole financier in relation to receipts and expenditure in building and repairing chapels, erecting schoolrooms, supporting schools, and paying all minor accounts for all purposes in connection with each station respectively. So thoroughly was her

husband convinced of her ability, economy, and fidelity, that she was his banker, on whom he drew as his own personal and other needs required.

While it is possible for a missionary's wife to be a practical helper of her husband in his work, it is also possible that, at times, and under certain circumstances, she might prove a hindrance both to his exertions and to his success; but this was not the case with our departed friend. Her husband never knew an instance in which she threw a difficulty in the way of his regular and faithful performance of duty. Though often left alone and unprotected in a solitary mountain-home for days, and sometimes weeks together, surrounded by a black rural population, some of them not much advanced in civilization, she never murmured or uttered a word of dissatisfaction. If her husband wavered from a regard for her lonely situation, or indicated a wish for an excuse for neglect of duty at any time, though that duty might not be imperative, she never influenced him to such neglect, though a word or a look would have been sufficient. At the same time there was never any discouragement offered on her part, by drooping and languishing under heaviness and heartless dejection, by dark and gloomy intervals in her daily life. The rule of duty thus passed on in performance in a smooth and even current.

When urged to a visit to England for the recuperation of her wasted powers, both of body and mind, she never expressed a wish for her husband to accompany her. On the contrary, she urged it upon him as his duty to remain at his work, and declared it *her* duty under the circumstances to go alone. So in the absence of her husband once in England and twice in America, she declined to accompany him, from the same high motives, determined, if possible, to supply his lack of pastoral duty until he returned; services which she performed to the surprise of many, and to the entire satisfaction of all concerned—managing all the affairs of his large church in Spanish Town, together with those of the stations and schools, at considerable distances from town, involving frequent journeyings on horseback, added to other matters of local interest and practical importance.

While devotedness to the service of God generally was one of the leading features of her life, the cause in Jamaica in particular laid very near her heart. She entered most heartily into all the plans for her husband's usefulness, and felt herself bound to sustain as well as promote them in every way in her power: so with reference to all the concerns of the mission. Whatever was encouraging in any section of the Christian Church filled her with pleasure, while she mourned the occurrence of whatever tended to retard its progress.

Mrs. Phillippo dearly loved her native country—her early home and friends; but she was never homesick—never had any hankering after home or its attractions. For the last thirty years she had no desire to return. She did not prefer Jamaica to England, but she felt that her lot was cast here by Providence, and she was determined to make the best of it. When her husband was once with her in England, for

his health as well as hers, more than one advantageous offer was made to him to settle there, and thus discontinue his missionary work; but she never by word or deed tried to influence him against his purpose, as he often expressed it, to live and die a missionary. On their return to Jamaica, Mrs. Phillippo regarded that island more than ever as her home, and she reconciled herself to it notwithstanding the almost unparalleled trials which for some years afterwards she had largely to share.

It may be said summarily, that the deceased, as a partner, was found a helpmeet in all the changes to which her husband was subject—who sympathised with him in his trials—solaced him in affliction—advised him in perplexity—ministered to him in sickness, and was ever ready to administer to his welfare and comfort. In a word, it may be said that she lived first for God, then for the happiness of her partner. Very admirably did she exemplify the sympathy and patience thus expressed:—

“A perfect woman, nobly planned,
To warm, to comfort, and command;
And yet a spirit still and bright,
With something of an angel light.”

Having viewed the deceased in the several foregoing relations, it may now be proper to notice her as the maternal head of her family—a *mother*.

Mrs. Phillippo had nine children. The eldest, a girl, died in Kingston under circumstances of a very painful nature connected with the persecutions to which her husband was then subject as a missionary. Three were stillborn, or died soon after birth, and one died and was buried at sea near Cape Tiberon, in the island of St. Domingo or Haiti, when both parents were on their way to England on account of greatly impaired health. All these were removed in succession, and all under circumstances too tedious and painful to detail.

The remaining and succeeding four are one daughter and three sons, one of the latter lately deceased. Mrs. Phillippo's management of her children (and she was the chief manager of them) was such as to secure their esteem, affection and obedience. Her conduct and deportment towards them were uniformly consistent and exemplary. Her discipline of them commenced at the earliest age of infancy, or as soon as, by sight or sound, their natural faculties may be said to have commenced.

In her treatment of them she was most affectionate and kind, yet firm and decided. When advanced beyond infancy, she made them her companions, and corrected their faults by reasoning with them quietly and calmly, avoiding everything like caprice, or threatening, or variableness in her behaviour and conduct towards them—everything calculated to create disgust or give them an artificial character. She, therefore, treated them sensibly, as companions, and not as mere thoughtless, unintellectual children.

By this mode of treatment, which, as seen, was a combination of kindness and decision, corporal chastisement was almost unnecessary. From the birth of the first-born, the mother induced her husband to engage that in the discipline and bringing up of their children they should both be of one mind as to the mode or kind of rebuke or chastisement to be administered; and, in the event of difference of opinion on the subject, to conceal it from the children, endeavouring to obviate, as much as possible, errors or disagreement in judgment.

No mother could have a greater love for her children. It was true, disinterested, maternal love, which exhausted life without exhausting itself. But she never indulged them in childish whims and follies, or in idleness, or extravagance, or wastefulness. She considered it her mission to form the character of her children. To this end she made it her principal concern to store their minds with hymns and lessons, with loving maxims and Scriptural truths; but her principal concern was that they might become partakers of that grace of which she herself was the subject, and her character and conduct the exponent and illustration.

Thus, like many mothers of former times,—holy women,—she instructed her children in the ordinances of the Lord, and walked in them herself. She prayed with and for them. She watched over their religious education with all the tender anxiety of a mother who knew the world, and the value of true religion to counteract its influence for evil, carefully instilling into their minds those principles which she knew to be so essential to their welfare in both worlds. It was thorough religious instruction and training, with the wholesome restraints it imposes, that was, humanly speaking, the cause of her children's present high character and position. Truly may they say that they owe almost all they have and are, under God, to the quiet, loving, generous, self-denying care of their thoughtful mother.

It is a matter of sincere thankfulness to add, that while God has graciously rewarded the mother's anxious care and Christian exhortations in the Christian life and deportment of her children, it is, at the same time, gratifying to know that the obligation is reciprocated in the affectionate veneration and regard of the surviving branches of her family at home and abroad, thus adding another illustration of the general truth of the divine proverb—"Train up a child in the way he should go, and when he is old he will not depart from it."

We now approach the last hours of our departed friend. For many years previously, she possessed almost uninterrupted health—a regular flow of spirits, and an unimpaired energy of mind; her countenance at the same time was expressive of intelligence and good-nature. She was matronly in appearance and figure, and, having gradually acquired a portliness of frame not usual in such a climate, few persons, in the absence of other natural indications, supposed her so advanced in life as was the reality. Though thus apparently vigorous in body and in mind, her physical strength, as may be supposed, gradually, though almost imperceptibly, declined, but she retained her mental faculties

to the last. Many who knew her in her later days were reminded of those holy women of former days, who united in their outward aspect a comeliness of person and a degree of mental power, which seemed to boast a triumph over time,—with a calm steady waiting upon God that told of a well-grounded hope of approaching happiness and glory.

Such were the characteristics of Mrs. Phillippo's personal history, and of her private and public character to the time now to be described, when the messenger was sent to summon her as a faithful and worn-out labourer in the Christian field, to enter upon her rest and to receive her reward.

On Wednesday, the 17th of June, Mr. Phillippo took his leave of his beloved partner as usual, in order to make some arrangements for the opening of a new chapel and schoolroom at a place in the mountains, on the way to Sligoville, which was to be dedicated to the objects designed on the following Sunday and Monday. She was in her usual health and spirits, but manifested some anxiety on account of her husband having to ride on horseback such a distance in the heat of the day, and inquired when he would return; urging him, if possible, to avoid exposure at mid-day after his late illness. His engagements, he found, would detain him until about 11 or 12 o'clock on the following Friday morning, and he sent a few lines at an early hour of the day to this effect. On entering the door of his residence, the servant told him, with evident concern, that the mistress was ill in bed. Mr. Phillippo hastened into the room and found her quite insensible; he tried every likely means to arouse her to consciousness, but in vain. On inquiry, he found she had risen at her usual hour, as well apparently as for months before, and was suddenly seized with giddiness while dressing, and leaned against the bed, upon which she was immediately placed by her attendant. At about this moment, eight o'clock, she asked, with some anxiety, if her husband had not arrived, and signified her fears that he would subject himself to another illness. In a few minutes thereafter she again inquired, and being answered in the negative, she said, "Then I shall go without seeing him." Immediately on seeing her condition, her anxious husband sent for his son, Dr. Phillippo, of Kingston, as also his daughter, who had been absent there on business during the two or three preceding days. In the meantime, the sorrowing husband sent for a nurse, and his daughter, Mrs. Claydon, arrived. No sign of a revival occurring, and fearing Dr. Phillippo's coming might be unavoidably delayed, the father sent for a medical man resident in the town, who expressed his doubts as to the recovery of the patient, pronouncing it a case of apoplexy, and recommending quiet as necessary to her restoration.

Soon after, Dr. Phillippo arrived with others of the family. He at once saw the danger of his mother. On his administering some medicine to her, however, she seemed to revive, though still unconscious, but it was only for a moment, and he said sorrowfully it was a severe epileptic seizure, and the hope of recovery must be abandoned.

She continued thus insensible and speechless from the time of the attack, as stated, until 4.30 on the following Lord's-day morning, and then gently passed away, in the 82nd year of her age, and the 51st of her married and missionary life.

At the moment, her husband was sitting at her bedside, in a state of mind not to be described, and her son was bending over his loved and honoured parent, amidst a room full of sorrowing friends and relatives, momentarily apprehending the usual pang or other presage of dissolution—but she merely ceased to breathe. The husband at the moment rose in agony of mind, and asked if she were really gone. The tears and lamentations of those around told the sad tale—the whole house soon became a Bochim. What the consequences were to the bereaved husband, it is impossible to conceive. He seemed crushed to the earth by the blow, and to sorrow as though his heart-strings were torn asunder.

"Oh!" he exclaimed with anguish, "that I had had but one look of love—but one sign of recognition, then I could have borne it!" It was this, he said, that was the bitterest ingredient in his cup of sorrow—that the tie of fifty years was dissolved so abruptly, and without a parting word or look of affectionate farewell. But there were alleviations in his distress. Though his beloved partner was unable to leave a dying testimony behind her of her assurance of eternal blessedness, that assurance had been given in her entire life. At the same time, from the moment that death laid his clay-cold hand upon her to her final exit, she lay unmoved, without the slightest indication of pain; not even a sigh escaped her—her countenance placid as in a calm and peaceful sleep; and at last, as said, she simply ceased to breathe—thus quietly passing from life to the realms of glory.

"Night dews fall not more gently to the ground,
Nor weary worn-out winds expire more soft."

But it was not the least among the supports the bereaved experienced, that he was enabled to see a Father's hand in the stroke, and to submit to it without a murmuring word, great as was the anguish it inflicted.

On the evening of the same day on which the departed saint lay prepared for her last resting-place, it may be truly said it was "a lovely corpse." Numbers came to take a last look at her, among them many of the most respectable inhabitants of the town. On the following morning, at seven o'clock, she was placed in her coffin, amidst the chastened lamentations of her family and friends, and borne amidst an immense concourse of the inhabitants of the town and neighbourhood to the chapel, and thence onwards to the grave, followed by a greatly extended procession in carriages and on foot.

The service at the chapel, which was deeply impressive, was conducted by the Revds. Messrs. Lea, Pastor of the Church; Clarke, of Jericho; East, of Calabar College; Foster (Weesleyan), and Campbell, of the Second Baptist Church in the town. The Rev. Dr. Bradshaw,

Rector of the parish, was also present, and expressed his warm sympathy with the bereaved. The chapel was crowded. On the way to the grave, the streets were so thronged that difficulty was experienced in passing on to the place of interment. Here a touching address was delivered by the Rev. J. East, amidst the tears and half-stifled grief of the multitude. The last sad offices being closed, the chief mourners, father and son, returned to the almost solitary home of the bereaved husband; the latter there to mourn in secret over the calamity that dissolved the tie that bound himself and his beloved companion for so many years, almost indissolubly, to earth.

The deep sorrow of the bereaved husband throughout the whole scene, and long afterwards, can hardly be imagined, but by those who have passed through the same deep waters. But he sorrows not "even as others which have no hope." Not to feel the loss of such a beloved partner would be impossible; not to rejoice in her joy would be ungenerous. As the Saviour was not only her hope, but her pattern through life; if "we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." While, therefore, her family and friends cannot but weep over her grave, and long cherish her memory, let those who read this memento of affection make it their study to follow the departed, as she followed the Saviour, that when they hear "the voice of the Son of man saying, Behold, I come quickly," they may reply, with humility and hope, "Amen; even so come Lord Jesus."

This deeply solemn event was subsequently improved by the Rev. D. J. East, in the chapel in Spanish Town, from Job v. 26 :—"Thou shalt come to the grave in a full age, as a shock of corn cometh in in his season."

The spacious chapel was crowded to excess by hearers of all classes and denominations, and numbers were on the outside. The sermon was most appropriate and excellent, fully confirming all that is said of the deceased in this memoir; and, if the assemblage on the occasion, and the solemnity that pervaded it, were any indication of the affectionate esteem in which the memory of the deceased is held, few even among the most distinguished of her sex could have been more revered and honoured.

The Rev. J. Clarke added his faithful and affectionate testimony to the life and character of the departed, in a sermon at East Queen Street Chapel, Kingston, from Rev. xiv. 13 :—"Blessed are the dead which die in the Lord," &c., to a deeply affected auditory, as also at Jericho and Mount Hermon Chapels, St. Thomas-in-the-Vale. Brethren in other places, expressive of their affectionate sympathy with the bereaved, availed themselves of the opportunity which this event afforded, of impressing upon their congregations the important lessons it was calculated to teach.

May these efforts for the spiritual good of the living be effectual, through the agency of the Divine Spirit, in urging many to follow the departed, as she followed her Lord and Saviour Jesus Christ!

Short Notes.

THE LATEST CONVERT TO ROME.—Archbishop Manning and Mons. Capel have hooked up another gold fish. The Marquis of Ripon has resigned the office of Grand Master of the Freemasons and joined the Church of Rome—for the Vatican tolerates no secret societies, except the Jesuits. The event has created a general feeling of astonishment and disgust, if we may consider the all but unanimous concord of the public journals as the expression of public opinion. It is felt that by this step he has brought his political career to a close. Connected as he was with the ministerial circle, he would necessarily have been included in any future ministerial arrangements of the Liberal party; but no Cabinet could be expected to face the unpopularity of receiving as a colleague one who while moving in the highest rank of public life, had transferred his allegiance to the Pope. Nor is this feeling of irritation to be censured as an act of intolerance, or an infringement of liberty of conscience. Half a century ago, Roman Catholicism was little more than an unaggressive creed; as such, a change of religious opinion would have excited little attention; but Ultramontaniam, the modern phase of Popery, is a despotic power, warring against civil and religious liberty in the various Roman Catholic countries of Europe. The Pope, as the Vicar of Christ, claims universal dominion over the consciences of mankind, and sole and exclusive authority in all questions of faith and morals. In the exercise of this assumed authority, embodied in the dogma of Infallibility, he has issued a Syllabus, anathematizing the enlightened principles of the age, and denouncing all improvement of every description. England is one of the chief seats of that illumination which it is his object and that of his champions, the Jesuits, to extinguish; and one who places his conscience under their control must necessarily cease to feel any attachment to those free and noble institutions which form the glory of the country. He severs himself from the national sympathies and aspirations, and it is therefore no matter of surprise that the feeling of alienation should be reciprocal, and that his fellow-countrymen should lose all confidence in a public man who has incurred their pity, if not contempt, by placing his neck under the yoke of a narrowminded and bigoted priesthood, and who—as stated by Lord Denbigh, the most bigoted of the converts—“is an Englishman, if you will, but first and foremost a Catholic.”

Protestantism cannot be said to have lost much on this occasion. Lord Ripon was simply a respectable politician, with no greater weight of character than his father, Lord Goderich, who was obliged, through sheer incapacity, to resign the post of Premier which he had grasped. The different offices which Lord Ripon has filled have

given him no reputation, and he will be remembered in history only as having presided over the humiliating Convention of Washington, which was resented by the public as having lowered the flag of England, and which contributed in no small degree to the downfall of the Gladstone Ministry. The Roman Catholics have gained another marquis, and the command of a fortune estimated eventually at £50,000 a year. They are exulting, as we might expect, at the acquisition of such a convert. But they do not appear to be aware that the successive transfers of territorial influence to the support of a religious system bitterly opposed to the feelings of the nation, is gradually rousing the indignation of the country, and may some day bring into question the policy of continuing to allow the concentration of that influence in a single member of the aristocracy. It must not, however, be supposed that the gain of a stray and simple peer, every now and then, is any token of the decay of Protestant feeling, or of the substantial growth of Roman Catholicism in England. If any idea of the kind has been entertained, it must have been dispelled by the recent debate in the House of Commons on the Public Worship Regulation Bill, when Sir William Harcourt's declaration, that England was a Protestant country, was received with acclamations from all parts of the House, and the Bill to put down the Ritualists, who were endeavouring to Romanize the Church of England, was passed with enthusiasm and without a division.

SIMONY IN THE ESTABLISHMENT.—The Report of the Select Committee of the House of Lords, appointed, on the motion of the Bishop of Peterborough, to investigate the question of "Church Patronage," has just been published, together with the minutes of evidence given by Sir R. Phillimore, the Rev. Lord Sydney Godolphin Osborne (the well-known S. G. O. of the "Times") the Suffragan Bishop of Nottingham, Lord Camoys, and four ecclesiastical lawyers. It is deserving of the careful attention of all who are desirous of obtaining a complete and comprehensive view of the internal economy of the Established Church, of the scandalous abuses which have grown up in the distribution of its property and patronage, and of the great difficulties in every suggestion of a remedy. A benefice is a trust and a property; but the idea of property has almost entirely superseded the claims of religion; and the difficulty of reform arises partly from the magnitude of the interests involved, but more particularly from the national tenderness for the rights of property, which are considered so sacred that they may not be approached without an offer of ample compensation.

The object for which the Committee was appointed was to free the Church from the sin and scandal of simony, and of trafficking in the cure of souls. For this purpose it was necessary to hunt the transgression through all the crooked paths which covetousness had opened and legal ingenuity had fortified to evade the law; and the picture thus presented to view is most revolting to the moral sense. The

prohibition of simony rests on the 31st of Queen Elizabeth—"To avoid the detestable sin of simony, because buying and selling of benefices is execrable before God, therefore all such persons as buy any benefices, or come to them by fraud and deceit, shall be deprived of them." This Act was supplemented by another of Queen Anne, a hundred and thirty years later, which, in the most positive terms, prohibited the giving of any reward, profit, or benefit for presentation to any benefice in the cure of souls, declaring it to be a simoniacal contract, and making it utterly void and frustrate. Both enactments are constantly violated. The money-changers have again established their tables in the holy precincts of the temple. "Clerical agents" obtain a livelihood by the purchase and sale of livings. There is a weekly gazette devoted to the object of advertising the sale of benefices and presentations, the columns of which, in a recent number, contained no fewer than 182 lots. These spiritual livings are transferred like common stocks over the counter, and frequently subjected to the hammer of the auctioneer. The advowson is sometimes bought as a permanent investment of money as a provision for a son or relative, but more often for the enjoyment of the next presentation, and the price depends on the period, early or late, when the purchaser may be expected to obtain possession of it, which is always stated in the advertisement. The great recommendation of the bargain is the prospect of immediate entry, through the age or infirmity of the incumbent, though there are sometimes not wanting other attractions, such as limited population, agreeable society, absence of Dissenters, and so forth.

It might have been supposed that the stringency of episcopal jurisdiction would have been sufficient to restrain these abuses, but under our system of law the Bishop is powerless. He can only resist an improper and simoniacal presentation by making himself defendant in a most costly action-at-law of *duplex querula* by the clerk, or *quare impedit* by the patron. If he were to object to the appointment of an immoral man he would expose himself to a lawsuit, and unless he could bring legal proof—which would be as difficult as in the case of an impeached cardinal—he would be ruined by costs. Even an objection on the ground of physical incapacity would entail the same consequences. One case of singular atrocity was placed on the records of the Committee by Lord Sydney Osborne. A clergyman, sixty-seven years of age, was nominated to the incumbency of St. Ervans. When conveyed there for induction he had to be taken up the aisle by two persons, and wine and water had to be given to him at the reading-desk. At the morning service he was unable to read the Thirty-nine Articles through, and was removed to an inn in a fainting state. In the afternoon he got through the Articles, but was so exhausted as to be detained in the neighbourhood in great danger. He never resided. This paralytic, unable to leave his chair without help, was instituted by the Bishop's Commissary, by virtue of a fiat from the prelate, who was legally advised that a refusal on his part

could not be sustained in law. The object of the patron was gained; the living was sold with the prospect of early possession, and this was speedily attained. Another case is also mentioned in the evidence of a Bishop, who, though forewarned, instituted an old man between eighty and ninety years of age to a living, to forward the mercenary views of the patron. The population in the parish was 1,000, the value of the benefice £800, and there had been no resident rector since 1802.

These simoniacal transactions are connected more particularly with the sale of next presentations. The clergyman, it is true, is obliged on his induction to make a statutory declaration that "he has not made by himself, or by any other person on his behalf, any payment, contract, or promise of any kind whatever, which, to the best of his knowledge and belief, is simoniacal touching the preferment." But the laws against simony are so intricate and confused that it is impossible for the most acute and experienced lawyer to define precisely what is legal simony, and a wide door is opened for the commission of it. The bewildered clergyman refers to a clerical agent, who puts his own construction on the law, and assures him that the transaction is not simoniacal, and thus enables him to satisfy his conscience, and to make the declaration that, to the best of his knowledge and belief, there has been no simony in the acquisition of the preferment. All the witnesses aver that the declaration is much more vague and unsatisfactory than the oath for which it was substituted, and, with one exception, urge the entire abolition of the sale of next presentations. The Bishop of Exeter has vigorously denounced these abuses in his evidence. He considers that they "shock the religious feelings of a great number of people, more especially of the artisan class, as they cut at the very reason for the existence of a Church." They are, he says, a source of demoralization in the clergy, inasmuch as the artificial character of the law of simony has the effect of making them insensible of the evils of simoniacal transactions altogether; they have equally demoralized the patrons, and inflicted the greatest injury on the Church in public estimation.

The Committee, in their report, affirm that private patronage—which some of the witnesses had proposed to buy up—was an element of great value in the ecclesiastical system of the Establishment, and that any attempt to supersede it was to be deprecated. They do not recommend a prohibition of the sale either of advowsons or of next presentations, but propose some regulation of these transactions which appear to them likely in some respects to mitigate the evil. They advise that all "donatives" or ecclesiastical livings, without cure of souls, which are beyond the control of the Bishop, and a prolific source of abuse, be made "presentative benefices," and subjected to his jurisdiction; that some mode of challenging the Bishop's objection to a presentee be devised, less expensive and tedious than the present process of a lawsuit; and that the term "simoniacal" be expunged from the statute book, and a distinct enumeration of all

such transactions relative to the sale, transfer, or procuring as are forbidden be substituted for it. The remedies are very lenient, the meshes very wide, and the lawyers will not be long in finding a coach-and-four to drive through them.

The Appendix to the Report furnishes us with an approximate schedule of the yearly value of the patronage of all the benefices in England and Wales. The statement is thus given :—

In the hands of the Lord Chancellor	-	- £188,854
of the Archbishops and Bishops	-	- 634,103
of the Deans and Chapters	-	- 221,217
of the two Universities	-	- 277,905
of the various Companies, Societies, and Hospitals	-	- 186,673
of Rectories in public patronage	-	- 134,077
of the Crown	-	- 50,174
of all other bodies	-	- 51,482
Alternate patronage	-	- 81,320
		£1,825,805

The patronage in private hands is stated at - £1,893,226
but it is calculated to amount to not less than two millions a year,
and the capitalised value of it is equivalent to £17,000,000.

THE INDIAN FAMINE.—The latest telegram from Calcutta gives us the cheering intelligence that the copious showers, with which it has pleased Providence to bless India, have dispelled all fears regarding the great harvest, and a large proportion of those who have been fed by the bounty of the State, are returning to the cultivation of their fields. By the middle of October, closures of relief will have become general, and by the middle of November, such as still remain, will probably receive a month's allowance, and then be left to shift for themselves. The campaign will then be over. The energetic efforts made under the personal directions of Lord Northbrook, to import food from different quarters, to expedite the dispatch of it to the famine-stricken districts, and to distribute it through the villages in a region without roads, cannot be too highly appreciated. When a full report of the famine is compiled, and we have an opportunity of noting the zeal and assiduity which has been displayed, and the wise arrangements in dispensing this relief which have been devised by the public authorities, to prevent the gratuitous distribution of food from entailing the demoralisation of the people, it will be acknowledged that the history of this campaign of benevolence forms one of the brightest pages in the annals of British India. The natives of the country, of all ranks and degrees, have now had an opportunity they have never enjoyed before, of appreciating the blessing of a Government, which has brought all its energies to the mitigation of this great calamity, and expended six millions and a-half to preserve its

subjects from starvation. The largest number which has, at any one time, been dependent on the State for subsistence, amounted to a million and a-half, and without this aid, a third of that number would probably have perished, whereas, it does not appear that the casualties have exceeded two or three hundred. It ought to be noticed that the famine has become a party question—as what does not—and it is still affirmed, with an assumption of superior sagacity, that there has been no famine at all, only a dearth, such as is always occurring in some portion of the country, that the exertions made by Lord Northbrook were never required, and that the sums which have been expended were thrown away. Nothing is more common than to assert that there was no danger after the danger is past, and the sneer is not worthy of notice. It is not improbable that Lord Northbrook may have over-estimated the magnitude of the visitation, and made a larger provision than was eventually found necessary; but no one will deny that when the lives of thousands hung in the balance, it was better to err on the safe side, unless, indeed, we are to admit, with one of the cavillers, that India is greatly overpeopled, and would be all the better for a little depletion.

The occurrence of this great calamity has turned the attention of the Government in India and in England to the means of providing against the recurrence of it, and it is proposed to devote many millions to the construction of works of irrigation and railways. An idea, indeed, seems to have been entertained that the great remedy against future famines is to be found in the canalisation of India. But while there are many districts, the fertility of which would be greatly improved by works of irrigation, the idea of protecting a continent as large as Europe from the effect of drought, by an artificial supply of water, cannot but be considered Utopian. Famines occur in districts hundreds of miles apart; now at the Madras Presidency, then in Rajpootana; next in Orissa, and now in Behar and Bengal; and a canal in one province could be of no benefit to another. Without neglecting the provision of canals for local benefit, it is to railways we must look to meet the misery of famines when they occur, and this is the lesson taught by the present visitation. Had it not been for the rail which traverses the length of the Gangetic valley, and which has employed day and night in conveying food grains, up from the port of Calcutta, and down from the Punjab, to the circle of scarcity, no effort on the part of Government could have saved hundreds of thousands from death. There is, every year, food enough grown on the continent of India, taken as a whole, for the sustenance of all its inhabitants. When there is deficiency in one quarter, there is redundancy in another, and it is the facility of conveying the supplies from one province to another which is required, to avert the consequences of famine. We have already 5,500 miles of trunk railways, and we require an equal number of light auxiliary lines to supplement them.

THE PILGRIMAGE TO PONTIGNY.—At the beginning of last month, Archbishop Manning got up another pilgrimage to France, to the tomb of St. Edmund at Pontigny. Six centuries ago, the saint was Archbishop of Canterbury, and, having lost the favour of King Henry the Third, retired in exile to Pontigny, where he was buried; and, having been canonised by the Pope, his shrine became an object of pilgrimage. He is, however, one of the most obscure saints in the calendar, and his name was scarcely remembered until it was reasuscitated and brought into prominent notice on the present occasion. The object of the Archbishop in promoting these pilgrimages is to strengthen allegiance to the Pope, which is waning through Europe, and to create a feeling of sympathy towards the "Prisoner of the Vatican," as he considers it politic to represent himself. The German Government, in the exercise of the unprecedented power which it has acquired, has passed laws to control the anti-national tendency of the Roman Catholic hierarchy. The Italian Government, in obedience to an irresistible national impulse, has deprived the Pope of his temporal power; and the Archbishop hopes to overcome these powers by an exhibition of the enthusiasm of English Roman Catholics. The reason given for having selected this saint to receive the adoration and the supplications of the pilgrims is said to be that "the spiritual liberties for which St. Edmund inflexibly stood are possessed at this day by the Catholic Church of England," and it is supposed that such an allegation will render the pilgrimage popular with Englishmen. If the Archbishop alludes, in this case, to Magna Charta,—of which the first article runs thus: "Let the Church in England be free,"—he is reminded that the Pope condemned Magna Charta. To this he replies, that it was condemned at Rome only because the Barons refused the arbitration of the Pope, which "by the law of Christendom then belonged to the See." This is ably met by the assertion of the *Times*, that the Barons were expected to submit their demands to the arbitration of the Pope; and to attempt to assert them without his permission was an offence to be visited with the most tremendous penalties the Vatican could inflict. The very essence of Magna Charta was the repudiation of any such supreme authority, by whomsoever asserted." The liberty for which the Roman Catholic hierarchy contended, at that early age was, freedom from the arbitrary power of king and barons, and servile submission to the Pope as the Vicegerent of the SUPREME BEING. But a pilgrimage has no attraction without some miraculous manifestation; and, as the bones of St. Edmund have not been disturbed, his body is said to be in a state of supernatural preservation. In the sermon preached to the pilgrims, Archbishop Manning exclaimed, "God is great in His saints, and in the preservation of St. Edmund's body for six hundred years—through reformations and revolutions—in that venerable abbey, none could fail to see the work of the hand of God:" *hæc non sine numine*.

But the affair was a failure. The merits of the pilgrimage had been preached, and the indulgence granted for the occasion by the

Pope, had been proclaimed with great assiduity through England, and no exertions had been spared to rouse a feeling of enthusiasm. Last year, in the pilgrimage to the "Sacred Heart," the Duke of Norfolk took the lead; on the present occasion the Archbishop of Westminster himself, supplied his place, and another convert from the Church of England, Bishop Patterson, was the most active in organizing the expedition. But it fell flat. Of the fifty Roman Catholic peers and baronets, not more than three or four took any part in it. Notwithstanding every arrangement to make the pilgrimage comfortable and attractive, not more than 270 could be got to embark, and, of these, many were boys and girls, and a third, it is said, were priests. It would have been difficult to devise any scheme more effectually adapted to convince Europe of the fallacy of the assertion that England was becoming Catholic.

Reviews.

NATURAL SCIENCE, RELIGIOUS CREEDS, AND SCRIPTURE TRUTH: What they teach concerning the Mystery of God. By DANIEL REID, Author of "The Divine Footsteps in Human History." Edinburgh and London: William Blackwood & Sons. 1874.

THERE is very much in Mr. Reid's dissertation which both men of science and the abettors of religious creeds might wisely lay to heart. His conception of the relations of science and Scripture, and of the authority of each in its own sphere, is undoubtedly valid, and the manner in which he urges the students of each to prosecute their investigations is singularly judicious and weighty. What, for instance, can be more worthy of consideration than the following:—

"That which every man, and especially a leading man, of science should desire is the knowledge of truth in all its fulness. This knowledge is inaccessible to men of science so long as the method of investigation adopted by them is adhered to. Their candour constrains them to admit that they have become acquainted with many problems which are insoluble by them. Why, it may be asked, then, will they not turn their attention, even with some degree of eagerness, to a source of information, with the aid of which it is alleged that some, if not all, of their existing difficulties might be removed? The very light and knowledge acquired by them in their investigations into the visible or material side of truth would eminently qualify them to become successful inquirers, if they entered upon the study of the invisible or spiritual side of truth. What satisfactory reason can they assign for refusing to examine the statements of Scripture as carefully and diligently as they have inquired into the facts of natural science? Are the characteristics of any fossils found in the earth so much more entitled to consideration than the manner of their origin, that the former should, in their examination, engross the attention of scientists to the exclusion of the latter?"

This is a wise and right demand, and Mr. Reid shows that he makes it as combining in himself the knowledge of nature and the submission to Scripture which he requires in others. His refutation of scientific agnosticism, of the absurdity of Atheism, of the supposed universality and supremacy of natural law is exceedingly good, and there are parts of his book which display the fruits of

protracted thought, aided by a clear and vigorous understanding, and conducted in a spirit of profound reverence. With many of Mr. Reid's interpretations of Scripture we entirely disagree. He has an excessive tendency to allegorise, and attaches meanings to Scripture which, as it seems to us, it was never intended to yield. He has, moreover, pushed his inquiries into a region which is altogether beyond the limit of human comprehension—*e.g.*, when he contends for a distinction between an infinite, uncreated, and eternal Spirit and God, and the precedence in point of time of the former over the latter. God, we are told, made Himself what He is by a process of progressive development, which had its origin in a self-existent, eternal Spirit associated with infinite thought. Again, we read, "God is God, because He overcame self as it was manifested in the eternal Spirit of His own essential existence." We are told of a "firmament made in God's nature, which divided the immaterial essences of life and thought between the Father and the Son." Now, in respect to these speculations, and they are merely a sample, we confess ourselves unable to follow Mr. Reid. We have frequently failed to understand his exact meaning, and he has, it seems to us, attempted to be wise "*above* that which is written." We willingly allow that all religious creeds are in some way or other defective—that all human interpreters are liable to err; and our author must excuse us if we add that, notwithstanding many conspicuous merits, his own volume is by no means free from the failings and errors which other interpreters of Scripture have shown. Had his aim been less ambitious, he would have accomplished more.

FORGIVENESS AND LAW, Grounded in Principles Interpreted by Human Analogies. By HORACE BUSHNELL, D.D. London: Hodder & Stoughton, 1874.

FULLY to express our estimate of this latest book of Dr. Bushnell's, and the grounds on which that estimate rests would require not a brief notice but a review of many pages. We cannot give this at present, though we are not without hopes of being able to do it before very long. It is the third treatise which the author has published on the subject of the Atonement, and its aim is to supply the place hitherto occupied by Parts III. and IV. of "*The Vicarious Sacrifice*," which was issued some eight or nine years ago. The author conceives that he has got new light, he has outgrown even the advanced views promulgated in the treatise just named, finds it necessary to cast them aside, and substitute others in their place. Hitherto he has denied the necessity or even the possibility of propitiation in God—the propitiation alleged was purely subjective—the reflex of human thought and feeling, "the disciple objectivizes his own feelings." Now he asserts the positive fact of a propitiation of God, but it is of a most peculiar and hitherto unheard-of kind. He was considering the question, How shall a man be able perfectly to forgive his enemy? and made the discovery "that nothing will ever accomplish the proposed real and true forgiveness, but to make cost in the endeavour, such cost as new tempers and liquifies the reluctant nature. And this making cost will be his propitiation of himself. Why not say this of all moral natures, why not of the Great Propitiation itself?" This is really the gist of Bushnell's latest theory. We are glad to see so full a recognition of the difficulty in the way of our forgiveness in consequence of what Bushnell himself terms "certain collateral obstructive sentiments" in God, *viz.*, his moral disgusts, displeasures, indignations, revulsions, and, above all, his offended holiness. How far sympathy with wrongdoers, and making cost for them can be regarded as a propitiation is another matter. For ourselves, we cannot regard it in this light. Our author's position really comes to this, that God's love is stronger than His holiness, prevails over and so propitiates it. This implies an antagonism in His nature quite as great as that which Calvinism is said to sanction. And the theory is certainly not in accordance either with the phenomena of Christ's sufferings or the dogmatic explanations of Scripture. The depth and intensity of Christ's compassion it is impossible to exaggerate, but he could have no sympathy with our sins. In this sense there could be no

such identification between Him and us as this theory postulates, and certainly His sympathy did not constitute the whole of His sufferings, otherwise He would not have prayed in the garden, "Let this cup pass from Me." Dr. Bushnell certainly fails to explain such passages as those which speak of Christ shedding His blood for the remission of our sins, laying down His life for us, that we are justified (made righteous if he will) by His blood. "Christ, we are told, was made a curse for us," on which our author remarks: "The rhetoric of the apostle's gratitude scorns detention by an over-nice verbal exactness. Enough that he will magnify Christ's coming down to be with us, under the world-bligh of our sin," &c. So, throughout, Christ is said to bear evil "with us" as a member of our race, but the Apostle says He bore it "for us;" and how is it that this latter form of expression is invariably used and the former invariably discarded? Because of "the rhetoric of gratitude," forsooth, "the over-tinted colour," "the picturesque way" in which the subject is set forth. On this principle the whole Bible may easily be explained away. A theory which requires such a non-natural method of interpretation surely cannot stand; and we have felt constantly, while reading this treatise, that Dr. Bushnell's conception of the Gospel is widely different from Paul's. It has come to him, not as the result of his study of the New Testament, but as the result of his own philosophising. Whether this book will be the author's final utterance on the subject we do not know. We trust he will yet see that the propitiation he suggests is inadequate to satisfy the teachings of Scripture, and that he must, in many points, approach more nearly to the orthodoxy he has discarded.

HOMES: HOMELY AND HAPPY. London: The Religious Tract Society.

We wish that this invaluable little book could find a place in every home in the land. Its counsels, put into practice, would secure that domestic happiness which is the greatest charm of life. It has the additional recommendation of being published in good, large type.

CHARLOTTE, THE HINDOO ORPHAN. By the Rev. Dr. DUFF. And other Tales from the East. London: The Religious Tract Society.

Worthy to rank with "Little Henry and his Bearer," which, we fear, was more often found in the nursery forty years ago than at the present time. We are glad the veteran divine has thought it worth while to follow the tracks of Mrs. Sherwood and the Taylors.

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1. **HILDA; OR, THE GOLDEN AGE.** By the Author of "Soldier Fritz."
 2. **GEORDIE'S TRYST; A TALE OF SCOTTISH LIFE.**
 3. **REUBEN'S TEMPTATION.** London: The Religious Tract Society.

These are published in the series of monthly shilling volumes of the Tract Society. They are all that can be desired for young people, and will greatly delight them.

THE GRAFTON FAMILY, AND OTHER TALES. By G. E. SARGENT. London: Religious Tract Society.

Mr. Sargent is an accomplished story-teller, who neither misses the moral nor nauseates youthful readers with its violent prominence. The contents of this book are old friends, and thoroughly welcome in this fresh visit.

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

"THIS IS MY BODY."

DEAR MR. EDITOR,—Lord Ripon's "conversion" to Roman Catholicism reminds us of the famous boast of that Church and of our modern Ritualists—that they alone interpret the words of Christ *literally*, leaving us to infer that therefore they alone, by such literal interpretation, do honour to Christ in the ordinance He instituted. I suppose the simple fact of this assertion being perpetually reiterated, is sufficient to make it do duty in some minds for argument. But if Christ used the words *figuratively*, whilst the Church of Rome uses them *literally*, would such a mode of interpretation be the more honourable, or the less so? It may be said to them—You boast that you honour the Saviour by taking His words literally; how, then, do you know that, instead of making this a boast, you ought not rather to regard it as your shame? How will you show that, by such an interpretation, instead of proving yourselves His true disciples, you are not taking part with those who asked, "How can this man give us His flesh to eat?" or with those who testified against Him in the judgment-hall—"We heard Him say, Destroy this temple, and in three days I will build it again." Each of these might quote the words, and plead literal interpretation, as you do; but a little more acquaintance with Christ as the Great Teacher, would have taught them that to interpret *literally* what He meant *allusively*, is rather to betray Him than to do Him honour. "The words that I" (emphatic) "speak unto you, they are spirit and they are life." You must first prove that Christ meant the words literally instead of allusively, before you boast of it as your special claim to credit that you understand and interpret them as meaning what you assert.

Now, the meaning of an author (writer or speaker) is to be learnt from the *usus loquendi*, and from his own use of words of a similar kind, or, if possible, of the same word. Now, we have already seen how our Lord compares His body to a temple; we may elsewhere see Him comparing Himself to a "door" of the sheepfold—the good "shepherd," whose own the sheep are :—a "sower," sowing seed, &c. What more natural, then, than that He should here, at the feast, compare Himself to bread, especially to such "broken bread" as then lay before Him? This, we say, is natural, and in accordance with His ordinary mode of teaching.

But what of His own assertion? If Christ said "This is My body," who are we, to say that it is not? That is not the question yet. The question at present is what our Lord means by this word *ἐστί*. Does He Himself invariably use it in the same sense? Does He not constantly use it for *ἐστίν ὁμοιος*, or the like? We have hosts of passages before us: take one or two. Matt. v. 13, 14—"Ye are the light of the world." . . . "The salt of the earth." Rev. i. 20—"The seven stars . . . are the seven angels," &c. Then, again, take the parable of the sower, as recorded by Matthew, Mark, and Luke, where, in *interpreting* even, our Lord uses throughout *ἐστί* for *ἐστίν ὁμοιος*, κ. τ. λ.

Now, to say, after this, that our Lord used *ἐστί*, in the institution of His Supper, in the *literal*, and not in the *allusive* sense, is to shut oneself up to saying that disciples are literally "lamps," "salt," "stars," &c., and that Christ is not only "bread," but a "door," a material "temple," and the like. But the conclusion is so obviously absurd in the one case, that it is given up on account of its absurdity; then why should the other be retained, notwithstanding the same absurdity? Why should "the one be taken and the other left"?

We might remind those who would be quite literal in the interpretation of our

Lord's words that there is in those words no warrant whatever for the continued celebration of the Lord's Supper, and still further that the making of a sacrifice of it is at direct variance with the teaching of the Sacred Word. To say that the words "This is My body" so applies to all the bread broken in commemoration of this event for 1,800 years is not literal interpretation, but inference; and to say "This do in remembrance of Me" is tantamount to saying "Not only do this now, but do it after I am gone, and teach others to do it likewise"—is not taking the simple and literal meaning of the words, but superadding an injunction, however great, not equally divine, to say the least. No, if you will be quite literal, you must confine the celebration of this ordinance to the Apostles themselves on the night on which He was betrayed; and every other observance must be denounced as presumption, and may be rebuked with the prophet's words, "Who hath required this at your hands?" And if, besides this extension of the injunction, you make the offering at the Lord's Supper a sacrifice, then what God ordained to be done "once for all at the end of the world" you repeat in defiance of that purpose. Now, either His one sacrifice was sufficient to take away sin, or it was not. If it was, your sacrifices are needless, and are a mere dumb show; if it was not, then wherefore do you perpetuate that which was intended to take away sin, but which you, by that act, declare to have been insufficient? Either way your "bloodless sacrifice" is superfluous and mischievous; you teach men thereby to esteem "the blood of the covenant wherewith they were sanctified an unholy (common) thing," and transfer their faith from the Saviour whom you thus dishonour to "worship the work of their own hands." Surely it is time for us to realise the mischief we are quietly enduring, and helping others to inflict, when we allow such teaching to pass unrebuked and unexposed. I know, when a man speaks in his own name, he still has authority with a large class as he had in the days of Christ; but I pray my brethren will not suffer themselves to be drifted into ruin, and take meekly, from those who would abuse all the faculties we have, thus bringing us again into bondage.

Believe me, &c.,
ROBT. K. BREWER.

to the Editor of the BAPTIST MAGAZINE.

JOHN FOSTER ON THE PAPACY.

DEAR SIR,—It has occurred to me that possibly the following incident might not be altogether uninteresting to *some*, at least, of your readers just now.

In the year 1823, while I was an inmate of the Baptist College at Bristol, then under the presidency of the late venerated Dr. Ryland, I was sent, on an early Sabbath evening after my arrival, to conduct worship among a few people at the village of Stapleton, in a room which was near the residence of the immortal John Foster. The respected friend who accompanied me, the late Mr. Peregrine Phillips (a name familiar to many), who was well acquainted with the great essayist, asked me if I should like to see him, and the bait was promptly though tremblingly accepted. During the brief visit with which I was indulged, Mr. Foster and his friend entered on conversation (provoked by some surrounding circumstances) about the Romish Church, when, with kindling indignation, the great man, rubbing his hand on his knee (as was his wont in moments of conversational excitement), exclaimed, "It is an infernal system, Sir, and it is fragrant only in the nostrils of the Prince of the Power of the air." Having been silent up to this moment, as became a stripling in the presence of the great meditative giant, I ventured to ask Mr. Foster how long he thought it would be before the system was overthrown. "It is difficult to say," was his reply; "but it will have received a main shove in fifty years. There may probably be a shop set up alongside to sell off the old rags." This was said in 1823. If John Foster had not the mantle, he had the piercing eye of the seer.

Leicester, 23rd September, 1874.

J. P. MURSKILL.

THE MISSIONARY HERALD.

Decease of the Rev. J. Lawrence, of Monghyr.

IT is with feelings of great sorrow we announce the decease of our highly esteemed missionary, the Rev. J. Lawrence. The event took place at Loughton, after a few weeks' illness, on Wednesday evening, the 9th of September.

Mr. Lawrence was born at Woodford, in Northamptonshire, in the year 1808. While yet a child he removed to Loughton, where he was brought up under the care of his brother, the Rev. Samuel Brawn. Having passed through the usual theological course at Stepney College, he entered on missionary work in the year 1831, being set apart at Loughton on the 18th May. The charge to the young missionary was given by Mr. Brawn, and in the last week of June he sailed with Mrs. Lawrence, in the *Andromache*, for Calcutta. He had as fellow-voyager the Rev. J. D. Ellis, who was speedily obliged, by enfeebled health, to give up the missionary work and return to England. On arriving in India, Mr. and Mrs. Lawrence hastened to reach Digah, the station to which they were appointed. Communications were then so difficult in India, that two months were expended in travelling from Calcutta to Digah, now a journey of only two or three days. On their way, a week was spent with the Rev. A. Leslie, at Monghyr, who expressed himself as highly pleased with them. "I think," he says, "they are both missionaries of the proper stamp—humble, pious, and affectionate." The subsequent life of Mr. Lawrence fully bore out the favourable opinion of this veteran in the service of Christ.

Mr. Lawrence reached Digah, a town on the River Ganges, in the vicinity of Dinapore, on the 27th January, 1832, and immediately entered, with characteristic decision and steadfastness, on his life's work. He soon began to itinerate with the native preacher he took with him from Monghyr. "The seed must be sown in faith," was one of his earliest remarks; "it is for us to labour, and for God to bless." Scarcely a year elapsed during his long missionary life, in which he did not visit the

melas within reach of his abode. Occasional sickness, or family trials, might for a moment depress his energies, but he was ever "steadfast, immoveable, always abounding in the work of the Lord." Every department of labour received his earnest attention. Schools, preaching, the pastorate of the English and native churches, daily visits to the bazaars, filled his time, and in them all he proved himself to be a "workman who needeth not to be ashamed." Deeply will his loss be felt by his people; and long will they speak of his anxiety for their highest welfare, and the gentleness with which he led them into the paths of holiness and peace.

After a brief visit to Monghyr, he finally settled there in May, 1841, in consequence of the departure of Mr. Leslie for England; and till he came to Europe in 1872, he there spent the remaining years of his life. Though more than once invited by the Committee to visit England, during the long interval of forty-one years between his going out and his final return, he steadily declined till his health thoroughly broke down, and, as it has now proved, too late for its restoration. The first winter he spent in Sicily, with some benefit, and, during his residence in England, whither he came in the spring of 1873, he so far improved in health, that he cherished the hope of returning this year to India, and of closing his days among the people he loved, and whom he had so unweariedly sought to lead to Christ.

This in the Providence of God was denied him. During the brief illness which preceded his death he enjoyed "perfect peace." He often expressed his gratitude to God that he had been permitted to serve Him in India, in connection with the Society. Though he had not done all he wished, and felt deeply how imperfect and feeble his services had been, still he rejoiced in the many tokens of Divine blessing which he had received, in the instances of usefulness which had been granted him, and in the hopeful changes which he had lived to see among the people of India. Now that the end was in view, he rested on the Rock of Ages. The words of the Apostle were often on his lips. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The end was rather sudden, arising from the nature of the disease; but he passed away in the presence of his wife, and such members of his family as were near at hand. "He died in the Lord." His remains now repose by the side of his loved friend and brother, Mr. Brawn, and near to the spot where as a youth he gave himself to the Saviour, and then to His church for the ministry of the Gospel among the Gentiles.

Our Mission in Norway.

BY THE REV. CLEMENT BAILHACHE.

THE Committee of the Baptist Missionary Society having instructed me to visit the different stations occupied by the Mission in Norway, I started on my journey on the 10th July last. I had as my companion, though not officially connected with me, the Rev. S. Cowdy, LL.D., the respected minister of the Church at Arthur Street, Camberwell, whose people had generously furnished him with the means of defraying a considerable part of the expenses of his trip—an example, by-the-way, worthy of imitation. I may as well say, here, once for all, that the presence and help of that gentleman were very useful to me, from first to last, and I feel that not I only, but the Society, received valuable services at his hands.

I proceeded to Norway, over the Continent of Europe, by way of Brussels, Cologne, Hamburg, Fredericia, Malmö, Copenhagen, across the stormy Categat Sea to Göteborg, and thence to Christiania, where I arrived late in the evening of the 16th July.

Before I left London, it had been arranged that I should meet Mr. Skrefsrud, the now well-known missionary from Sonthalistan, himself a Norwegian, and able, therefore, to give me much assistance in the pursuit of my inquiries. I found, however, that he was not at Christiania. Some mistake had been made, and Mr. Skrefsrud was at Lillehamner, out of my reach for the present. Our agent at Christiania, is Mr. Svenson, a young man who has received a university education, and who has always been reported to our Committee as an earnest and laborious worker. I endeavoured to find him, but no inquiries of mine succeeded. He was not unknown to some persons to whom I addressed myself, but they could not inform me as to his residence—an important drawback, this, in a city of more than 70,000 inhabitants. Under the circumstances, I resolved on seeking the help of Her Majesty's Consul, Sir John R. Crowe. This gentleman, besides a long official residence in Norway, has, for many years past, superintended the operations of the British and Foreign Bible Society in that country; and probably no Englishman is better qualified than he to express a judgment on the questions I had to submit to him. Sir John received me with much courtesy, and entered very readily and very fully into conversation on the mission. He does not personally know our agent—a circumstance not much to be wondered at, considering that Mr. Svenson's work is done almost exclusively among

the poor, and that the consul is a public officer, whose duties do not bring him in contact with such work.

That Norway is a field in which evangelistic efforts require to be put forth, my informant had no doubt at all. He considers that Lutheranism, as a spiritual power, is well-nigh dead. As to the *kind* of work that should be done, it must be, in his opinion, as far at least as concerned Christiania, either preaching of a superior order, so as to awaken the earnest attention of the Lutherans to our position and our aims; or, house-to-house visitation, and talking to people about religion, in their homes. In that case, the building of a place of worship would not be a matter of pressing necessity, for the present at least. With this view I entirely concur. Mr. Svenson is in the habit of conducting services on the Lord's day in the house of one of the friends whom he has attached to his mission. The attendance is usually good. Should the time come for seeking a more public place of worship, the *initiative*, I think, should be taken by the people themselves, in which event it may fairly be expected of them that they should help. On my asking Sir John Crowe's opinion as to the best means of carrying on evangelistic efforts in the *interior* of Norway, he suggested that some such plan should be adopted as that which is in operation in connection with national education. A schoolmaster is appointed over a certain district containing a group, more or less numerous, of villages, hamlets, and detached homesteads. He goes from place to place in the district, being entertained by the leading inhabitants, who allow him to use their dwellings for this purpose. A few weeks are spent in each place, and by a judicious arrangement the children of the whole district are able to avail themselves of many weeks of instruction during the year. A similar plan might be adopted, perhaps, by earnest and self-denying evangelists. We have already several centres in Norway, from which such a work might be commenced. It certainly is not beyond the reach of possibility. Sir John Crowe closed his interview with me by promising to obtain, whenever it were wished, such information from his vice-consuls in the country, as might serve to put us in possession of the religious condition of any field we might propose to evangelise.

Besides the advantage of the above interview, I was introduced to Mr. Sharpe, a well-known emigration agent, and one of the leading members of the Episcopal Church in Christiania. He corroborated the opinions of his friend, adding some considerations which will be interesting to those of our friends who have this Norwegian Mission specially at heart. He considers that the so-called revival in the Lutheran Church

to which attention has lately been given in many quarters, is not so much a *spiritual* reaction, as a revolt on the part of the laity against the assumptions of the clergy. It is rather an attempt at the readjustment of ecclesiastical conditions, than a longing for more life. The tendency of the religious thought, in this movement is, on the whole, towards rationalism. With the mass of the people, the great distinctive doctrine of Lutheranism—justification by faith, is little more than the badge of a party—a name to conjure by, and used much as men might use a talisman or a charm. A negative Antinomianism is the prevailing characteristic. When need arises there is stout battling for a “form of sound words,” and but little care for holiness of life. Under such circumstances, the earnest preaching of the Gospel with its practical faith, is a work of prime importance.

Mr. Sharpe has frequently heard of Mr. Svenson's efforts, though neither could he direct me where to find him. Such information as he had received bore testimony to his zeal and usefulness.

I visited the lower parts of the city, and specially the water-side. The population is very dense, and very varied, being made up, specially during the summer months, of persons who come from almost all parts of Norway, for the purposes of trade. This is obviously a very favourable field for evangelisation, and work done there deserves our sympathy and support. On the whole, my feeling is that, for missionary purposes, Christiania is well chosen ground.

I would add that, besides his work in the city, Mr. Svenson goes periodically to the little town of Eidsvold, some sixteen or eighteen English miles inland, and there conducts religious services. His work there is admirably supplemented by the labours and influence of Mr. Rolfe, whose wise judgment and sincere devotedness to the cause of Christ, cannot fail to result in much good. Mr. Rolfe is a Norwegian, but speaks excellent English.

In closing this first brief paper, I would refer to one special difficulty our work has to encounter in Norway. Lutheranism, as a State Church, is intolerant of all dissent, to a degree seldom known even in England. To be a dissenter in Norway is, virtually, to be shut out of all society. Our friends, therefore, have to seek to spread the truth of Christ in the face of many obstacles, and at the risk of much obloquy. Happily, in the case of many of them, poverty is a sort of shelter; they have nothing to lose. But I know of several instances which appeal to our prayerful sympathy

(To be continued.)

The Story of Shree Dhar Bishwasi.

(Concluded from page 174.)

WE continue from our last issue the account of the sufferings and persecutions to which this Hindu convert was exposed.

"Since then, he has had another grief which has completed his desolation. The only member of his family who dared to speak a word for him was one of his father's wives (not his own mother). One night a large quantity of boiling oil was poured upon her, from an apartment overhead, while she slept: she never woke again, and the secret as to the agent of this crime remains untold. How forcibly do these facts remind us of the words of Him 'who sticketh closer than a brother,' and who alone can, by the substitution of Himself for all others, give adequate and abiding consolation to this afflicted outcaste man? 'I am come not to send peace but a sword; for I am come to set a man at variance against his father, and the daughter against her mother; and a man's foes shall be they of his own household.' But, thrice-blessed be His name! He has also said, 'There is no man that hath left father or mother, or houses or lands, for My sake and the Gospel's, who shall not receive a hundredfold in this present life, and in the world to come life everlasting.'

HE GIVES UP THE SACRED THREAD.

"The day after the Pundit's arrival, he told me that he had a burden. It was not the burden of caste, he said, for that he had long ago thrown off: nor was it the burden of sin; for he felt that he had been accepted of God through the merits of the Mediator. He began to twist the sacred thread that hung around his neck and breast, and said, 'It is this.' I said, 'Why allow *that* to be a burden to you *now*?

Throw it away.' He seemed reluctant, however, to throw away that which had been to him, for so many years, the chief outward symbol of his ecclesiastical status, which had never been touched even excepting by the fingers of a Brahmin, and which had distinguished him as one of 'the twice-born.' With that piece of thread were connected all the hallowed memories of the past and of home. It was the last outward link that remained to associate the past with the present. Shall we not forgive him? He appeared to think that I had hit upon the right solution when I asked him to give it to me. (I have to confess that when he gave it to me a few days afterwards, it was not without a momentary thrill that I held in my hand, for the first time, the sacred thread of a Brahmin, who, by handing it to me, avowed himself an apostate from the old belief, and a worshipper and follower thenceforward of the person and doctrines of Him whom the world cast out and crucified.) He asked whether he should give it to me then in private, or on some public occasion. Of course, I was glad to hear a spontaneous offer of this kind, and preferred that as many as possible of his fellow-country-people should be witnesses of the deed; and accordingly I proposed that he should hand it to me on the following Sunday, when the servants of myself, and of several of my neighbours would meet together as usual at my house to receive instruction in the Christian faith. A goodly number both of Hindu, Mahomedan, and Christian servants were assembled on the occa-

sion, and I chose a theme suitable to the circumstances. When I had reached a fitting part of the discourse, he rose and took off his thread, and brought it to me. While he stood there handing it to me, I asked him a series of questions in reference to what was, to him, the old faith and the new, with the view of eliciting from him, in the hearing of the people, a formal and public avowal of his religious belief. He answered my questions as fully and as pointedly as I could have wished; and the replies he gave, as well as his whole demeanour, appeared to have a striking effect on all those who sat and witnessed his confession.

HIS FAMILY JOINS HIM.

"The Pundit resided with me for about six weeks, both helping me in my work and receiving Christian instruction from me. During that period he several times referred, with evident sadness, to his wife, his two children, and his two little brothers, concerning whom, he said, that in consequence of this attachment to him they too had been discarded by the ather, and were probably starving and destitute at home in the village: he also expressed his conviction, that unless he could get them to live with himself, they would have no one to care for them, and would continue to be heathen. He thought that if he could get them to reside with him, he would be able both to care for their temporal wants, and also to train them up in the Christian faith, and look after their education. As I had no means, excepting my own salary, from which to support either him or them, I felt reluctant to incur a responsibility which I knew I should not long be able to sustain. I saw, however, that the poor fellow was pining and griev-

ing for them day after day, and I arranged at last that our Native Preacher, Imam Masih, should go with the Pundit to his former home, and bring all his books and manuscripts, together with the members of his family above referred to, without delay. In a few days the little family came in safety. The wife is utterly illiterate, and is as dark, both spiritually and mentally, as the rest of her Hindu sisters; she still keeps to the Hindu faith (which, to her, means simply nothing more than the most benighted superstition), and will neither eat nor drink from vessels that have been polluted by the touch of her Christian husband. During the time that had intervened since the Pundit left his home, she had supported herself and the children by selling some articles of furniture, and the rings from her wrists and ankles. The two brothers are aged, the one ten years and the other twelve: they had both received some education from the Pundit, and the elder of them reads both Sanskrit and Hindi. He has but two children of his own, the one a girl seven years of age, and the other a male infant. Soon after their arrival, I hired for them a small house in the city, where, till about a fortnight ago, they resided. I wanted them to live near Imam Masih, in order that they might see and learn how a well-ordered native Christian household was conducted. Some few weeks ago, however, when I left home for the conference of missionaries in Calcutta, the people in the city recommenced their persecution of him; I, therefore, immediately on returning, brought them back to my house, where, for the present, they will reside.

HIS BAPTISM.

"Since he came, he has several times asked me whether it is not his

duty, as a follower of Christ, to be baptized; and here I have to own that I may have erred. I have felt less anxious that he should be baptized, than that he should grow into a true apprehension of the spiritual significance of the rite.

"He has several times said to me, 'Why do you not baptize me? Do you wish me to suffer anything more than I have already suffered, in proof of the change I have undergone? Has not my cup of suffering been filled over and over again? Do you want me to *lose* anything that I have not already lost? Have I not lost everything by becoming a Christian? Am I not homeless, friendless, destitute, and outcast? Have I anything to *gain* by becoming a Christian? You give me about fifteen rupees a-month, and I have difficulty in making the ends meet: when I was a Hindu priest I never knew the value of money; I had only to intimate my wish, and the lightest intimation brought me twenty times as much of anything as I wanted. Do I gain honour and respectability by becoming a Christian? When I was a Brahmin priest, my fellow countrymen were wont to prostrate themselves on the ground before me when they saluted me, and to wait till I bade them rise. When you see (at the Hindu festivals) the priests surrounded by their followers and worshippers, receiving their gifts of money and imparting their blessing in return, remember I was one of them. When you see the Pundit seated on his throne reading and explaining the sacred books to a large audience, who never even dream of questioning the infallibility of any utterance of his, remember I was such an one. And yet, notwithstanding all this, you do not believe me; if you did, you would yield me my request, and baptize me.

It is *your duty* to baptize me; it is *my duty* to be baptized.' Such is a specimen of almost the *ipsissima verba* of his appeals to me again and again. He has not known, poor fellow! that while I have listened in silence, and let him talk on and on, my heart has been melting for him all the time. My delay, however, in his case, has had the effect of showing those who know him, that *apart from the rite of baptism* the Pundit is a Christian man; it has occasioned in him a healthy exercise of patience and study of the Scriptures, and it has served to deepen my own conviction of the man's sincerity.

"On the evening of the 31st of December, 1873, the Pundit was baptized by me in the English chapel at this station; two other natives (young men), who had been previously admitted to Church-membership with us after the usual preliminaries, were baptized by me at the same time. Our own native Christians were present in full force on the occasion, together with a goodly number of the English and Eurasian members of the Church; a few Hindus also, from the city, having heard that such a ceremony was to be observed, came to witness it. As the Pundit's given name was encumbered, as usual, by the name of one of the Hindu deities, I substituted for it (at his own request) another that should be more in keeping with his present religious attitude; he wishes that his name should henceforth be *Shree Dhar Bishwasi*.

"I have thus given you a brief account of a story of the wonder-working power of Divine grace. I feel it to be one of intense interest; and I have endeavoured so to condense it as not to mar its main features: its details, however, would form a story far more lengthy than I have at present either the leisure or the liberty to write."

Selections from the Journal of Gobinda Das, A SEWRY NATIVE PREACHER.

THE following passages, from a native preacher's journal, have been translated for us by the Rev. W. A. Hobbs, of Sewry. They give an interesting picture of the way in which our native brethren endeavour to spread the knowledge of the Gospel of Christ:—

"April 1st.—At dawn, Brother Hárádhon Dás and I entered the világa of Laojoar, about nine miles from Sewry. About ten persons were seated, smoking and talking, near the school-house. Without delay, we began to preach to them. My discourse was divided into two parts. First, I pointed out to my hearers the worthlessness of their gods; the absence amongst Hindus of any reasonable atonement for sin; and the general unacceptableness of Hindu worship in the sight of the world's God. When I had demonstrated all this, I took up the second part of my subject, and gave them right understanding in relation to the true deliverance. No one contradicted us; in fact, one of them said, 'Such sentiments as you have declared to us are good; there is no flaw in them; they agree with the promptings of our minds.'

"After this we went to another village, called Shunkurpore, and preached much there. We preached at noon, and again at sundown; indeed, we did not cease preaching and discussing till ten o'clock at night. Our hearers did not number less than seventy or eighty.

"2nd. — Bándé was the name of the village we went to this morning. We preached the Gospel in two places to about thirty people. What did I preach about? First, I showed them that idolatry is a specially dreadful sin in the sight of God; and, second, I pointed out to them

their duty to forsake the worship of idols, and told them how it could be done. In the afternoon we visited two more villages (Kátkhore and Doolerájpoor). About sixty persons gave us a hearing. Our conversation was mostly about 'the true God, and His sent Son the true Teacher.' The hearers gave a sort of heed to our words—that is, they listened to them with attention, admitted that they might be true, and that was all.

"As we were returning to our lodging, we had to go through the village of Shunkurpore, at which place, the night before, we remained till ten o'clock. Several of the villagers, recognising us, so much desired that we would preach to them again, that we sat down amongst them, talking and giving them Christian instruction till nearly midnight.

RELIGIOUS USES OF THE FAMINE.

"3rd.—Nákásh was visited by us early this morning. Many people gathered together, but no sooner had we caused the essence words of Christianity to enter their earholes, and had begun to prove that truly this is God's given religion for all nations, than they began to ridicule us, and two or three of them even rained down their anger upon us. There is no gain to be got in talking to mocking or angry men, so we left them and went on to the village of Nogar, at which place about fifteen persons quietly heard us talk about the following subject:—
'Some men rely for spirit-happiness

upon observing the religious customs of their forefathers; but my Jesus teacher says we are to rely only upon the things which God and our own minds approve.' After this, we went on a little farther, and preached again. I saw that everybody is in distress, on account of the famine, so I tried to show them:—

"1st. That famine cannot occur without God permits it.

"2nd. That God often does permit famine to occur when the ways of men displease Him.

"3rd. Famine is distressing us now; it is evident, therefore, that God is punishing us.

"4th. I pointed out to them many things which make God angry with men; such as idol-worship, cheating, unclean minds, ingratitude, &c.

"5th. That ordinary efforts to please God would be fruitless, inasmuch as we were so acted upon by evil, that none of our mixed deeds of righteousness and unrighteousness could count in our favour.

"6th. That nothing but the precious death-blood of God's wonderful Son can do us any real good, cause the great Father's favour to shine upon us, and save us from perishing.

THE TRUE WORSHIP.

"10th.—As we entered the village of Konpoor to-day, we heard singing in connection with a festival that was being held. We drew near and listened, and when the song ended I laid hold of a few of the words I had heard, and made them the text for some preaching. Whilst addressing them, I asked them if it were reasonable to believe that such praise and worship as they had just celebrated

could be received by God, who wants the loving worship of the heart? Their reply was, 'yes'; but as soon as we began to discuss the subject, their words ran about hither and thither, until at length they took refuge in this very weak fortress—'We must cling to our forefathers' religion, though perhaps it is not so reasonable or true as the religion of Jesus.'

"11th.—In Kálepooor village, Brother Beni and I met a group of weavers. Said I, 'Brothers, shall we talk of religious concerns?' They said, 'Yes.' I inquired, 'Is idol-worship religion?' Again they said 'Yes.' 'No,' said I, 'it is not; an idol is nothing in the world; it has legs and hands, yet it cannot help itself. You tell me that God is sometimes in it. If so, surely He would have some respect for the idol, and preserve it from decay, or keep it from the flames when the idol house is on fire, which things, you know, He does not do. You tell me, also, that you must imagine God to have some shape, or you cannot worship Him. What foolish words are these! Does the judge sahib, or the magistrate, or the doctor, or the missionary, want an idol to worship God with? Then why do you? If idolatry be a thing pleasing to God, would He not reward Hindus more than He does the English? But does He? Which is it—the Hindus who have conquered England, or the English who have conquered India? Know and judge.'

CHRIST GREATER THAN VISHNU.

"15th.—This morning, Brother Beni and I left our homes to preach in the district. We walked first to Mahmoud bazaar, where, in a carpenter's shop, we saw about fifteen men sitting upon the ground smoking and chatting. Having saluted them, we were asked

to sit down and join in the talk. We did so. I found that they were discussing some of the wonderful deeds of god Vishnu. We let them talk and talk for a while without interrupting them, but at length, joining in their conversation, said so many opposition words about Vishnu that they wondered who we could be. 'We are,' said I, 'the disciples of one Jesus Christ the Lord.' 'Oh,' said one, satirically, 'you belong to the Christians, do you? I suppose that accounts for the little respect you have for our Vishnu?' 'Yes,' said I, 'we are Christians; and did you but know all the gain, both present and future, which comes from being Christians, I reckon you would be Christians too.' 'What gain?' inquired they. Said I, 'An everlasting wealth of happy life;' and I then briefly told them what the Bible says about it. 'But,' said they, 'cannot we get this wealth-like happy life without forsaking our own religion and embracing that of another people?' Said I,

You cannot get it unless you heartily believe in and truly love the Lord Jesus Christ. You may call that forsaking your own religion, and embracing a stranger's, or anything else you like, but *that is God's given religion*, and you must receive it if you want His eternal gift.' Alas! alas! they unfeelingly replied, 'Our forefathers did without Jesus Christ; we are not desirous of being better than they.'

GOD NOT THE AUTHOR OF EVIL.

"17th.—At sunrise we went to a village, but finding that most of the men had gone to work in the fields, we walked on to another village, named Ashanga. Here we found ten men at leisure to hear us, and we preached to and conversed with them for a long time. The last quarter of

an hour we spent there was a very unhappy time, for a rich Brahmin opposed us very angrily, contending that God was both a sinner himself, and the author of sin in others. This was a dreadful charge to make against the benevolent God of the world; so I asked him what he meant by thus abusing Him whose name is Love. Said he, 'I mean this: any one who purposely gives pain to others is cruel, and cruelty is sin. God is distressing us all by withholding rain from the earth. The consequence is, men's bodies are drying up from starvation, whilst their minds are so unsettled that they can no longer worship Him serenely.' 'Brahmin,' said I, 'evidently you wish me to believe that you, and thousands like you, have always been very pious people, and that, as a recompense for your devotedness, God has put you to pain. If you could show that you are wiser and kinder than God, I might listen to your words; but would not everybody say you had gone mad if you were to try and prove so ridiculous a thing? It remains, therefore, that if God pains you and others, you *deserve to be pained*; for God does no work without having a good reason for doing it. Proud man! examine yourself, and know how wicked you are; and from henceforth desist from your revilings and self-exaltation, and ask your Creator's mercy. You are the sinner, not God; go and clasp His feet. The man who can speak of God as you have done is worthy of the heaviest punishment that can be inflicted upon him.'

THE TRUE DELIVERER.

"19th.—To-day we visited two more villages, named Bas-dolla and Shál-cháprá. About thirty persons listened to our teaching. I commenced by asking them who was the most famo!*

person that had ever lived. One of them said Ram Chandro was, and at once began to tell me that when he was only sixteen years old he slew the fearful giantess Tadoka, who used to crush her enemies by hurling showers of stones upon them, and who could change herself into thirty different and invisible forms. When I had had enough of Ram Chandro, I told them that nearly all the stories about him, as well as his living to be 11,000 years old, were great exaggerations, intended originally to please the imaginations of Hindus, but not to be received as truth. However, said I, there is one tale (and it is a true tale) more wonderful than anything you ever tell of Ram Chandro; let us talk about it now. I then told them many things about the Son of our God, and showed them what wonders He had done with a view to delivering mankind from sin. They listened with eagerness, and appeared to believe what I said; which pleased me much, for it is not often so.

AN OPPONENT.

"21st.—Having received an invitation to go to the village of Kobeelpoor, we went, sat down in a shop, and were soon surrounded by about twenty-five hearers. This was our subject—'God requires us to worship Him, but without heart-devotedness all worship is vain.' We were conversing in a very amicable manner, when a young but wicked Brahmin came in, and in a mocking way began to ask many foolish and improper questions. The people desired him to remain quiet, as they wished to hear our words, but he refused to be quiet, and at last raised such a disturbance that we thought it well to give over preaching and return home. I subsequently heard that the villagers gave him strong abuse for breaking up our meeting.

THE TRUE GOD.

"30th.—This afternoon, when I got to Bazaar, I began to read a book in a loud tone of voice. About fourteen persons stopped to know what I was reading about, I then left off reading and began to preach. Said I, 'All my words will be built up on a few foundation words, and the foundation words are these—"The gods of the Hindus are but vanity, but *our God* made the heavens."' 'Bromhá built the heavens,' said a bystander. 'Is your God's name Bromhá?' 'No,' said I, 'my God is called "the eternal, immortal, invisible, only-wise, and Saviour," and has nothing whatever to do with such a god as your Bromhá. The tales in your shasters about Bromhá being the Creator are either figurative or false; but could I even receive every word as true, what sort of a heaven-builder would your Bromhá be? Your own shasters say that Bromhá, having made four men, putting them into the world, said to them, "Go, increase your race;" but, instead of doing this, they all became ascetics; whereupon Bromhá was so grieved and disappointed that he burst into tears. The Christian's God is almighty and perfect; knowing everything all along, He is never disappointed, and never bursts into tears. My Holy Book says, "He speaks, and it is done; His commands stand fast for ever and ever; holy and reverend be His name."'

"At first the people were disposed to wrangle, but after hearing for a little while, they said my words were heavy words, and that all I had said was good. They so often say that, and yet they do not with their hearts believe in the Lord Jesus."

Home Proceedings.

The arrangements for the forthcoming meetings at Newcastle, on Tuesday, the 6th October, are as follows:—In the morning there will be a Missionary Conference, when papers will be read by the Rev. Dr. Wenger and the Rev. J. Trafford, M.A. After a short time spent in discussion, the remainder of the morning will be devoted to special prayer for the outpouring of the Spirit of God on all parts of the missionary field. Mr. Jonathan Angus, J.P., will preside over the Conference.

In the evening there will be a public missionary meeting, G. T. Kemp, Esq., of Rochdale, in the chair. The speakers engaged are—the Rev. L. O. Skrefsrud, of the Sonthal Mission; the Rev. John Sale, of Barisal; the Rev. E. G. Gange, of Bristol; and the Rev. I. Stubbins, of the Orissa Mission.

Through the kindness of G. T. Kemp, Esq., suitable premises have been obtained for the work of the Gospel in Rome, in the Via Lucina. Mr. Wall expected to take possession on the 1st of this month, and as soon as practicable a hall will be built on a portion of the premises for his meetings, and for evangelistic labour of various kinds.

DEPARTURE OF MISSIONARIES.—We are happy to announce that the Rev. John Urquhart, of Leith, has accepted the urgent invitation of the Baptist Church in Bombay to become its pastor. He sailed from Liverpool for his destination on the 26th ult. The debt on the chapel has happily been removed by the generous liberality of a friend in this country, supplemented by a grant of £100 from the Committee, and the contributions of the congregation. The few months already spent by Mr. Urquhart in Bombay give promise that his ministry will be much valued, and that he will enjoy the blessing of God in the accomplishment of it.

We are glad to report that the health of our highly-esteemed brother, the Rev. C. B. Lewis, is so far improved that he is able for the present to resume his valuable labours at the Mission Press, and as the Financial Secretary of the Mission in Calcutta. He expects to sail on the 22nd October, in the Peninsular and Oriental Company's steamer, *Peshawur*.

During the present month it is expected that our friends the Rev. Thomas Martin, the Rev. D. Jones, of Pontypool College, and Mrs. Rouse, with her two children, will sail, about the 20th, in the *Mer Kara*, for Bengal. Mrs. Rouse leaves England to join her husband, whose health, we are happy to say, justifies the hope that he may be permitted to labour in Bengal for years to come. Mr. Jones goes out for the first time; while Mr. Martin resumes the work of earlier days in direct missionary labour among the people.

The Rev. W. Williams, of Roch, near Haverfordwest, is expected to sail for Trinidad on the 17th instant, where he will join the Rev. W. H. Gamble in his devoted labours.

We are also happy to announce that the Rev. T. R. Stevenson, of Barnstaple, has accepted the invitation of the Committee to undertake the pastorate of the English Church, meeting in the Pettah, Colombo, Ceylon. He expects to sail on or about the 10th November.

MAP OF BENGAL.—A large coloured map of Bengal has been prepared, showing the stations of the Society, the districts in which they labour, and the population of the whole country. It will be found of great service in Bible Classes and Sunday Schools. The price of each copy is 1s. 6d., but if mounted on rollers and varnished, 4s. It may be obtained at the Mission House.

The following is a List of Missionary Meetings which have been held from August 22nd to September 20th:—

PLACES.	DEPUTATIONS.
Sheffield	Revds. F. Tucker, B.A., and L. O. Skrefsrud.
Coseley and district	Rev. J. Sale.
Sutton	Rev. F. D. Waldoek.
Ireland	Rev. R. Smith.
Beverley and district	Revds. J. C. Page and F. D. Waldoek.
Isle of Wight	Rev. T. Evans.
Taunton and district	Revds. J. Sale and I. Stubbins.
Folkestone	Rev. J. Trafford, M.A.
Keighley and district	Rev. B. Smith.
Alcester district	Revds. T. Martin, James Hume, C. Bailhache, and J. C. Parry, Esq.
St. John's Wood Chapel	Revds. R. Smith and C. Bailhache.
Huntingdon district	Rev. John Davey.
Lowestoft	Rev. C. Bailhache.
Leicester	Dr. Underhill, and Revds. A. Saker and J. H. Cooke.
Torquay	Rev. Thos. Evans.
Southsea	Revds. J. C. Page and T. H. Morgan.
Newcastle district	Revds. F. Waldoek and J. P. Campbell
Worcester district	Rev. James Hume.

Missionary Notes.

SONTHALISTAN.—Writing on the 3rd July to Mr Rouse, Mr. Boerresen says, "There seems to be no end to the number of the Sonthals turning Christians. The heathen are raging, and persecuting them by robbing their fields, houses, and little all, and still more and more people are presenting themselves daily to be instructed in Christianity, and that from all sides, some as far off as twenty miles from this. This week alone I have baptized 100 persons."

KHARI AND LAKHYANTIPORE.—Besides 4,000 rupees granted to the Sonthal Mission from the Famine Fund, grants to the extent of 1,000 rupees or 1,200 rupees have been made for the poor Christians in the south villages to cover the next two months, when special need will be felt.

CALCUTTA.—The revival meetings recently held in Calcutta seem to be bearing good fruit. There are fourteen candidates for baptism at the Circular-road and several at Lal Bazaar. Also at Dum Dum the good work goes on. When the regiment arrived, at the close of 1872, there were nine soldiers in fellowship; now they have thirty-one.

The Rev. G. H. Rouse reports that the Press is preparing an edition of the entire Bible in small type, besides portions of the New Testament alone. The demand for Scriptures is unusually large, and the sale is rapid. Portions of the Scriptures in the Assamese and Garo languages are also in the press.

The *Pioneer*, although no friend to pure Christianity, and not inclined to give it credit for the changes going on in India, has lately borne testimony, which may be worth something, as to the decay of Brahmanism. It says, "The power and influence of the Brahmins is visibly declining; the extravagances of the system—self-immolation, self-torture, naked and repulsive asceticism—have disappeared or are disappearing; pilgrimages are yearly less frequent; endowments are rarer; caste rules are relaxed; people are less prepared to make sacrifice of any kind for their belief. The Hindoo is beginning to forget his religion; he has never formally deposed it, but it is shunted out of sight by the whole routine of the life which we have introduced."

HOWRAH.—The Rev. T. Morgan writes that he has six candidates for baptism, who have been waiting for some time. The English congregation has also increased in numbers. At the Juggernath festival the idol was not brought out, and there was little sign of the wares which formerly were abundantly sold. In a subsequent letter, Mr. Morgan states that the baptism of the persons alluded to above took place on the 26th July.

SERAMPORE.—The studies of the Christian boys' class have been interrupted by fever in the house, which obliged their dispersion to their homes for a time. Nevertheless, Mr. Thomas reports that several of the lads did very well in the recent examinations, especially three boys from Barisal. One of these boys is supported by the Frome Sunday-school. Mr. Thomas has also been very unwell, but is now able to resume his devoted labours.

INITALLY, CALCUTTA.—The Rev. G. Kerry informs us that the villagers to the south of Calcutta are beginning to feel the pinch of scarcity very severely. Relief has been given sufficient for two months in the shape of food grain. The Christian people of Dhankatta meet daily for prayer that God would send them the rain so much needed. He adds that a revival has been going on in Calcutta, both among the European and native congregations.

BARRACKPORE.—After five months' residence here, the Rev. G. Pearce thinks most highly of it as a missionary station. He has obtained the assistance of two native brethren, and finds abundant opportunities for the propagation of the Word of God. Mr. Pearce has since removed into Calcutta.

CUTWA.—Anundo C. Duffadar, who has lately been accepted by the Committee as a home missionary, has commenced his labours at this old station of the Society. He reports that a large number of persons show interest in the

Gospel, and that he finds a welcome amongst them. It is a large field, and he begs the prayers of our friends to strengthen his hands in working it.

MONGHYR.—Revival services have been held at Monghyr, and the Rev. E. Hallam reports that several interesting conversions have taken place in answer to prayer.

ALLAHABAD.—The Rev. J. H. Anderson mentions that special services have been held, with many marks of Divine blessing, in which he has enjoyed the assistance of brethren of the Episcopal Methodist Mission.

DELHI.—The Rev. J. Smith reports that his work has become intensely interesting, and several baptisms have taken place. He is greatly in want of medicines for use among the people, and asks our friends to supply them. We shall be happy to forward to any one a list of the articles required.

POONAH.—The reopening of the chapel after repairs took place on the 26th June, when the Rev. Hormazdji Pestonji was assisted by local brethren of various denominations. He commences his labours under very auspicious circumstances. There remains a debt of £50 on the chapel for repairs, which our brother is anxious to obtain.

MANDEVILLE, JAMAICA.—The Rev. P. Williams writes that the erection of the mission house at Mandeville has been begun, and the chapel at Zion Hill is going on to completion. He reports the addition of ten members to the Church, and that others are waiting to be baptized.

TRINIDAD.—The Rev. W. H. Gamble reports the annual soirée of the church and congregation in Port of Spain. Sufficient sums have been raised to pay the repairs of the mission house. Three more persons have been added to the church, making thirty-four since the beginning of the year.

MORTONVILLE, CAMEROONS RIVER.—The chapel is nearly finished, and Mr. Fuller anticipates its speedy use. His congregations are good, and he has eight persons in his inquirers' class. The Sabbath-school contains forty children.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 64, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission

OCTOBER, 1874.

The Secretary's Visit to Ireland.

IN the CHRONICLE for September it was intimated that the Secretary had spent several weeks in Ireland, and would this month give some information respecting the missionaries and their work, and the impressions produced by the things seen and heard. The following pages contain the substance of his statement made to the Committee on his return.

Immediately on accepting the Secretariat of the Society, I determined to make myself acquainted as speedily and fully as possible with its agents and operations, in order that the communications from the mission field might be considered with intelligence and interest, and I might be able confidently to make appeals to the churches for help. At the earliest possible date I departed for Ireland, visiting on my way Llandudno and Holyhead, to both which places aid is rendered by the Society. I was pleased to find that at Llandudno the worship of God had been sustained in the Baptist Chapel during the past winter, and that the Rev. Francis Wills had regularly preached, and hoped to do so next winter; that a fair congregation had gathered together on the Sunday and week-day services; that the chapel debt had been almost entirely cleared off, and the prospects of the place were very encouraging. I met there Mr. Williams, of Accrington, who has taken a very lively interest in the place, and may well be congratulated on the result. At Holyhead there is a nice little chapel, and the only *English* Baptist Church in the island of Anglesea; there is, however, a large Welsh Baptist Church in the town. The minister, Mr. Davies, contemplates resigning his charge, on account of feeble health, when a suitable successor can be found; and if a young man of vigour and piety could be induced to throw his whole heart and energies into the work, a self-sustaining Church might, with the blessing of God, be reasonably expected in a few years. The English portion of the population is continually increasing, and must continue to increase, and it is desirable that an intelligent and earnest minister should be respectably sustained there. From Holyhead I passed over to Kingstown in one of the mail steamers. It was a splendid boat which, notwithstanding a strong breeze and a fearful storm of thunder and rain, maintained its steady course, and with very little unpleasantness on the voyage we were landed on Erin's shore. After a night's rest I proceeded at once to Athlone, in the county of Westmeath, in the very centre of Ireland. I was met at the station by Mr. Berry who has been connected with the Society from the time of Mr. Ivimey. With all heartiness he

welcomed me to his house, where I met Mr. and Mrs. Henry, of Belfast, his daughter and son-in-law. In the evening I preached to a congregation of sixty or seventy persons, in a decent chapel in the centre of the town. Connected with Athlone are twelve stations, at five of which are chapels, which are regularly visited, once, twice, three or four times a month. There are several Christian gentlemen in the neighbourhood who are able and willing to preach the Gospel of Christ, and who render valuable help to our missionary. At one of these stations is a very ancient Baptist Church formed by Cromwell's soldiers. In the whole district there are about fifty communicants and about four hundred regular attendants on the ministry of the Word. As many more are from time to time conversed with by Mr. Berry, whose kind genial manner and gentle loving spirit attract all who know him. He is evidently universally esteemed. When there was so much alarm excited by the Fenians he was free from all apprehension, knowing that the very men others feared kept watch over his house and would shield him from all danger. The respect paid throughout Ireland to our missionaries by those who are afraid to listen to their teaching is very striking; they will gladly receive instruction about Jesus when they can be met with alone, and are not afraid of being found out by the priest. Alas! that the people should be so completely enslaved by the priesthood and voluntarily submit to such an iron bondage. It is strange and sad, but a melancholy fact, that at the present time it is more difficult than at any previous period to get at the people. The Jesuits are more numerous and active than ever in the land, and the people more than ever under their influence. Thomas Walsh, who for very many years has been employed by the Society as a Scripture reader, lives at Athlone and visits about a hundred and twenty families a month.

From Athlone, I journeyed to Banbridge, in the County of Down, a long, wearisome journey, relieved, however, by the company, the greater part of the way, of Mr. and Mrs. Henry, who were returning to Belfast. There I found Mr. Banks, an earnest, energetic and effective minister of Christ, decidedly one of our best missionaries, and worthy of all respect and honour for his works' sake. For the cordial welcome and kind attention of himself, wife and family, I take this opportunity of tendering them my hearty thanks, and, at the same time, all the missionaries and their families. To them I was, for the most part, indebted for hospitality during my journey; and it was cheerfully and ungrudgingly given, often pressed on me against my will. "Welcome," "Welcome," in good hearty tone, evidently meant, was the greeting that nearly everywhere met me; and I feel that the circle of my friendship has been widened, and that a closer tie than one merely official, binds me to the missionaries and their families. A pleasure has thus been imparted to my work, for which I am truly thankful. On the Sunday morning, July 26th, I preached at Banbridge. The chapel was comfortably full; the congregation attentive, and apparently intelligent; the singing fearfully slow, marring the beautiful Scotch psalms. This was, however, the only fly in the pot of ointment. After dinner, I went to Derryneil, about ten Irish or thirteen English miles distant from Banbridge, situated in a wide open range of country, almost at the foot of the Morne Mountains, where I received the hearty "welcome" from our warm-hearted Irish brother, Macrory, known to many of our

readers, his wife, family, and I know not how many friends. Here I found a capital chapel, built through the efforts of Mr. Macrory, a really good-looking building, with a large space of ground around ; and, better than all, a good congregation, nearly two hundred persons ; and there would have been many more if there had not been that day, at no great distance, special open-air services, in commemoration of the revival of 1859, the fruits of which revival were pointed out to me now and again in the North of Ireland. As I looked upon the country round the chapel, I could not imagine whence the congregation had come. The houses visible were very few and sparse, lying on the hill and mountain side, reminding me much of the scattered *chalets* of Switzerland. The people had come from every direction, some of them long distances, nearly all on foot, and evidently felt that they were repaid for all their toil, by the joy they found in Christian fellowship and the worship of God. Mr. Macrory preaches regularly at seven stations, besides the chapel, from four to six miles distant from Derryneil, the united congregations of all which amount to about six hundred persons. There are about one hundred communicants, and forty children in the Sunday-school. After the service, I returned to the house of Mr. Banks, Banbridge, somewhat fatigued, but rendered indifferent to fatigue by the interesting engagements of the day. The chapel at Derryneil, the stations, the minister, spiritually considered, had all come into existence in little more than a dozen years. My heart was full, and I thanked God for the society, through which, by His blessing, these results had been secured.

On the Monday evening, I preached at a cabin meeting, as it is called, the first and only one I attended. It was at a farmhouse, about three miles from Banbridge ; a lone farmhouse, with not a dozen houses within sight. The farms in Ireland are, as our readers are aware, mostly small ; not more than twenty acres ; and the farmers are generally hard-working men. There had been no opportunity of giving any public notice of this meeting, and it was not the night at which Mr. Bates generally preaches there. The farmer and his family had been active from early morning in making the meeting known. Like Cornelius, he and his neighbours were all there, to hear the things commanded of God. These farmhouses, or cabins, are admirable places for meetings. We first entered a large kitchen, with its huge chimney-stack, and cheerful hearth, with a fire, not ungrateful, although in the month of July, the rain having so chilled the atmosphere. A door communicated with a large room, in the corners of which were the beds hidden from view. Forms or benches were ranged or almost packed in these rooms, so closely, that the people seemed fairly wedged together, and there could not have been less than a hundred or ninety persons present. I never preached in a place so densely filled, and seldom to so attentive an audience ; and I am assured that the congregation is generally as large and attentive. Now our brother Bates preaches once a month in five such cabins, occasionally in three others, the congregations in all amounting to about six hundred persons. This is the case with nearly, if not quite all, our missionaries in Ireland. They have their chief or central station, at which there is generally a chapel, in which all the members of the church attend, if possible, on the Sabbath morning, and, in most cases, partake of the Lord's Supper. In the evening, they address more particularly the unconverted, and in the week preach at the stations in such cabins as

the one I have described. In many of the churches there are some members who can preach very acceptably, and their help is enlisted as much as possible. It might be well if their example in this respect were more followed in Great Britain. Members of churches would do more, and get more good by active exertions for Christ and souls, than by sitting at their ease in their pews, two or three times a week, listening to words of comfort, or appeals to turn to God. The work that is being done in Ireland is, indeed, mission work; and what a blessing it would be, if throughout the rural districts of England and Scotland there were such men doing such work.

But to return to Banbridge. The church there numbers seventy members; there are one hundred and seventy scholars in the Sunday-school, and fourteen teachers. There is an interesting Bible-class, thirty in number, conducted by the minister on the Sunday afternoon and Thursday evening. Nine of its members were a short time since baptized. The hearts of minister and people were, as might be expected, very much cheered and encouraged; and the ceremony was viewed by many with marked attention and stillness. Before the succeeding Sabbath, however, when they would have been received into church fellowship, two were smitten down by typhoid fever, and the following week a third. The last soon sunk under the terrific disorder; and after her first communion with the church below, passed away to the better feast above. The circumstance excited great attention; hundreds followed her to the grave; and the prayer still rises that our Heavenly Father will richly sanctify the bereavement, and make it the means of leading others, both young and old, to decide for Christ. It should also be mentioned, that Mr. Banks spends an hour every Friday afternoon at one of the factories, when the men voluntarily cease from their work to unite in prayer and conversation.

From Banbridge, I went on Tuesday to Tandragee, a small town in the county of Armagh, where Mr. Taylor has been successful in gathering a church of fifty members, and erecting a very neat chapel and manse. His health, however, has suffered from over-work and over-anxiety. He is a faithful and zealous servant of Christ, and ought to feel encouraged and not depressed. He has worked hard, and God has abundantly blessed his efforts. The monuments of his work are around him, and he has abundant cause for gratitude. Besides the church and congregation in the town, he has six stations which he regularly visits, the united congregations of which amount to not less than three hundred and fifty persons. During the last year he has baptized sixteen converts. There are sixty scholars and nine teachers in the Sabbath-school. Mr. Taylor is held in high esteem; and if he be not a literary man, he is an intelligent Christian, possessed of Bible knowledge, and able effectively to make known to men a living Christ and Saviour. The Committee have requested him to take complete rest for three months, and change of air and scene, which it is hoped God will bless to the full restoration of his health, and, with it, renewed usefulness.

(To be continued.)

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer—J. P. BACON, Esq., 69, Fleet-street, London, E.C., and by the Secretary, Rev. J. BIGWOOD, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton & Co.'s, Lombard-street.

THE
BAPTIST MAGAZINE.

NOVEMBER, 1874.

The Baptist Union at Newcastle.

IT is altogether beyond the scope of the present article to attempt an adequate report of the recent meetings at Newcastle—a task which is, in fact, rendered unnecessary by the full and detailed accounts which have been given by the *Freeman*, the *Baptist*, and the *Christian World*, as well as by many of the daily periodicals. Our purpose is, rather, to offer to our readers a few simple and practical “Notes”; to call attention to the more salient features of the meetings; and to enforce the necessity of a hearty and vigorous compliance with some, at least, of the valuable suggestions which were made with reference to the various branches of our denominational activity.

At the outset, we must congratulate both the Committee of the Union and the friends at Newcastle on the marked success of the meetings. A more harmonious, a more efficient, a more influential session, the Baptist Union has never held. We are quite aware of the tendency there is in most of us to consider each last meeting the best; but, this tendency notwithstanding, it is no exaggeration to say that, from various causes which we shall presently name, the Newcastle meetings claim a pre-eminence, and are likely to mark a new epoch in our progress. The arrangements made for the entertainment of the ministers and delegates, and the hospitable manner in which they were received; the programme of the meetings, the character of the papers and addresses, and the practical results realised, alike afford us ground for the most devout satisfaction and thankfulness; and we are surely not over-sanguine in anticipating, as the outgrowth of this session, a closer union between the various Churches of our denomination, and a more earnest and enthusiastic devotion to the extension of Christ's kingdom, both at home and abroad. A veteran Congregationalist—a man thoroughly acquainted

with the religious history of our country in all its branches—remarked to us that there surely never had been better meetings than these, showing at once the healthy, vigorous life of the denomination, and the essential unity of all the Free Evangelical Churches of the land. And this testimony is undoubtedly true.

Mr. Arthur Mursell's sermon at the local preliminary service on Monday night (Oct. 5) was an eloquent and powerful production, and furnished an effective reply to the materialistic atheism of Professor Tyndall's Belfast address. We could not desire a more pointed exposure of the real significance of that address, its atheistic tendencies, its unfounded assumptions, its sheer arrogance in relation to Christianity, and its utter incapacity to invalidate the faith on which it casts such haughty reproach. A detailed answer to Professor Tyndall, Mr. Mursell does not attempt, but his main position he has triumphantly overthrown. The sermon is one which cannot fail to increase its author's reputation, while its exquisite charms of style will interest in the subject many who might otherwise consider it too abstruse for their attention.

The Missionary Conference on Tuesday morning, presided over by Mr. Jonathan Angus, of Newcastle, derived a peculiar importance from the presence of two of the best known and worthiest of our missionaries—Dr. Wenger, of Calcutta, and Mr. Trafford, of Serampore. Their admirable and seasonable papers—that of the former on "Biblical Translation in India," and that of the latter on "Education as a Branch of Missions"—are to be published, and will, no doubt, be widely circulated. The information they contain is most valuable. They state in a clear and forcible manner the *rationale* of certain modes of operation which are not universally understood; and they not only justify the action which has been taken in the directions indicated, but prove to us that it must be continued and extended, if the one supreme aim of the Society is to be effectively accomplished. It would amply repay the Committee to throw these papers broadcast over the Churches.

The Conference in the morning—which, after listening to Dr. Underhill's interesting statement with regard to recent progress in India, devoted its last hour to prayer—was fittingly "crowned" by the public meeting in the evening—a meeting of which no description can convey an adequate impression, and which will probably be remembered for many years to come. Mr. Kemp, of Rochdale, whose presence was felt by all who know him to be an incentive to renewed devotion, presided. The speech of Mr. Sale was one of the best missionary speeches ever delivered, full of sound, practical sense, with an insight into the nature and magnitude of missionary labour, and the manifold difficulties which impede it, such as we have rarely seen. The interest of the meeting, however, culminated in Mr. Skrefsrud's earnest and telling account of his work among the Sonthals. So deep was the impression created that Mr. Cory, of Cardiff, rose up in the centre of the chapel, and suggested that Mr. Skrefsrud's appeal on

behalf of a native college should be met at once, himself offering £25 towards it, and £25 towards the expenses of three new missionaries. This generous example was widely followed, and £300 was speedily realised.

The address of our venerable friend and brother, Rev. C. Stovel, the President of the Union, delivered in Bewick Street Chapel on Wednesday morning, was in his happiest and most impressive strain, and reminded not a few, of the days in which he spoke with almost unrivalled eloquence in the Anti-Slavery agitation as a co-worker with Knibb and Burchell, and on the same platform with Brougham, and other illustrious statesmen. We trust that, in its published form, this noble and manly utterance of the principles and beliefs most surely held among us will receive the attention it merits. It will prove not only a call to arms, but an incentive to courageous and heroic activity; and, under the inspiration of its stirring words, we shall be emboldened to bear our witness against the various rationalistic and Romanising forces which are so widely at work around us. Every member of the Baptist Union was grateful in the extreme to see the president's chair filled by one so widely known and venerated as Mr. Stovel, and to listen to words so wise, so stimulating, and so helpful.

After the thanks of the assembly had been presented to Mr. Stovel, on the proposal of Dr. Green, of Rawdon, a deputation was introduced from the Nonconformist ministers of Newcastle, consisting of the Rev. Alexander Reid, the senior Congregational minister; Rev. Joseph Thomson, United Presbyterian; Rev. Joseph Bush, Wesleyan minister, and others. Mr. Thomson, in the name of the deputation, read an address expressive of the esteem and love entertained by the various Churches towards the Baptist denomination, and cordially welcoming the Union to the town; and Mr. Bush supported the address in an earnest fraternal speech. The introduction of a deputation from other Christian Churches was a novel feature in the proceedings of the Union, and we cannot fail to appreciate the kind thoughtfulness of our Newcastle brethren in inaugurating what will, we trust, become a common practice. Dr. Angus was unquestionably right in thinking that, in addition to the chairman's reply to the address, the feelings of the meeting demanded expression in such a resolution as he submitted, and Mr. Pottenger (himself the bearer of a name honoured in Newcastle) seconded, viz.: "That the respectful and fraternal thanks of this meeting be presented to our brethren, the representatives of the Nonconformist bodies of this town; and that we cordially and affectionately reciprocate the sentiments they have expressed to us, both in relation to the great truths of our common faith, and in relation, above all, to the supreme duty of brotherly love." This resolution was passed with enthusiasm, and the assembly united in singing the hymn—

"Blest be the tie that binds
Our hearts in Christian love."

Representatives were next introduced from Australia and Nova

Scotia. The Rev. Silas Mead, of Adelaide, who is at present in England for his health's sake, is an earnest, indefatigable worker, both as a pastor, a tutor of ministerial students, and a superintendent (if we may be allowed the expression) of the Churches in his neighbourhood, in the formation and growth of which he has taken a conspicuous and influential part. He was warmly received by all present, and we hope that effect may be given to his suggestion that an occasional word of sympathy from the Union at home to our brethren abroad would be helpful. The speech of Dr. Bill, of St. John's, Nova Scotia, was, as he remarked, "one of encouragement" to us, showing in how many ways (unthought-of often) the results of our work appear.

The next resolution, proposed and seconded in such fitting terms by the Rev. James Mursell and Dr. Underhill, is one in which we all sorrowfully unite. It is as follows:—

"That the assembly have received with profound sorrow the intelligence of the death of the Rev. William Robinson, of Cambridge, who was Chairman of this Union in the year 1870. They mourn the loss of so distinguished an ornament of the Baptist denomination, who, both as a writer and a preacher, was alike keen in analysis, apt at the detection and exposure of error, and fearlessly bold in the defence of the truth. They remember with admiration and gratitude his manifold services to the denomination as a faithful pastor for more than forty years; as a wise counsellor in committees of management, and other forms of public works; and in guiding the deliberations of the assembly with blended dignity and courtesy during the year he occupied the chair; and to the Christian Church at large in the courage with which he denounced the evils which spring from the control of religion by the State. In the tribute which they thus pay to the memory of their revered friend, they gratefully record that simplicity and integrity of character, and that blamelessness of life, which at once commanded the homage of his opponents and attracted to him the affectionate regard of the people of his charge and of his brethren in the ministry. They affectionately pray for the bereaved widow and family, that Divine consolations may amply sustain them under the sudden and painful trial with which it has pleased God in His wisdom to visit them."

The report of the Society for the Education of Ministers' Children was presented by the Rev. Samuel Green, and that of the Pastors' Income Augmentation Fund by the Rev. Charles Williams. Both these institutions are worthy of far wider and heartier support than they now receive, and we are certainly of opinion that more time should be devoted to a consideration of their claims. Fifteen minutes for each society is an absurdly limited allowance; and Mr. Williams carried the feelings of his hearers with him when he declared that the Union did not treat its children well. We give the following abstract of the two reports:—

THE EDUCATION BOARD.

Rev. S. GREEN: At this late hour I will not say much in relation to the very important matter which is entrusted to me. That matter is the direction and application of a fund raised to assist ministers whose circumstances are somewhat narrow in the education of their children. Last year I reported to the Board that there were 32 children under its patronage; to-day I have the pleasure of reporting that our number has risen to 44, through the kind liberality of friends.

I hope that that liberality may be greatly augmented, and that instead of 44 we may have 104 next year, if there are as many needy brethren. Just let me state what the society has received, and what expended. The receipts during the past year amounted to £842 19s. 8d., and of that sum £234 10s. 7d. is now in hand to meet demands which are already before the treasurer, and which will multiply between now and Christmas. That will, however, I hope, only strengthen my request for a large increase in our funds.

PASTORS' INCOME AUGMENTATION FUND.

Rev. C. WILLIAMS: The only report I have to present is this, that our receipts during the past year, after making all deductions, amount to £2,340 19s. 6d. I may state that, since the year 1870, we have multiplied our income—and, of course, our receiving Churches—five-fold; and we trust, during the next few years, to repeat the successful experiment of the last five years. This statement would be incomplete without this addition: that we have 123 Churches qualified to receive assistance, and we believe that they are all worthy of help; but the committee have funds for only 111 of these Churches, and what we propose to do is to recommend to our annual meeting this afternoon to adopt what cases they can, and to make the grant immediately, and to do our very utmost to obtain new subscriptions for the remaining twelve; so that all the pastors of those Churches may receive the grant of £20, to make their Christmas dinners all the pleasanter, and their New Year's anxieties all the fewer.

The meeting was closed with a paper prepared by the Rev. Jonathan Watson, of Edinburgh (read by Rev. S. Chapman), on "The Modes in which Christian People may aid Ministers." In the evening, a masterly sermon (which we hope to see printed) was preached in Rye Hill Chapel, on "The Work of the Ministry," by Rev. Hugh Stowell Brown; and evangelistic services were conducted in the Central Hall by Revds. W. R. Skerry and D. Macgregor, and in the Town Hall, Gateshead, by Revds. C. B. Sawday and W. J. Mayers.

Thursday's proceedings began early in the morning (seven o'clock), by a thoughtful and suggestive sermon from Dr. Culross, of Highbury, on "Faith, Hope, and Love"—a sermon marked by keen spiritual insight and deep spiritual experience, the product of a man whose character is a manifest embodiment of the graces he commended with such calm and winning power. Mr. Bigwood's paper on our "British and Irish Home Missions," should, like those by Dr. Wenger and Mr. Trafford, be scattered broadcast over the land, as it could scarcely fail to elicit and strengthen an evangelistic spirit among both the ministers and members of our Churches. The committee are to be congratulated on having secured the services of Mr. Bigwood as secretary, as he is evidently in devout sympathy with the aims of the society, has an intelligent appreciation of the work still to be done, and of the methods by which it may be best accomplished; and there is every probability that the usefulness of the society will, under his secretariat, as under Mr. Kirtland's, continue to increase. We cannot follow him in his sketch of the history of our Home and Irish Missions throughout, but we must call special attention to one or two facts mentioned in his address. After stating that, in addition to the £2,649 raised by the society for the two branches of its work, nearly £4,000 are expended by the county associations, Mr. Bigwood cautions us that "we must not imagine that all the work required has been

done, or is being done; or that the agencies to which we have referred render unnecessary the continued existence of the society, or the enlarged contributions of our Churches. Notwithstanding all that has been done, we do not keep pace with the population. It was shown in the appendix to the last report of the Union that the percentage of the population in Church membership with our body is less than it was a year previously. There are more than two hundred towns and townships in the country, with populations ranging from two to fifty thousand souls, not having a Baptist Church. There are large ranges of our country, especially in the north, in which our principles are quite unknown. One brother sends me a long letter, complaining of his isolation on this account, and pointing out large towns in which a Baptist chapel ought to be at once erected. There are counties in which there are only six or ten Baptist Churches, and there is one county in which there is only one, and for that we are indebted to our society. There are, also, wide districts devoid of what we regard Gospel teaching, imperatively demanding our help. Another brother sends a letter referring to nearly a hundred villages, with populations ranging from 100 to 1,000, in which the Nonconformists are not doing anything; and another brother sends me a list of forty-seven parishes in which neither Baptists, nor Methodists, nor Independents, have any regular ministration of the Word. There are thickly-populated towns which are scarcely touched by our present organisation, or by the efforts of individual Christians. The Established Churches in our land are to a great extent occupied, on the one hand, by men who substitute Ritualism for Christ; and, on the other hand, by those who preach another Gospel, which is not written. In the rural districts, the recent educational measure will, I fear, eventually bring the young under the power of Rationalism and Ritualism, and render it more than ever difficult for us to gain or retain any influence over the population. In some counties Dissenters are systematically refused farms. Several illustrations of this have recently come to my knowledge. Brethren, if we would hold our own, we must be up and doing; and every nerve must be strained, if we would take possession of the land for Christ." In view of these facts he urges—(1) A much more extensive employment of lay agency; (2) the grouping of the smaller Churches or village congregations; (3) more evangelistic labours by our pastors; and, lastly, some systematic plan of establishing one or two Churches a year in our larger towns and cities, our leading ministers preaching in such places in turns for a few Sundays, and thus gathering a congregation. All these suggestions are good and practicable. There may be difficulty in carrying out the third, from the fact that the demands made on the time of the majority of our ministers are already excessive. We are fully convinced that evangelistic work would be beneficial for them in every way; but, with their two sermons every Sunday, their week-night services, their Bible-classes, and, above all, their visiting—which, for the most part, must be done in the evenings—it would

be impossible for them to engage systematically in it. We join in the hope that a time will come when not only in respect to the sermons on a Sunday, *but especially in reference to visiting*, "our churches will be less exacting."

Mr. Glover's paper, on "The Desirability of a Closer Connection between the Baptist Union and the leading Baptist Societies," proposes a change for which, if it comes at all, as it ultimately may, we must be content to wait. We regret that we cannot at present discuss the subject, though we hope to do so shortly, as Mr. Glover's views are shared by a considerable number of our ministers. Mr. Williams made a good point when he remarked, that if the Union is to absorb Societies that do real work, it must somewhat alter its mode of conducting business; and it is by no means evident that the proposed changes would be an improvement. Dr. Underhill certainly proved that the Union is much more indebted to the Foreign Mission than the Foreign Mission to the Union. The Union is not yet sufficiently consolidated; it does not sufficiently represent the churches; it has not sufficient authority to undertake the duties which Mr. Glover would assign to it; though we cannot deny that, by-and-bye, there may be such an "absorption" as he desires.

Mr. Cory's generous offer of £1,500, providing that the sum be increased to £15,000, for purposes of denominational extension in destitute places, marks, we trust, an era in the history both of the Union and the denomination. Such a noble example should stimulate the zeal and liberality of all; and there should be no difficulty in raising the requisite £15,000, or even £20,000. We are glad to record that this munificent offer was thankfully accepted, and that the Union Committee was instructed to prepare plans for carrying out the object proposed. The annual adoption of some practical effort for denominational extension, after the manner of the London Association, would do much to increase the hold of the Union on the churches.

After a paper, from the Rev. J. H. Morgan, the representative of the American Bible Association, which, through Mr. Morgan, offered the use of its plates to the Union, the following resolution was, after some discussion, carried:—"That this Session of the Baptist Union has received with pleasure the statements of the Rev. J. H. Morgan respecting the American Bible Union, and refers it to the committee to consider how this Union may accept the kind offer made to promote the general objects of this Society." Several other matters also engaged the attention of the Session; and a resolution was passed, instructing the committee to memorialize Her Majesty's Ministers to adopt means to secure the universal extinction of slavery, especially in Afghanistan, the coast of Western Africa, and any other country under British protection or control. Thanks were voted to the local secretaries (Revds. James Mursell and G. H. Malins, Messrs. Hutchinson and Potts) and the committee, for the efficient manner in which they had made arrangements for the Session, and for the generous entertainment of the ministers and delegates. Never were thanks

more heartily given, or more richly deserved. Our friends at Newcastle did their very utmost to ensure the success of the meetings, to make the members of the Union "thoroughly at home," and render their visit a delight; and it is gratifying to know that in this effort they had the hearty co-operation of Christian people in all denominations.

The public meeting on Thursday evening, held in Rye Hill Chapel, under the able presidency of Dr. Murray, of Newcastle, was equal to any of its predecessors—even to the enthusiastic one at Nottingham last year. Mr. Rosevear's exhibition of the true relations of Science and Religion was singularly wise and beautiful; nor will any one who heard it ever forget the striking contrast he drew between Faraday and Tyndall; and his commendation of "The Child-spirit," as embodied so wonderfully in the character of the former. The lack of that spirit explains much of the prevalent scepticism sanctioned by "Science falsely so called." Dr. Landels again spoke with remarkable effect, and his speech is (from another point of view) quite as seasonable and necessary as the one delivered last year on Ritualism. That the Church ought to expect revivals such as have recently been witnessed in the North—that they are a forthputting of the Divine power, and an answer to prayer, and that it is both ungenerous and unfaithful in men to question their reality, he most convincingly proved; but, at the same time, pointed out grave dangers in connection with them to which the churches must be fully alive. The zeal of the new converts must be wisely directed, sound Christian instruction must be imparted, or certain vagaries will be inevitable. The Doctor's refutation of "Perfectionism" was exquisitely keen and telling; and never more timely than now was his caution, that "nothing is more to be guarded against than these lofty pretensions to sanctity, with a great deal of emotional excitement, and a conscience comparatively callous;" while his closing exhortations as to the attitude of prayer and faith in which the Church should stand, was inspiring in the highest degree. Dr. Landels is, as we all know, a master in controversy: he is no less powerful as an expounder of the truth and a guide of the spiritual life.

Mr. Lance, in the concluding speech, gave a few genial reminiscences of his ministry in Newcastle, and urged his hearers to aim at increasing usefulness.

Of Friday's "extra"-Union proceedings—the visit to Sir William Armstrong's Elswick Works; to the old Castle, under the guidance of Dr. Bruce, the well-known antiquarian; and of the luncheon, so generously provided by Dr. Murray—we have no space to speak: they formed, however, a graceful and agreeable close to a most successful Session of the Union; and, with other things, will certainly secure for our friends at Newcastle the fervent and affectionate remembrance of their delighted guests.

In Memoriam.

JOHN BERRY FLINT, J.P.

THE memory of the just is blessed." This declaration of Holy Writ, placed on record for our encouragement, implies that the remembrance of such is worthy of being cherished; and it is well that, at a time when the all-absorbing present engrosses the thoughts of men, some memorial to departed worth should be raised, to perpetuate the excellences of those who might otherwise be forgotten. And surely, when the departed have filled a prominent position, and have been enabled, by Divine grace, to discharge its duties with Christian consistency and public approval, it is desirable that a record of the life should have some notice. The brief memoir annexed may, therefore, be deemed not an unfitting sequel to the very interesting biographies recently given in this magazine.

John Berry Flint—named after a most godly relative, who devoted his life to the cause of Christ—was born June 5, 1806. He was the third son of the Rev. Thomas Flint, who may be referred to not as "*a* Mr. Flint," (as recently given in a denominational journal), but as *the* Mr. Flint of his day, whose earnest piety and distinguished talents, still remembered by many, would have placed him in the foremost ranks of his denomination, had not death removed him, at an early age, from a sphere of great usefulness. Sermons he has left; and the fact of his having been regarded as a suitable successor to Dr. Samuel Stennett, as pastor of the church in Wild Street, London, and his being requested to preach the annual missionary sermon, in conjunction with Mr. Ward, of Serampore, may sufficiently attest the superiority of his talents and the esteem in which he was held by his contemporaries.

The subject of this memoir was, from delicate health during childhood, rendered the special object of parental care. Ere he had completed his thirteenth year, he had known the loss of his inestimable father; but a mother was left him, than whom none could be better qualified to train her children in the nurture and admonition of the Lord. (See BAPTIST MAGAZINE, vol. xxxvi. p. 301.) The writer has often heard her assert that her son John was never known in childhood to tell a falsehood; and a singular reverence towards the Divine Being proved, at that early age, a pious tendency. The qualities of future manhood often present themselves incipiently in early life, and this was evinced in the preservation of the life of his brother Abraham (see BAPTIST MAGAZINE, vol. lvii. p. 594) from drowning, under circumstances displaying great sagacity, when John Berry was only ten years old. When religious culture has been enjoyed from

infancy, it is often difficult to note the decisive features of conversion; and so it was that my brother, as he grew in stature, grew also in the fear of God. It was his privilege to be placed with one of the most valued friends of his father, Mr. Boswell Beddome, of Weymouth, grocer, whose mental capabilities and refinement bespoke his origin and superiority. A memoir of this eminent Christian, by his pastor, Dr. Hoby, is inserted in this Magazine, vol. xxvii. p. 89. The late distinguished mathematician, Dr. Olinthus Gregory, was his brother-in-law; and scarcely less known or esteemed was his brother, Dr. Beddome, of Romsey, at whose funeral, in 1859, Lord Palmerston attended. To the counsels and example of Mr. Beddome, Mr. John Flint was indebted, and that consciously, for much of the success of after life. In his twenty-first year he joined the church in Bank Buildings, Weymouth, then under the pastorate of Dr. Hoby, and where rest the ashes of his sainted father.

In 1831, Mr. Flint joined his brother, Thomas Rest, in the ironmongery business in Margate. That the steps of each had been conducted thither by God, for advancing the interests of His kingdom, subsequent events clearly prove. At that time the Baptist Church in this town being tinctured with high Calvinism, the brothers stood aloof; but a favourable opportunity occurring in 1836, aided by others, they identified themselves with it, and were elected to the deacon's office. From that period to their death their energies and their prayers were directed to its advancement, and not without great encouragement.

In 1835, Mr. Flint was united in marriage to Miss Mary Sophia Dodd, of London, who was a member, with others of her family, of the Baptist Church, John Street, Bedford Row. The felicitous union remained unbroken for nearly forty years. In 1850 he retired from business, and devoted his after-life to public affairs. In the following year, the management of the town (not then incorporated) was placed under the Board of Health; and on the election of the required thirty members, he received the highest number of votes, wholly unsolicited by himself or relatives, and although several of the most influential inhabitants of the town were among the candidates. Two years after, a similar expression of reliance on his judgment and integrity of purpose was shown by his fellow-townsmen in electing him as one of nine on the Burial Board.

In 1857, Margate was incorporated, when he was chosen a member of the Town Council, and in 1861 was elected to the mayoralty, with the further honour of re-election. During his tenure of office several events transpired worthy of notice. With three other members of the corporation, he carried up a congratulatory address to Marlborough House on the marriage of the Prince of Wales. On one occasion he was deputed to wait alone on Lord Palmerston. Another event of great interest may be recorded. On March 5, 1863, the royal squadron, escorting the Princess Alexandra, anchored off Margate. Mr. Flint promptly summoned the corporation, who re-

solved that he, with a deputation, should proceed to the squadron, and ascertain if Her Royal Highness would be pleased to receive an address. Assent was given, and the mayor, attended by members of the Council and others, were, by the Hon. Sir Charles Grey, introduced to Her Royal Highness, who, waiving the etiquette of royalty, shook hands with Mr. Flint, the first of his countrymen to welcome the future Queen of England to its shores. The presentation over, he conversed freely with the father of the illustrious and fascinating lady and others around her, who were evidently much interested with this first tribute of British loyalty.

On Mr. Flint's retiring (though it proved but temporarily) from the corporation in 1863, the following resolution was unanimously passed, and presented to him:—

"That the warmest thanks of the Council be presented to John Berry Flint, Esq., for the able and satisfactory manner in which he has fulfilled the laborious and important duties of mayor under circumstances which required him to display a large amount of intelligence, discretion, and energy; and, while offering him this tribute of their respect and esteem, which he has so justly earned, the Council desire to express their regret that, by his voluntary retirement, they must in future lose the sound judgment and experience which he has brought to bear upon the questions under their consideration."

He was re-elected to the office of mayor for the years 1869 and 1870, and at the close of each term he received a handsome vote of thanks. From this time he reluctantly yielded to the monitions of increasing infirmities, and confined his public duties to the magisterial bench, which he had occupied for several years. The general election in February last found him more anxious than able to aid in a cause dear to his heart, and he imprudently yielded to the solicitations of his party to act as chairman of the Liberal committee for Margate. This unfortunate step, it is to be feared, had much to do with accelerating his death. He took a severe cold from exposure, which brought on an attack of bronchitis, aggravated by fatigue, and he succumbed to the malady in a few days. The last lines he penned were to the writer, and they sufficiently express the composure of his mind. "I am in my loving Father's hands, and all is well." His disease admitted of but little speech during the closing hours of life, and the mind was frequently wandering; but shortly before death he said, "I know whom I have believed." His departure was as calm as an infant's sleep—it did not seem to be dying, so gently he passed through the veil into immortality on the 27th of February last. The deepest regret at his demise was expressed by all classes in the town he had resided in during forty-six years; and at his funeral, the high esteem in which he was held was evinced by a large attendance of his fellow-townsmen and every manifestation of respect. The corporation, the clergy, ministers, and inhabitants, joined the procession to the cemetery, and many tradespeople partially closed their places of business. His much-esteemed friend and pastor, the

Rev. J. Drew, officiated at the solemn scene, and kindly furnished full memorial notices of the deceased to the local and denominational journals.

Though so much of Mr. John Flint's time was given to public business, he did not forget his duties as a Christian, and an officer of the Church. The welfare of Zion ever lay near to his heart, and for more than thirty years he discharged the duties of treasurer with exemplary care and correctness. The church and congregation testified their grateful appreciation of his services by presenting him, in November, 1869, with his portrait handsomely framed. The qualities which distinguished his character were sterling. As a Christian he was humble and devout. His approaches to the Throne of Grace were marked with solemnity. He was uncompromising in his estimate and vindication of Divine truth in all its importance. A summary of his character cannot be better given than in the words of his pastor: "He was 'faithful unto death.' Nothing more conspicuously distinguished him than his fidelity to all that he considered to be right and true and good. He was faithful as a citizen, both with regard to his country in general, and with respect to the interests of the town. He recognised the fact that our Christianity does not relieve us of the obligation of patriotism, nor of those municipal burdens which belong to us as a part of the community in which we live. And he felt that he served his country best by discharging with energy and faithfulness the duties which were placed upon him by his fellow-townsmen and neighbours. He was faithful to his political principles, and never turned his back upon them through any of the changes we have seen. Nor will those who differed from him most, fail to respect and honour him for his political consistency and integrity. He was faithful to his religious convictions, and stood by them when a little temporising would have helped to elevate him in popular favour. He had lived through a time when religious equality was not realised practically in Margate to the extent it is now. And it is very well known to many that his position might have been a different one had he been less honest in carrying out the religious principles which had commended themselves to his conscience and his heart. He saw many others eschew their early faith; but he held firmly to his through all changes, and continued faithful unto death. He was faithful to the cause of Christ. In His temple his love had concentrated itself for nearly forty years, and it never abated to the last. His last affections and anxieties hovered round it. He rendered long and earnest service to His church, and withdrew not from the work till he was called to his rest. He acted for many years as treasurer of the Kent and Sussex Association of Baptist Churches, and in that capacity attended all its annual meetings, taking the deepest and most lively interest in its proceedings. Mr. Flint had a very strong conviction that we do ourselves injustice, as a denomination, by adhering to our description as merely Baptist. He, therefore, strenuously argued that, instead of calling ourselves Baptists merely, we ought to call ourselves Baptist-

Congregationalists, and he succeeded in winning acceptance for these views to a large extent. Many of the churches in Kent and Sussex adopted the new nomenclature; and the association itself became 'The Kent and Sussex Baptist Congregational Association.' In advocating the change, it must not be thought that he was influenced by any desire to depreciate his own community. The precise opposite was the fact. He sought to remove a prejudice, and to guard against a mistake. His attachment to Baptist principles was firm throughout life; and never more so than during his latter years."

It is not to be inferred from what has been written that Mr. John Berry Flint was a perfect man; and of one who forbade that a funeral sermon should be preached at his decease, from his objection to undue mortuary eulogy, the admission of imperfections may with fairness be made. His failings were more apparent to those who knew him best in the closer intimacies of every day life, and it is not necessary to particularise them here. But we may glorify the grace of God, as manifested in his life and character, while acknowledging that in this imperfect state, it never hides every human frailty. We close this memorial by quoting the impartial estimate of a local journal which did not represent his views in either religion or politics:—"Within a few hours of our going to press, the grave has closed over the mortal remains of one who in life was deservedly respected by the inhabitants for his public and private virtues. Our fellow-townsmen, whose decease we all unite in lamenting, and with whose public character we have had, perhaps, a longer acquaintance than many, claims at our hands a respectful and sincere tribute to his memory. It will hardly be necessary to state that on both political and religious questions he did not reflect our views. As a Liberal and Nonconformist, however, he embraced the principles of each with firmness, consistency, and deep sincerity. He exercised his judgment, and arrived at his conclusions thoughtfully. Above the mere influence of party feeling, and unselfish in the steps he was led to take, he persevered to the end in every enterprise which promised to his view benefit to the community in which he lived. His zealous support of every measure which he felt to be essential to the well-being of Margate, will be ever remembered by us; and the cause of religion will be unable to find a warmer advocate than the gentleman whose death we deplore. He was for many years the principal deacon, and a chief supporter of the Baptist community in this town, from whose midst the loss will be most keenly felt, and a gap created which will not easily be filled up. But he was also a public man in the best sense of the term. His political opinions were consistently upheld, and he never flinched from expressing them where he thought it was his duty to break silence. It is, however, his public career as a mayor and a magistrate that demands special notice at our hands. Four times he filled the mayor's chair, and brought to the discharge of the duties of his office many valuable qualities. Painstaking and just in dealing with every question submitted to his judgment, as the chief magistrate of our

borough, he left nothing for us to desire. His general excellence in this important capacity is universally acknowledged. In his magisterial duties continually, he was to the last a good and a just man. He viewed them in their proper light, and shrank from dealing with so grave a matter as the administration of the law with haste, incaution, or indifference. His private virtues were great. He would do good wherever he saw, or thought he saw, that his assistance was needed; or could he be of any service to his fellow-men, he was always ready. Over such a man we justly mourn. He claims our grateful remembrance. His own immediate friends know best what they have suffered by the lamented death of Mr. Flint. We do not forget that he had for some time been in feeble health, and that possibly the exertion consequent on the recent general election, in which he took a leading part in Margate, might have accelerated his death. An active man is likely to wear himself out too soon; and when the consummation has arrived, we all see more distinctly the value of what we have lost, and mourn in vain over treasures we cannot restore."

F. L. F.

John Chamberlain.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

CHAPTER V.

A DETAILED account of the journey to Agra has been preserved in Mr. Peacock's handwriting, but a few particulars only can be recorded here. The M.S. shows how diligent and indefatigable the missionaries were in speaking the Word of Life to as many as came in their way as they travelled. Leaving their boats every morning after breakfast, they walked upon the river bank, talking with individuals, or preaching in such villages and towns as were found to be accessible. They passed in succession several most important places, such as Monghyr, Dinapore, Benares, and Allahabad, the Priyâg of ancient India, and at some of these they made a longer stay, for the purpose of more extensively preaching the Gospel. At Bhagawân Gola, Mr. Chamberlain's heart was made glad by meeting Kangali and Brindaban, from Cutwa. They brought him recent intelligence of the progress of affairs there; and Brindaban came to be his companion and assistant in the journey he was making. Mr. Peacock's acquaintance with the vernacular languages was too small to enable him to speak freely in them; and Mr. Chamberlain, on passing out of Bengal proper,

found his knowledge of Hindi very imperfect. This, however, he could daily improve by diligent study, and the two Hindi classics, the *Prem Sagar* and Tulsi Das's *Ramayana*, were almost constantly in his hands. Thus the journey, if tedious, was turned to the best account. The sickness of the children was repeatedly a source of very painful anxiety. At the beginning of March, they reached Bankipore, near Patna, where Mr. and Mrs. Moore had recently commenced a new missionary station. Here Mrs. Biss and her children, who had travelled up under Mr. Chamberlain's care, were to reside, and the rest of the party gladly remained about a week, in the enjoyment of Christian fellowship, and receiving most generous hospitality from friends living in the neighbourhood. At Allahabad the boats' crews, who had been paid in advance for the entire journey, broke out into open mutiny, and refused to go any further. After a few days, however, finding that the missionaries were in no hurry, but were busily engaged in preaching to crowds of people, the men were brought to reason, and proceeded on their way. The weather was now intensely oppressive, and the prevalence of hot winds made it almost impossible to leave the boat until the evening, so that little missionary work could be done. The weary journey was completed on the 17th of May.

Kind friends, to whom they had been commended by letter, welcomed them in Agra. They were especially under obligation to Mr. Wright, a gentleman who had resided in Agra since its capture by Lord Lake in 1803. With some difficulty a house was rented by the missionary families, and they were encouraged to establish a school, both for boarders and day-scholars, hoping thus to provide themselves with the means of subsistence.

Mr. Chamberlain, upon whom the missionary work more especially devolved, lost no time in opening his Divine commission, and very soon his hands were filled with engagements. He visited the Fort, and was invited by some of the artillerymen there to preach to them. This he gladly consented to do, and services were accordingly held at the quarters of Garrison Sergeant-Major Todd, every Sunday and Thursday evening. A Sunday morning service was held at his own house, whilst the Hindus and Mussulmans in the city and its suburbs were addressed daily, and a considerable stir amongst them produced in consequence. Many came to the missionary's house to make inquiries after the Gospel. The charge of the school rested chiefly with Mr. Peacock. Mr. Chamberlain was little inclined to such an employment, although he assisted in it; but he devoted himself without delay and with the utmost diligence to the work of Biblical translation, giving his attention particularly to the Braj Bhāshā, the dialect of the Hindi language commonly spoken in the district around Agra.

The new mission was thus undertaken with vigour, and with many encouraging prospects of success. Afflictions and domestic cares were not, however, lacking, although they were not allowed to interfere with the great work the missionaries had undertaken. Mr. Chamberlain

brought with him to Agra two little girls,—one a child of very remarkable sweetness and intelligence, the daughter of his first wife, and the other an infant about one year old. Both suffered greatly on the journey up the river; and now, in the course of a few months, both were taken from their parents by death. A third child, born in the month after their arrival in Agra, speedily followed them. Both Mr. and Mrs. Chamberlain suffered also from very severe illness, and were ill able to bear up under such accumulated trials, with so great bodily weakness. They were further painfully afflicted in March, 1812, when tidings of the destruction of the printing office at Serampore by fire reached them. Mr. Chamberlain so deeply felt the importance of translating and publishing the Scriptures and Christian tracts in the languages of India, that the loss of the Press filled him with consternation; and it seemed as though his personal troubles were buried out of sight when this calamity, which threatened to impair all evangelical efficiency in the Presidency of Bengal, befell the mission. He had, soon afterwards, as the reader knows, to rejoice in the triumph of Christian generosity which speedily more than made good the loss thus sustained. But other troubles, most painful and hard to bear, yet awaited him.

His visits to the Fort, and the services held there with the soldiers, were supposed to be in no way displeasing to the military authorities. On his arrival at Agra he had waited upon the Commander of the garrison, and had been very courteously received. He had therefore accepted invitations to preach to the men with no fear of any evil consequences; and for some months all went well. At length, however, some jealousy against his hearers seems to have been displayed by their Roman Catholic comrades, and in April, 1812, a notification was received from the Fort Adjutant, stating that Mr. Chamberlain's going to the garrison "for the purposes of public worship" was prohibited, until special permission had been obtained. He submitted with all deference, but expressed his hope that Colonel Bowie, the officer in command, would be pleased to sanction his visits. This hope was soon destroyed. "As he was not an ordained clergyman, or appointed to this station," the Colonel declared himself "unable to allow him to exercise clerical functions in the garrison, until the sanction of superior authority had been obtained." After this he never made any attempt to preach in the garrison; but, one day, having some private business in the Fort, he went there, and was informed that a *hâvildâr* was in search of him, orders having been given to expel him from the garrison. Believing that this resulted from some mistake, he wrote again to Colonel Bowie, asking him to let him know the precise extent of the prohibition. He was told, in reply, that whenever he wished to visit any one in the Fort he must apply to the Public Staff Officer for a pass. After this he never attempted to go into the Fort, and he hoped that every possible occasion of offence was thus avoided. He had no further intercourse with men in the garrison, except when any of them came to the service held in his own house. But, on the

12th of August, a note from the Judge of the station summoned him to attend his Court without delay. He did so, and was informed by the Magistrate that orders had been received from the Government to send him down to the Presidency forthwith. The reason assigned for this severity was his alleged disobedience to the commands of Colonel Bowie. He returned home under arrest, with directions to make ready for departure from Agra by that day week. The civil authorities appear to have treated him with all the consideration in their power. The Judge had a boat fitted up for him at the expense of the Government, and, instead of a guard, sent two men, who were instructed to wait upon him as his servants. He said, at parting, that he hoped soon to see Mr. Chamberlain back again in Agra. Thus dismissed, the missionary did his utmost to improve the enforced journey by preaching everywhere as he travelled down the river. He reached Calcutta on the 4th of October, and immediately went to surrender himself to the police authorities there. They, however, had no wish to detain him. The magistrate declined even to see him. He was at once set at large, and was informed that he was at liberty to dispose of himself as he pleased.

Such are the facts concerning Mr. Chamberlain's expulsion from Agra, as far as they can be now ascertained. Was he to blame? Did he merit interference so harsh and so obstructive to his great work? Who will say that he did? Could a faithful servant of Christ, in view of the spiritual destitution of the soldiers in the Agra fort, have done other than he did, until his action was restrained by express order? And surely it is hard to see how he could have behaved more prudently after the prohibition was received. His conscience was clear in the matter, and he was able to commit himself to the Righteous Judge. Thwarted in his best purposes, however, and deeply pained by the unworthy treatment he had received, he looked for the warm sympathy of his brethren, both in India and at home, when his circumstances were made known to them, and he felt very keenly that this sympathy was not given. He thought he could see that his brother missionaries were unduly anxious to avoid identifying themselves with him in his disgrace, and that he was allowed by them to continue under the suspicions of such as thought he had suffered as an evil-doer. He particularly felt this when the *Periodical Accounts*, No. 25, reached him, and was greatly surprised to see so little notice taken of his case there. What he had himself written of it was not allowed to appear, and in the statement that "his brethren did not appear to censure him," he found a phrase of too dubious signification to satisfy a mind suffering like his under a deep sense of wrong. It was, perhaps, prudent for those who represented the mission thus to endure injuries inflicted upon their brother without indignant complaint. The doctrine of non-resistance could not be disregarded at the time of which we write; but it certainly may be counted amongst the advantages of the modern missionary, that if he suffer wrongfully, as Mr. Chamberlain did, he is not likely

to have cause to complain either of the silence or the apathy of his supporters. The sufferer, however, had his warm and hearty sympathisers even in the place of his humiliation. An old lady who had been one of his constant hearers remarked upon the treatment he received, "There never was yet but one good man in Agra, and him they have sent away."

But, before leaving Agra, he was permitted to see some fruit of his labours. A soldier was baptized on the 7th of August, and there were hopes of two or three more. Mr. Wright, with his wife and her mother, Mrs. Grant, appeared to have been brought under the influence of Divine grace. They were most liberal supporters of the mission, and at their own cost maintained a native school. Mr. Chamberlain had succeeded in translating the four gospels into the Braj Bhashá dialect, and took the manuscript with him to Serampore. Mr. Peacock was permitted to remain in Agra, and it was hoped that he might carry on the work there until some better arrangements could be made.

Meanwhile, the providence of God appeared to open up a new sphere for His servant's activity. The day before he was ordered to quit Agra, he received a letter from Sirdhana, offering him employment as tutor of the great grandson of the Begum of that principality. He replied that he could only accept the proposal after conference with his brethren at Serampore, and on condition that he should settle in Sirdhana as a missionary, without any restraint being laid upon him in regard to his labours in the Gospel. On arrival at Serampore, therefore, this proposal was fully discussed, and, the opinion of his brethren being favourable, Mr. Chamberlain consented to go.

Sirdhana was the capital of a small state bearing the same name, the extent of which was about twenty miles long by twelve broad. The town is about thirteen miles from Meerut. This territory was assigned by Nujef Khan to Walter Regnaud, a German military adventurer, who was called, in India, Sombre or Somroo. On his death, in 1776, his widow, the Begum Sombre, was allowed to retain the dominion on condition of her keeping up a force of three battalions of infantry. She was now of course an ally of the British power, and had merited well from it by her military services in some of the petty wars carried forward with neighbouring states. A few years before the period now written of, a young man named Dyce, who had been brought up in the Orphan School at Calcutta, under the care of Mr. Burney, had entered the Begum's service. She was so well pleased with him, that she at length entrusted all her affairs to his care, adopted him as her son, and gave him her granddaughter in marriage. It was as tutor to his son, David Dyce Sombre, a little boy of about five years' old, that Mr. Chamberlain was now invited to Sirdhana. A salary of 200 sicca rupees monthly, together with a commodious dwelling-house, was assigned to him; he had permission to take any other pupils; and Mr. Dyce, on hearing of his willing-

ness to come, immediately remitted to him a sum sufficient to defray the expenses of his journey from Serampore. Her Highness also undertook to secure the consent of the Governor-General to the arrangements she had made to obtain Mr. Chamberlain's services.

On the 22nd of December, therefore, Mr. and Mrs. Chamberlain set out on their journey. As always, so now, he preached most diligently wherever he could obtain hearers, and by a plentiful distribution of tracts and Scriptures, sought to disseminate knowledge of the Way of Life. Every place he passed on his road was regarded in its relation to his great work, and at not a few populous towns the wish arose that he could continue there as a missionary of Christ. He was especially delighted with the eagerness and candour of his hearers at Monghyr, and wrote in his journal that he "would recommend it as a very important place for a missionary station." He added, "I should like to settle here, if it were the will of God."

From Furruckabad, a guard of Sepoys, sent by Mr. Dyce, attended him, and as his route took him through Agra, he enjoyed a delightful meeting there with the beloved friends he left in August. After a few days, he proceeded on his way, and arrived safely at Sirdhana on the 8th of May. He was very kindly received. Mr. Dyce introduced him and Mrs. Chamberlain to the Begum, who received them with every mark of respect. "I felt a little awkward at first," wrote the missionary, "but soon found myself at liberty, and entered into conversation with Her Highness in the Hindustani, respecting the progress of religion in the world, circulation of the Holy Scriptures, and other things, with which she seemed much pleased. Sirdhana is a most favourable situation for the North-West of Hindustan. From this place a correspondence may be opened with the Panjáb, Srinagar, and Cashmere. Ranjit Singh, the Seikh Raja, has expressed a desire to have a teacher for his children." Of his pupil, Mr. Chamberlain says: "He is a lively lad, and bids fair to be clever. He is a great pet of the Begum's; for which cause I cannot do as I would with him.* However, I view him with wonder, when I reflect that this lad was born to bring me hither with the Gospel of the kingdom. The Begum, who is a Roman Catholic, behaves very well to me, though I have reason to conclude that she does not altogether like my religion. I breakfast with her every morning, Sundays excepted, and hand her to and from table."

*Mrs. Sherwood's *Life* affords an amusing peep at Mr. Chamberlain's pupil. The Begum came over to Meerut, and the English lady paid a visit of ceremony to her camp, concerning which she says, "We were ushered into the principal tent, where Her Highness sat on a *masnad*, her shrivelled person being almost lost in Cashmere shawls and immense cushions of *kimláb*. Her superb hukas was set ready to one hand, and her glittering pan-box to the other, whilst very little of her person but her remarkably plain face was visible. Behind her, on the cushions, was perched David Dyce, the son of her husband's daughter, a child of five or six years of age, in a full court suit,—coat, waistcoat, and shorts of crimson satin,—with a sword dangling to his side, and a cocked hat." The interview over, "Master David, in his crimson suit, was called upon to hand us out of the tent, which he did with the usual etiquette."

Mr. Chamberlain's work as a tutor occupied only three or four hours daily, leaving him abundant leisure for missionary engagements; and most diligently was this leisure all improved. "I bless God," he wrote, "for abundant employ." He established schools, both for Roman Catholics and Hindus; preached frequently, and carried on his translations of Scriptures and tracts with remarkable vigour. His removal to Sirdhana, and connection with the palace there, brought him into close contact with the Urdu language; and he now had to turn from the indigenous Hindi to a form of Hindustani rich in Persian and Arabic words and phrases. Nothing daunted by such new difficulties, he prosecuted his linguistic studies with the utmost ardour, and with great success. He was happy to engage the services of the Pandit he had employed in Agra; and he also secured an excellent writer, who came to him as an enquirer from Delhi. He could thus, with very great advantage, revise and prepare for press the work he had previously accomplished. There were few at Sirdhana to profit by an English service; but he held one or more every Sunday, and some Roman Catholics were usually present to hear him.

In all this there was much encouragement. His pandit was evidently interested in the truth, and Paramanand, the writer, professed to have decided for Christ, and solicited baptism. Other enquirers also came, and there was reason to hope that a foundation for much future usefulness was being laid. Yet the missionary was dissatisfied. He wrote: "I feel my mind much out of its element, in not having any preaching campaigns. Had I a suitable colleague, what a field for itinerating I have around me!—the Seikhs in the west, the Doab to the south, and Oude to the east, not to say the hills on the north; Agra and Delhi, Coel and Mynpuri, Furruckabad and Meerut, Panniput and Kurnaul, and Hurdwar, all within reach. O Lord, the work is Thine: send help, for Thy Name's sake."

These ardent desires were to receive some gratification before long. In February, the Begum proceeded to Delhi, and Mr. Chamberlain accompanied her. Paramanand went with him, and helped him to preach the Gospel vigorously during the weeks spent there. Five or six hundred books were distributed, and the Mussulmans in the imperial city were better disposed than the missionary had ever found them elsewhere. Although unwearied in these labours, he suffered severely from illness during his sojourn in Delhi. At the end of March they returned to Sirdhana; but almost immediately afterwards, Her Highness removed her camp to Hurdwar, where she remained a fortnight, nearly all which time Mr. Chamberlain devoted to most active missionary labours amongst the immense numbers of people assembled at the fair. All the books he had he took with him, and all were speedily distributed to eager applicants. Probably more than half a million people were present. He wrote: "Every evening I was surrounded by a very large congregation, to which I preached till dusk—from the beginning to the ending, two or three hours. Sometimes the con-

gregation was surrounded by five or six elephants, on which were many Europeans, who came to hear from the novelty of the matter, which was the occasion of much discourse amongst them; and I have some reason to conclude that they were in general astonished at the attention of the people. I preached in the Hindi, which all appeared to understand, both Bengalis and Hindustanis. I found it difficult to understand the Seikhs; but I believe I should be able in a short period to preach to them in their own language were I to be called to it. If I had had some Pushtu and Persian gospels, I should have been able to send some into Persia and Candahar. Do make a plentiful provision for another season. Here are many Rohillas near, who speak the Pushtu. All day long I was engaged in my tent, which was very conveniently placed for this work; but after one week, I was completely worn out and spent, so that I was obliged to lie by in Mr. Dyce's tent most of the day, in order to recruit strength for the evening preaching, which, I bless God, was always afforded, so that I addressed the crowds with comparative ease. Blessed be God for all His mercy manifested towards me in this work."*

If these unremitting labours exhausted the strength of the missionary, he appears to have overlooked the fact in the greatness of his joy at

* It is pleasant to quote the testimony of an eye-witness of these labours. In *Sketches of India*, the following description of Mr. Chamberlain's preaching at the Hurdwar mela was given:—"During the greater part of this fair, which lasted nearly three weeks, a Baptist missionary in the service of Her Highness the Begum Sumroo, attended, and from an Hindustani translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive; and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few: a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days he was not surrounded by more than as many hundred Hindus; in ten days (for I regularly attended), his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied, but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary's retiring, they every evening cheered him home with 'May the padree live for ever.'

"Such was the reception of a missionary at Hurdwar, the Loretto of the Hindus, at a time when five lakhs of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and, when in doubt, requested an explanation. Their attendance was regular, and many whose countenances were marked were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and I have little doubt, ere the conclusion of the fair, effected his purpose by converting to Christianity men of some character and reputation."

finding such a grand opportunity of preaching the Gospel of Christ; and he followed in the suite of the Begum to Sirdhana, revolving in his mind plans for a yet more efficient visit to Hurdwar in the following year, when he hoped to be well provided with all varieties of Scriptures and Gospel tracts. Meanwhile he reverted to his former routine of work at Sirdhana, with the discouragement, however, of finding his supposed convert, Paramanand, somewhat inclined to draw back from a profession of Jesus Christ.

He was not, however, long allowed to proceed with his labours in peace. A letter soon came from the Governor-General to the Begum, requesting her to dismiss Mr. Chamberlain from her service. She was not inclined to do this, and remonstrated; upon which another letter was sent her, reiterating the request, with the intimation that if she did not immediately comply with it, she could not expect to be regarded as a friend to the British Government. She was greatly distressed and even wept in her vexation at the matter. "The Mahrattas," she said, "never used her so ill." But compliance was unavoidable, and the missionary had to depart. At the Begum's suggestion, he went to Bareilly, escorted by her sepoy, and preaching all the way—that he might obtain a private audience with Lord Moira, whose camp was at that place. His lordship consented to see him, but evidently felt great displeasure at his preaching at Hurdwar. He permitted him to see the accusations laid against him. On glancing over these papers, Mr. Chamberlain found that all his movements from the first had been watched by some malevolent eye. He was represented as having transgressed military orders at Berhampore, as having repeated the same offence at Agra, and as now troubling the Western Provinces, and everywhere contumaciously resisting the orders of Government. Nothing therefore resulted from his interview with Earl Moira but the reiteration of the demand that he should proceed without delay to Calcutta. It seemed possible, indeed, that he might be arrested and conveyed as a prisoner thither, while making the necessary arrangements for departure. He was directed to apply to the Vice-President in Council for any information he might wish as to his case. For the present, he could only, without further question, promptly obey the orders given him.

As soon, therefore, as he could be joined by his wife and little daughter at Meerut, early in December, 1814, he took boat and returned to Bengal, arriving at Serampore towards the end of February, 1815. He had hoped that some protest against the treatment he received might be made by his brethren there; but he "found them very fearful and much averse to the business." He could not but recall his former experience when expelled from Agra. As to this he wrote with some natural bitterness, "Not one word of sympathy, or of advice, or notice, from any member of the Society at home has reached me; and, what is more distressing, I find that it was reported in England that my removal from Agra was in consequence of my writing a rash letter to the commanding officer. Who or

what has given ground for such a report, I know not.* It is, however, very little removed from slander. A missionary must have his heart superlatively set on his work, indeed, to succeed in such circumstances; for if he labour to fulfil his ministry, he exposes himself to persecution,—he falls into the hands of Government, and then his prudence is questioned, his rashness is surmised; and although he has deserved the esteem, and sympathy, and encouragement of his brethren and patrons, he has to bear up under the discouraging burdens of distant conduct and evil report. The effect of this, most naturally, is, exertion is paralysed, and we may sit down in some quiet corner, and rest from our labours, and enjoy the pleasure of being esteemed prudent, peaceable men. My motto is, *Fiat justitia ruat cælum*. I have not any desire to complain; but I see no reason to shrink from confronting an evil report. It is a notorious fact that, whatever use Government may be pleased to make of my notes to Colonel Bowie, the reason of their conduct was not in them. It was because I preached to the natives; and it is for the same reason they have forced me from Sirdhana. This is a most arbitrary act. I was not under their protection. I was in the employ of one who is acknowledged a sovereign princess, who rules her own country without their interference: who has at her pleasure and disposal the lives of her subjects. I had been recognised by the Resident at Delhi. At Hurdwar I was in her suite. It was in her camp that I preached. In short, I was one of her family. What could be a greater stretch of arbitrary power than such interference as this? What was I doing? Teaching a little boy, and from my salary supporting schools amongst the natives; but not under the jurisdiction of the British. I was much encumbered with my school, and could not get out to preach as often as I wished. But I preached at Hurdwar, and in some respects my situation presented facilities for promoting the cause of Christ. This the enemies did not like to see. They opposed, and have prevailed. And now, what have the British Government gained by this? What end is to be answered by it? The instruction of upwards of two hundred children and of hundreds of people in the principles of the Christian religion is obstructed, and a loss to the mission of about five hundred rupees a month is incurred; not to say that an innocent man is branded with opprobrium. Why is all this, when Roman Catholics are permitted to range the country at large, unobstructed, unopposed,—nay, even assisted and protected? Those who propagate error may remain, wherever they may be; but he who endeavours to illuminate the minds of the people must be tossed about from one corner of the country to the other, and never permitted to rest. But the Highest beholds these things."

* In another letter, Mr. Chamberlain says, "Mr. Corrie is quite mistaken when he says that I disagreed with the commanding officer at Agra. I never fell out with him: not in the least."

Congregational Views on Baptism.*

No. II.

PROFESSOR CHARLTON contends that we are led to the conclusion that the word βαπτίζω does not convey the idea of total immersion "by a consideration of the usage of the New Testament, in those cases where the word to baptize is joined with the substantive, water. The meaning is well expressed by the words, 'to baptize *with* water.' . . . This construction plainly points to the water as the means or instrument by which the baptism is effected, and indicates an application of it to the person, *not* an immersion into it. To convey the latter idea, we should require a construction of the verb and noun which would yield the phrase, 'to baptize *into* water,' which does not occur at all in the New Testament, though actually and invariably employed by classical writers, whenever they unquestionably intend to express the idea of immersion."

The force of the reasoning in this paragraph depends largely upon a previous question, viz., How far can the meaning of one word be modified or changed by its conjunction with another? Can a noun or a preposition entirely alter the signification of a verb? We hold that it cannot, unless the verb contains *in itself* evidence of the requisite elasticity. We must first determine what the word means by itself—its absolute meaning; and if we can show that this meaning *cannot* hold when other words are allied with it, we are then at liberty to modify it, but not otherwise. If Professor Charlton had proved on independent grounds that βαπτίζω does not and cannot invariably mean to immerse, his argument might stand; or if he could show that immersion does not convey a permissible or consistent meaning in the phrases to which he alludes, we should then have to yield to him. But in both these respects he has egregiously failed.

With regard to the invariable employment by classical writers of the preposition "into," when they unquestionably intend to express the idea of immersion, our author's assertion is unauthorised. In the greater number of the instances in which the word βαπτίζω is found, it is used absolutely and without any preposition at all, the engulfing element being implied; and in these instances the word cannot, as a rule, have any other signification than immersion. But the preposition ἐν (in) is frequently employed where the same meaning is evidently and unquestionably intended, as where Polybius (Hist. Book V., chap. 47, § 2) speaks of a body of cavalry "immersed and sinking in the pools"—ἐν τοῖς τέλμασιν. Plutarch speaks of

* "A Manual of Christian Baptism, &c." By John M. Charlton, M.A.
London: Hodder & Stoughton.

bows, helmets, swords, &c., found immersed (or baptized) "in the pools"—*ἐμβαπτισμέναις τοῖς τεύχεσιν*. In the epigram on the comic poet, Eupolis, we read, "You dipped me in plays (*βαπτέμε' ἐν θυμέλῃσιν*), but I, in waves of the sea baptizing, will destroy thee with streams more bitter" (*κύμασι πόντου βαπτίζων*). Various other examples from Josephus, Plotinus, &c., might be adduced, of a similar construction; and, although they are not exactly "classical" writers, their usage is fully as decisive, inasmuch as our author makes no distinction between classical and non-classical usage in this respect, and tells us that to get the sense of immersion we should require (both in the classics, the New Testament, and elsewhere) a construction which would yield the phrase "to baptize *into* the water"—i.e., the use of the preposition *εἰς*. In view of the examples to which we have referred, we unhesitatingly assert the contrary. The soldiers in Polybius were certainly immersed, and the poet Eupolis was threatened with the same fate; and yet in neither case is the preposition *εἰς* employed. And we do not think it can be seriously maintained by any candid scholar that there is here meant "an application of water to the person," or that we could translate, "they were immersed and sunk *with* the pools."

Professor Charlton's argument—though he does not express it in this way—really turns on the force of the preposition *ἐν*. He, of course, regards it as instrumental, equivalent to our *with*. We contend that it is not instrumental, but local, denoting the place *at*, or the element *in* which the baptism is administered. Its strict meaning—that which properly and specifically belongs to it—is *in* or *within*, and, in the great majority of the instances in which it is employed, this primary idea can be clearly traced, though our English idiom would lead us to employ other prepositions. And so few are the cases in which the primary idea cannot be traced that a departure from it can only be justified by imperative necessity. Mr. Ingham, who has given to the point the most careful investigation, asserts that out of 2,660 times in which *ἐν* is employed in the New Testament, it is rendered *in* 2,045 times, and, in addition to this, it is frequently rendered "among," "within," &c., as "among yourselves," "within you." It is rendered "with," or "by," or "on," as He "spake unto them by parables," "Thou shalt love the Lord thy God with all thy heart," "On the feast day," &c., in instances in which the primary signification is evident, so that the number of times in which it cannot be seen must be small indeed. If "with," and not "in," is the primary meaning of the preposition, it should, as a rule, admit of being so rendered, and we should read, "Now when Jesus was born *with* Bethlehem of Judea *with* the days of Herod the King," and the wise men "saw His star *with* the east." Of course, we shall be told that this is absurd, as no one contends for the instrumental force in such cases. The word is being spoken of only in connection with *βαπτίζω*. Very well; but let there be given to it in this connection the significance which would be naturally assigned to it at

other times, and let no other significance be sought, unless we are compelled by the incongruities which would otherwise be inevitable. Even, however, with βαπτίζω, the instrumental force yields a meaning no less absurd than in the phrases just quoted. In Mark i. 4, it would give us "John did baptize *with* the wilderness"; i. 5, they "were all baptized of him *with* the river of Jordan"; in John iii. 23, we should have, "And John also was baptizing *with* Ænon, near to Salim." Nor could we allow the instrumental force with βάπτω, which, our author says, "unquestionably means to dip—i.e., to place under water, or any other liquid, for a short time." In the Septuagint, Deut. xxxiii. 24, we could not render "Let him dip or place under his foot with oil." Ruth ii. 14, must be "Dip thy morsel *in* (not with) the vinegar." So, in Matt. xxvi. 23, we must translate, "He that dippeth his hand with me *in* the dish." It does certainly seem to us that the instrumental force of ἐν would never have been so persistently urged, but for the exigencies of controversy, which exigencies, however, it fails, in the last resort, to meet. Meyer, the translation of whose commentary on the New Testament will be an inestimable boon to Biblical students, has given the opinion of the best authorities when, in his notes on Matt. iii. 11, he remarks—"Ἐν is, in accordance with the meaning of βαπτίζω, not to be understood instrumentally, but, on the contrary, as *in* in the sense of the element wherein the immersion takes place."

The same sense is yielded in the three instances in which βαπτίζω is used with the dative alone—viz., Luke iii. 16, Acts i. 5, and xi. 16. The words in Luke were uttered by John the Baptist, in reference to the design of his ministry and its relation to Christ. Matthew and Mark record the same saying, with this difference, that they insert the ἐν, which Luke omits. The meaning is in all cases, therefore, the same. The baptism is *in*, and not *with*, water. In the verses from the Acts, the omission of the preposition before ἵδари is easily explained: "With water as the element by which, *in* the Holy Spirit as the elements in which, the baptism is performed" (Hackett). "The simple dative occurs only where the material or element used for immersion is to be thus distinguished. In all these instances, the distinction is between the element of water and the Holy Spirit; and, as the latter could less properly be conceived as the mere instrument of an act, it is in every such case construed with the local preposition *in*. This is the only explanation of the use both of the simple dative, and of the dative with the preposition, in the same connection and relation" (Conant). In addition to this, it may be remarked that the dative is frequently used to express the sense of "in"—e.g., in such phrases as "continuing in prayer," "abiding in faith," "walking in the fear of the Lord," &c. So that, unless it can be shown on independent grounds that βαπτίζω does not mean to immerse, we cannot deny or overturn that meaning because of the use of either the preposition ἐν, or the simple dative.

For the same reason, the author's position as to "the kindred con-

struction of the same verb, when used to denote the reception of the Holy Spirit," falls to the ground. This is *not* termed "the being baptized *with* the Holy Spirit," but "*in* the Holy Spirit." Nor has any Baptist, to our knowledge, contended that believers are said to be "baptized *into* the Holy Spirit." *In* is the word employed in the New Testament, and for the retention of which we contend.

"The phraseology is, of course, figurative, and in the use of figures some degree of likeness and congruity is always observed between the two things which are compared." "Of course," we reply, "and therefore we cling to the idea of immersion." The baptism of the Spirit on the day of Pentecost "had no conceivable resemblance" to the practice of our Pædobaptist friends, while it fully harmonises with ours; and we beg to assure our worthy instructor that there is nothing more "unnatural and incongruous" in the idea of "dipping a person into the Holy Spirit" (if he chooses to express himself in that way), than there is in the idea of sprinkling him with the Holy Spirit, or of pouring the Holy Spirit on him. On his principle, we may bring every metaphor of Scripture into ridicule; and, if the task were congenial to us, we could show how even the representations of the influence of the Holy Spirit, as given in this manual, are strangely inappropriate. And of course such phrases as "overwhelmed in difficulties," "immersed in care," "steeped in wickedness," "plunged in sorrow," &c., must be abandoned; for in not one of these instances is the metaphor more suitable than is the idea of immersion in relation to the baptism of the Spirit. The natural import of the baptism of the Spirit is given by various commentators and writers. Thus, Cyril of Jerusalem: "For the Lord saith, 'Ye shall be immersed (baptized) in the Holy Spirit not many days after this.' Not in part the grace, but all-sufficing the power! For as he who sinks down in the waters, and is baptized, and is surrounded on all sides by the waters, so also they were completely immersed (baptized) by the Spirit." Theophylact, in reference to Matt. iii. 11, says: "That is, He will deluge you ungrudgingly with the graces of the Spirit"; and again, on Acts i. 5: "The word 'be baptized' signifies the abundance—and, as it were, the riches—of the participation of the Holy Spirit; as, also, in that perceived by the senses, he in a manner has who is baptized in water, bathing the whole body, while he who simply receives water is not wholly wetted on all places." This interpretation is endorsed by many of our greatest English writers, as well as by the German commentators. Neander, in his *Life of Christ*, thus speaks: "He it was that should *baptize them with the Holy Ghost and with fire*; that is to say, that as John's followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost imparted by Himself, so that it should thoroughly penetrate their being, and form within them a new principle of life."

We do not admit that the bestowment of the Holy Spirit is "ever"—*i.e.*, always—represented "under the more natural (?) metaphor of pouring out," &c. It is not so represented in the phrases which speak

of the baptism of the Spirit. We need not here enter into the question, which has been raised on grounds not connected with our present controversy, whether the baptism of the Spirit is properly restricted to the Day of Pentecost, and excludes all reference to the ordinary operations of this Divine Person. But this much, at least, may be said, that, with the exception of Acts xi. 15, 16, we find no further reference to a baptism of the Spirit. Granting, however, all that our author urges in respect to the outpouring of these gracious influences, we must contend that the idea of immersion is not thereby invalidated. The outpouring preceded and prepared for the baptism, but it was not the baptism. Dr. Carson pertinently asks, "Is there any one who has so little of the powers of discrimination as not to be able to distinguish between bringing water from a fountain, and the use of that water when it is brought; between pouring water into a bath, and bathing in that bath? Yet every one who concludes, from the pouring of the Spirit, that baptism must be pouring, either wants this discrimination, or is unwilling to use it." Our author's conclusion is, therefore, altogether untenable; and "it would thus" *not* "appear that the word 'baptize' had, in our Lord's day, much more probably the sense of sprinkle, or pour, than that of immerse." Not only does this not appear; it distinctly appears that the word had not this sense. It meant to immerse, and to immerse only.

Mr. Charlton next argues that the descriptions given of Christian baptism during the earliest ages confirm the view that it was administered either by sprinkling, or pouring, or immersion, "according to circumstances." His arguments are slightly curious. He begins by referring to the recorded baptisms of John, and tells us (1) that "the very designation John the Baptist, or Baptizer, sounds far more like an official title or distinction, denoting generically the administrant of a religious ordinance irrespectively of mode, than as a performer of a specific and very common kind of action." We must confess our utter inability to see this. The word "Baptist," having a specific meaning, did not become generic when applied to John, and it would of course be used in its ordinary sense. Besides, the action which John performed was "specifically" religious, and therefore not so "very common" as our critic implies. Immersion as administered by him was easily distinguished from all actions of ordinary life, and from such as rest on merely human authority or custom; and we do not know any Baptist who denies that John's title is "official," though we all contend that it should not be evacuated of its force. It is because we believe it to be "an honourable religious distinction" that we refuse to let it merge into something else. And though, to the fastidious ears of our author, "John the Dipper may sound like a burlesque of his sacred mission," the burlesque is imported by himself; while the sacredness of John's mission lay in its fulfilment of the Divine will, and in the purpose for which he administered the rite in question. Suppose, *e.g.*, that we interpret the rite as Frederick W.

Robertson has done, shall we see any burlesque in the name then? "It was impossible," said that distinguished preacher, "to see that significant act, in which the convert went down into the water, travel-worn and soiled with dust, disappeared for one moment, and then emerged, pure and fresh, without feeling that the symbol answered to and interpreted a strong craving of the human heart. It is the desire to wash away that which is past and evil. We would fain go to another country, and begin life afresh." The way in which John administered baptism is here accurately described, and because he so administered it he is called the Baptist. But where, we ask, is "the burlesque"? The Professor's second argument, that the phrases which describe John's baptism indicate the application of water rather than immersion into it, is, as we have already seen, based upon a mistranslation. It requires an assumption which cannot be proved, and, like the preceding argument, begs the whole question at issue. The numbers baptized by John are said to have been so immense that a uniform practice of immersion would be "almost" an impossibility. But a great many "almost impossible" things have been done, both in our own and other times; and, if the principle here sanctioned is to be our rule of interpretation, we can retain only so much of the Scriptures as *we* believe to be probable. Allowing all that our author desires to enforce in relation to "the vast multitudes," we have no difficulty to overcome which is not equally formidable to him. Immersion does not occupy, for its "dignified and decorous" administration, an appreciably greater time than sprinkling. To bring people to their places, and to pronounce over them the words of the formula, occupies far more time than either sprinkling or immersing, though of course the former may, as certain Pædobaptist writers have suggested, be done "wholesale." Dr. Guise speaks of the people standing in rows on the edge of the river, and John passing before them, and casting water upon their faces with his hands, or "some proper instrument"—*i.e.*, we suppose (as other Pædobaptists have surmised), with "a switch dipped in water," or a syringe. This is the only ground on which the advocates of sprinkling can claim an advantage in respect to time, and if it be not "burlesque" we do not know what is. And as to the arguments about the "inclement season of the year," "the persons of both sexes far from their homes," if Mr. Charlton will consult the best authorities on Eastern customs—such as Dean Stanley, or writers of his own denomination like Dr. Pye-Smith (*Christian Theology*, p. 670)—he will see how futile they are. We cannot find space for quotations, but several of those we should have selected will be found in Mr. Ingham's excellent *Hand-book*; and others might easily be adduced. "Ænon" was selected for its much water (or many waters), for "other purposes besides baptism." But what warrant have we to assert this? The New Testament says that John *baptized* at Ænon "because there was much water there," and "other purposes" could all have been answered in other places. No unprejudiced reader would think of our critic's explanation of the words.

and on this ground contends that "these spiritual states receive no elucidation from any imaginary analogy with the immersion of a body in water"—this, we say, requires no answer. The elucidation is not received, because it is not looked for, nor does it seem to be desired. But we again ask, if the elucidation does not come from the analogy with immersion, from whence does it proceed? Professor Charlton is, of course, thoroughly well aware that it is not Baptists only that find an allusion to immersion in these passages. The Greek and Latin fathers, Roman Catholics, Lutheran, and English divines of every section, yield a *consensus* of opinion, such as can rarely be secured. Among modern critics the elucidation which our author cannot see is acknowledged by Lange, Meyer, Baumgarten, Olshausen, Tholuck; Alford, Ellicott, Webster and Wilkinson, Conybeare and Howson, Eadie, Dr. C. J. Vaughan, and many others. The defence of our interpretation we may, therefore, safely leave in abler hands than ours.

Professor Charlton having, as we hold, failed to establish the "generic" use of βαπτίζω, and also to adduce a single instance of sprinkling or pouring from the New Testament, we are under no obligation to glance with him at the times subsequent to those of the Apostles. Immersion, he says, was generally "adopted" in the course of the second and third centuries. But as to the evidence of this he is silent. It was not "adopted" then; it was in use from the first. And though the references to the subject are perhaps "vague and scanty," is there one of them that speaks of sprinkling or pouring? or that proves their "adoption" at so early a date? It would not prove of great moment to us if there were undoubted allusions to pouring or sprinkling, even at the close of the second century, "for outward forms, like ill weeds," as our author reminds us, "grow apace." The evidence of Scripture being what it is, we have no need of the help of the fathers. But that help is not lacking, though our space does not permit us to avail ourselves of it now. We will, however, transcribe the utterances of several Pædobaptist authors.

Dean Stanley says:—"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown, or regarded as an exceptional almost a monstrous case."

Dr. Philip Schaff:—"Immersion, and not sprinkling, was unquestionably the original normal form (of baptism). This is shown by the very meaning of the Greek words used to designate the rite . . . and finally by the general usage of ecclesiastical antiquity, which was always immersion."

Dr. Whitby:—"It being so expressly declared that we are buried with Christ in baptism, by being buried under the water; and the argument to oblige us to a conformity to His death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for THIRTEEN CENTURIES, and approved by our Church

(i.e., the Church of England), and the change of it into sprinkling, even without any allowance from the author of this institution, or any licence from any Council of the Church, and being that which the Romanist still urges to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use."

Dr. Moses Stuart:—"I know of no one usage of ancient times which seems to be more clearly and more certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this, the ancient practice of immersion."

Similar testimony might be adduced from many of the Pædobaptist writers, e.g. Luther, Calvin, Chalmers, Wall, Neander, Conybeare and Howson, and the most recent Episcopalian writer on the subject, Dr. Jacob, in his "Ecclesiastical Polity of the New Testament." The specimens we have given will, however, suffice to show that for many centuries subsequent to the age of the Apostle's immersion, it was the only known form of Christian baptism.*

The Salvation of Men by the Sacrifice of the Lord Jesus Christ according to the Will of God.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."—HEB. x. 5—11.

IT will facilitate our business of exposition, and save us from hindering or breaking in upon the thread of our discourse, if we, in the outset, drop a remark or two on certain expressions in the verses before us. "Sacrifice and offering Thou wouldest not—Thou hast no pleasure therein." This might seem to contradict the whole divinely-appointed ritual of the Old Testament. But all that is meant is simply this—that there neither is, nor could there be, satisfaction for human guilt to the Supreme Ruler in these things; they were no more than figurative institutes designed to memorialise the Old Testament

* We have in our two articles dealt exclusively with Professor Charlton's remarks on the mode of baptism. We may, before long, deal with the other parts of his Manual.

church of real and substantial blessings that awaited "the fulness of time."

The other expression to which I refer is, "In the volume of the book it is written of Me." Another reading is, "in the top of the book," i.e. from the head of the roll downward, for the book of *our* age was the parchment roll of *antiquity*, and the expression denotes that from the first to the last of the Book of God, THE CHRIST was the theme. Thus, "beginning at Moses and all the prophets, He expounded to the disciples the things concerning Himself." This being premised, we confine our attention now to the following outline, viz :—

- I. THE WILL OF GOD IS THE SALVATION OF SINFUL MAN.
- II. HIS SON A VOLUNTARY SACRIFICE TO ACCOMPLISH IT.
- III. THIS IS MATTER OF DEVOUT WONDER AND ADMIRATION. "Lo!"

This was a purpose in the Divine mind from eternity. "It was given us before the world began." "Eternal purpose purposed in Christ." It depended not upon fortuitous circumstances that unforeseen contingencies might turn up to hinder, for *no such things could* occur—all possibility being present in the foreknowledge of God, He sees the *end* from the beginning. Besides, as He is far beyond the possibility of change, having once set His heart upon the scheme of immeasurable love, no imaginable hindrances could stand up against the accomplishment of His magnificent design.

So early as the fall of Adam and Eve it was dimly set forth in the promise of a coming One on an errand of mercy. It was kept steadily in view from that hour for 4,000 years, and for reasons too many and important for us to enter on, but commended to the mind of the only wise as fraught with wisdom. Here and there all the while, as revelation evolved itself, the announcement dropped out as in such passages of God's word as these, "Have I any pleasure that the wicked should die? As I live, saith the Lord, I have no pleasure in the death of him who dieth." "Turn ye, turn ye, for why will ye die?" "I have said mercy shall be built up for ever." "My salvation is near, my righteousness is gone forth, and mine arms shall judge the people." "I will place salvation in Zion for Israel my glory." "Behold my Servant; mine Elect in whom my soul delighteth, He shall bring forth judgment unto victory; in Him shall the Gentiles trust." Not only so, but the gorgeous tabernacle and temple service instituted, proclaimed to all the generations as they passed along, the *Will of God* for the salvation of mankind. The ablutions, the shedding of blood, the cities of refuge, the brazen serpent, the ransom money for souls, and the jubilees, all pointed to the Will of God, that eternal salvation from death merited by sin was not only a possible thing, but a blessing laid up in the divine mind, and ready in given circumstances to be poured forth to perishing sinners. And when you couple all this with the clearer and fuller disclosures of New Testament times as these: "He will have all men to be saved and come to the knowledge of the

truth." "Tell the good news to every creature." "Not the will of God that any should perish, but that all should come to repentance." "He who heareth let him say come; and whosoever is athirst let him come and take the water of life freely." Such, then, has been through all time, and issuing out of eternity itself, the unsought, unbought, unmerited good-pleasure of our offended Sovereign; and where are they, then, who dare to assert that the Almighty is a hard master! No; "God is love;" His own character is best given in His own language: "The Lord, the Lord God merciful and gracious, long-suffering, forgiving iniquity, transgression and sin," etc. It is one of the most inviting aspects of the divine character that our salvation was neither an afterthought, nor a plan forced upon Him by importunate rebels working by outcries of misery upon His clemency, but that it was a self-moved, self-originated display of His own sovereign good pleasure—do not *you* think so?

II. His beloved Son is the voluntary sacrifice to accomplish it. Sacrifice; but why a sacrifice? Could He not at once have saved sinners by a word? No, He could not; God could do anything morally right, but He could do nothing morally wrong either to His own character or in the eyes of the universe. The sentence of death for the breach of known law was incurred and out against the race. It was of God whether substitution was at all permissible—for of such a thing no mention was dropped in the original arrangement; but if it were, if it should be so, that a suitable surety and sufferer could take the place of the condemned, the surety suffering and the sinner spared, where could such be found? The Lord Jesus Christ at once solved the problem. And as to the *necessity* of the case, a substitutionary sacrifice is essential to clear the way of justice to accede to it, for, if it was just to append death to the violation of law, it is just to inflict it; but if inflicted, the race, quick as they die here they die for ever. The righteous Ruler of men cannot depart from the government by law, but, His righteousness will be vindicated before angels and men by the sacrifice of their Substitute. Besides, if indiscriminate mercy were to cancel every crime and let sinners go free, where were moral rule, where were the divine prerogative? and would not such a state of matters embolden sinners and lead directly to contempt of God and His law? In Heaven's method of saving sinners, justice is done to the divine government, and mercy is shown to the guilty without so much as a blot falling on the character of God. Mercy is seen flowing through the wondrous channel of the blood of the Saviour. And is not this a fitting lesson to principalities and powers above, and to devils and men below, that if God's own Son must bear a sinner's curse ere he can be justified, impurity is a vain thought whether in heaven, earth, or hell; and "the soul that sinneth *must* die," is henceforth and for ever written on the transaction at Calvary, never to be effaced from memory, calling up a dreadful awe of the Lawgiver, and a wondering admiration of "grace reigning through righteousness unto eternal life by Jesus Christ our Lord." Not only so; but if truth,

mighty awful truth had been disregarded, and sin pardoned, and its penal malediction set at nought by an unconditional reversal of the law, no death following the treading underfoot God's word, where had veracity been? and a God untrue and unfaithful who had trusted Him, who had revered Him? Christ, then, that sinners might be saved and God holy still, "just and the justifier" in one and the same sentence, comes forward as the voluntary sacrifice for human guilt. He *can* do this, for His life is His own. No dependent being can do such a thing, but Christ is the second person in the independent, self-existing Godhead, who, of His own voluntary choice, is willing to lay down His life for the life of the world: and this too with the full approbation of the Father and Holy Spirit: "to do *Thy will* I come." To stand in the room and place of the guilty, to obey and honour the violated commandments, and to receive on His sinless heart the unmitigated infliction of vengeance due to sinful men. It is here "mercy and truth meet, and righteousness and peace embrace." Sin appears laid on Christ. God more glorified than if sin had never entered, and saved man raised to an elevation of rank that had never been his had he remained lord of this lower world.

III. Here, thirdly, is matter of devout wonder and admiration. Lo! the interjection thrown in here, is the well-known mark or sign calling earnest attention of the hearer from the speaker; and who is the speaker? Who is He who summons the world to give audience in this solemn manner, "Lo! I—lo! I come"? Is it not the Son of the blessed? Assuredly it is, and we are hereby invited to think of the prodigious descent of the speaker. He comes from beyond sun, moon and stars; from the third heavens, the seat of imperial grandeur; from the bosom of the Eternal Father, where, from eternity, he has enjoyed the bliss of inconceivable and incommunicable fellowship; comes down to sojourn for more than thirty years with sinful, wretched mortals—mortals without a spark of sympathy with Him or His mission. "Lo, I come!" He invites us to think of a greater wonder still—His assumption of the same nature with ourselves in its primitive, unfallen condition, yet destined to all the toil and temptation, and persecution, and tribulation, and death, which appertain to fallen men. Well does He cry, "*Lo, I come!*" Here is the new, strange, miraculous, and Divine phenomenon—two natures, the opposites of each other, coalescing into one, even very God and very man. Is not this "the new thing in the earth"? Says Isaiah, "A woman shall compass a man," but not by generation. "Lo, I come!" I come to dwell with men on the earth, and to be the man, the second Adam. Again: He bids us think of the life He lived: how pure, how holy, how separate from sinners—how kind, good, benevolent, working amongst the sick, the impotent, the blind, and the dead, miracles of mercy, such as speak forth the glory of Divinity. And the stoop! O, the stoop! to be with and among the poor; no house nor bed of His own, yet the world's proprietor; His companions, fishermen and publicans. Ah! and He teaches them, feeds them, and breathes His own

sweet spirit into them, and loves them so well, that He washes the feet He made, and wipes them with the towel with which He girt Himself as servant of all. And this is He who might have multiplied his interjections an hundredfold, "*Lo, I come!*" To live such a life was but a part, and the easiest, too; but think of My cruel sufferings and death; to do, to suffer Thy will: think of this! Not the thongs that bound Me—not the buffeting and the spitting in Herod's Hall—not the mockery of the poor worm-king on his petty throne—not the scourging—not the crucifixion—the nails and the thorny crown. No; but "the cup which My Father gave Me to drink"—to drink for you, men, and for your salvation. Ah! the wrath of God due to sin—the propitiation, the atonement, the sacrifice. "Awake, O sword, against the man, my fellow; smite the shepherd," &c.

"O, ye who pass by, see! Is there any sorrow like My sorrow wherewith He hath afflicted Me in the day of His fierce anger." *To do His will*; to satisfy inflexible *justice*, by suffering her penal award; to satisfy *truth* by the death she exacted; to satisfy *holiness* by the spectacle of *sin's demerits*; and to satisfy *mercy and love*, by opening a way for penitent, believing man, through My pierced heart, to the joys of a Paradise that can never be infected by sin, nor its gates be ever closed upon a weeping transgressor. "*Lo! I come to do Thy will, O God*;" and the Apostle adds, "by which will we are sanctified or set apart for God and His service by the offering of Christ once for all." In another verse: "By one offering, perfected the sanctified;" perfected, not in their character and experience; for, while life lasts, there will, and must be, improvement; but perfected in *state* or *condition* before the Judge of all. "Justified," not in part, but whole—"no condemnation"; clean, absolved, or, as in the Lord's own words, "Clean every whit." Such is the conclusion of this whole matter. O! what an issue—what a transcendently glorious plan of Redemption; what a transcendently blessed issue of the incarnation of the Son of God. Language fails. "Come, then, expressive silence, muse His praise!"

1st. Is it not at once surprising and humiliating that there should be minds, boasting of their intelligence and of their unwearied penetration into the secrets of the natural world, who have no heart to entertain the Almighty's noblest work of all—minds capable of sustaining a career of varied investigation into sciences which confer celebrity on discoverers—prosecuted, too, with a most vigorous application of every faculty, but which turn almost nauseated at approaching Divine Revelation, or throw off all disguise, and with shameless indifference avow themselves men of "advanced thought," a lately coined term for what of old was designated "free thinking," or claiming right to exclude revealed religion from any share in their studies? And is not this a most convincing proof of God's Word—"the carnal mind is *enmity* against God"? It is, not merely indisposed, but it is positive *enmity*! Or, "professing themselves to be wise, they became fools,

and changed the glory of the incorruptible God into images of beasts and creeping things." So it was with the ancient philosophers; but the *moderns* have refined upon antiquated systems till many of them have landed in brutish materialism.

"This is a lamentation, and for a lamentation."

2ndly. A still larger circle in society is filled with a class of mortals, whose days, and time, and talents are solely occupied with the business of life—*i.e.*, in buying, selling, getting gain, or amassing sordid material which they can never enjoy; and all this to the exclusion of any earnest concern about their own never-dying souls. Yet *this, this only affair* brought down God's son to die the death of the cross. He was incarnate for souls—He laboured for them—He wept over them. "He bore their grief and carried their sorrows in His body on the tree"—what greater proof could heaven give of its interests in man?—what greater proof could be given of the soul's worth and the soul's imminent peril?—yet, worldlings are blind to all this and muddle on among those trashy, perishable things of time, as if they were their supreme good, and were to be hugged for ever in their bosoms. Must we not pity such, must we not pray for them, but must we not alarm them? Aye, indeed, with no romantic and fanciful pictures, no, but with the true sayings of God—"for what is a man advantaged if he gain the world and lose his soul, or what shall a man give in exchange for his soul?" "It is a fearful thing to fall into the hands of the living God." "I called, and ye refused; I stretched out my hands, ye did not regard; I will laugh at your calamity, and mock when your fear cometh." "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." "Even our God is a consuming fire:" but to whom? To men and women humbling themselves before Him, and penitentially taking refuge in "the Man who is a refuge from the storm, and covert from the tempest"? No, indeed! "Welcome!" He cries to such. "Come, all who are weary and heavy laden, I will give you rest." "Look to Me and be saved; I am God, and there is none besides." But, questionless, He turns in righteous indignation on beings who make bold to trifle with His great salvation, and coolly prefer the world that now is as their portion, to the ever-during felicities and honours of which time dims not their lustre nor eternity exhausts them.

3rdly. Be it ours, ye who know the Lord, to appreciate the study that occupies angelic minds, that enriches the souls of believers, that gives delectation to the mind of God Himself, but is the envy and malignant hate of the lost. Grow ye in *this* grace, in *this* knowledge of God and Jesus Christ our Lord, and cherish the ennobling desire after the full draughts of this, the water of life, that awaits you in the Paradise of God.

ALIQUIS.

Short Notes.

THE MADAGASCAR MISSION.—On Friday evening, the 9th October, the Weigh House Chapel was crowded with an enthusiastic assembly to welcome Dr. Mullens and the Rev. J. Pillans, who had been deputed by the London Missionary Society to Madagascar, and had just returned after an absence of fifteen months. The report they have brought of the success of the mission, and the brightness of its prospects, is highly gratifying. They were received with great cordiality by the queen, the court, and the upper classes, whose attachment to the religion of the Bible was testified by a parchment roll, emblazoned in the best style of which the island was capable, containing a grateful address to the Directors of the Society for the Deputation. Dr. Mullens and his colleague visited every part of the island where any Christian community existed, and examined the various sites recommended for missionary stations. Before the missionaries were expelled, they had bestowed on the natives the inestimable boon of the Bible, and had thereby given a local habitation to the Gospel, so that in places which no missionary had visited, the Deputation found Christian men and Christian Churches labouring to promote the spread of Christian truth. Dr. Mullens recounted to the meeting the narrative of the burning of the idols, and the eagerness with which the people came forward to the teachers, saying,—“Do tell us what is this new religion?” “What is the Bible?” “Who is Jesus Christ?” From the notice of the meeting we gather that the number who have forsaken idolatry is reckoned at 360,000, a sixth of whom are on the rolls of church membership, but the native pastors have admitted candidates too readily, and the number of real Christians might be reduced to 25,000. Still, it is a great result for the labours of a few men to have, in the course of a quarter of a century, extinguished idolatry among so large a body, and brought them under the direct influence of Christian sympathies and institutions. The entire population of the island is supposed to be a little over two millions, and the missionary work, so far from being completed, has only just begun, and the Deputation, we are informed, have projected an enlarged framework for future operations. They propose to strengthen the mission in the capital, to establish a college and a normal school, and to place missionary agents at important stations fifteen or sixteen miles apart. The Society have now to redouble their efforts, not merely to enlarge the sphere of their operations, but to maintain the ground they have won. In a few days the Gospel Propagation Society, which repudiates all schismatic missions, acting under the auspices of the Archbishop of Canterbury, will be down upon their mission, with all the prestige of British power, civil and ecclesiastical, and a bishop claiming authority

from the Apostles to be the only expounder of Christian truth, will be teaching the half-fledged Christians to ignore the instructions of those who have given them the Gospel, and the harmony which has hitherto marked the progress of Christianity in the island, will be exchanged for strife and distraction.

MISSIONARY PROGRESS IN INDIA.—The following fragmentary notices regarding the progress of Missions in India, which we extract from a local journal, will not, we are confident, be without interest to our readers:—"Between 1861 and 1871, the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India, the native Church has multiplied by nearly 400 per cent.; in Oude by 175 per cent.; in the North-West Provinces it has nearly doubled; in the Punjab and Bombay it has increased by 64 per cent.; in the Madras Presidency the increase is from 110,078 to 160,955; in Burmah from 59,366 to 62,729, and in Ceylon about 15,000. The total average increase for all India is 61 per cent. in the last decade."

"The following are the missions in connection with which more than a hundred baptisms were reported during the year 1873:—

Gossner's Evangelical Mission, Chota Nagpore	-	-	-	1,731
Church Mission, South India, adult baptisms	882	;	increase	
in communicants	-	-	-	1,091
American Baptist Mission among the Telooongs	-	-	-	708
London Mission, South India and Travancore	-	-	-	299
American Methodists, North India	-	-	-	235
Basel Evangelical Mission, South India	-	-	-	228
American Baptist Mission, Assam	-	-	-	173
Irish Presbyterian Mission, Guzerat	-	-	-	154
American Marathee Mission	-	-	-	116
Indian Home Mission to the Sonthals	-	-	-	108
Other Missions less than 100 each	-	-	-	437
To this may be added the American Baptist Mission in				
Burmah	-	-	-	1,044
Total amount	-	-	-	6,324"

It will be gratifying to our denominational friends to perceive that God has blessed the labours of their American brethren to such an extent that the accessions to their churches, from among the heathen, form nearly one-third of the entire number of converts during the year.

The Welsh Presbyterian Mission at Cherra Poonjee, in the Cossya Hills, has received some important additions during the present year. This was one of the last stations established by the Serampore Missionaries, and it was given up when their Mission became extinct in 1837. The field was soon after occupied by the Welsh Missionary

Society, who have since cultivated it with uninterrupted vigour and considerable success. A few months ago Lord Northbrook, in his progress through the hills, visited their establishment and inspected their schools, and expressed much satisfaction at their exertions to introduce the blessing of Christian civilization among these wild tribes. The heir-apparent of the chief of Cherra Poonjee, together with his wife and family, have recently embraced Christianity. He is much respected by the native community for his sincerity, sound principle, and wise counsels. He has consented to act as treasurer of a small fund, opened for the erection of a new chapel on the mission premises, at a cost of £400, of which £120 has been raised by the native church with all its poverty. It is intended to accommodate 400.

ANNEXATION OF THE FIJI ISLANDS. — Information has just been received that Sir Hercules Robinson has annexed the Fiji Islands and hoisted the British flag. This is the auspicious consummation of desires and expectations which have been cherished ever since our countrymen formed settlements on the islands, some twenty years ago. The first formal proposal for the cession of them appears to have been made in 1859, but it was rejected by Lord John Russell. The annexationists persevered in the pursuit of their object, and Colonel Smyth was sent to report on the expediency of this course. He reported against it, and in 1862 the sovereignty was again declined. In 1871 the offer was renewed with greater importunity, but failed to gain acceptance. The policy which the Whigs have thrice repudiated has, however, now been carried out by the Tories, who have always been more favourable to the extension of British colonization—for the development of which Divine Providence evidently gives us an addition of a million to our population every three years—than their political rivals, whose policy is rather one of contraction. While these successive requests for annexation were made and refused, the state of the islands was becoming more and more deplorable. The first thing the English settlers did was to establish a constitution, nominally under a native chief, but who was a mere puppet in their hands. There was a king, a prime minister, a parliament, an army, and the framework of a free government; but the troops exercised an intolerable oppression on the wretched natives, and the power of the government, which was said by one of its own members to be composed of a "set of the most unmitigated ruffians in the world," was employed in kidnapping the inhabitants of the surrounding islands, and reducing them to slavery. The scanty resources of the island, collected by violence, were squandered in the most profligate manner. The sum of £124,000 was spent in two years, and a debt of £87,000 contracted at Sydney. Last year the Government was constrained by public opinion to send out Commissioners to investigate and report on the state of the islands, and they found them a scene of indescribable confusion, and they were met by a unanimous desire that the

Crown would assume the sovereignty of the islands and establish a vigorous and honest government.

The accomplishment of this object, which is now announced, cannot fail to prove a great blessing to the cause of humanity, by the introduction of peace and order where war and destruction now reign supreme. Nor will it be less beneficial to the interests of British commerce, which is rapidly expanding in the Southern hemisphere, where the richest possessions belong to the British Crown. Yet, while France has just founded a new colony in New Caledonia, and the Sandwich Islands belong virtually to America, through that vast expanse of ocean, for 7,000 miles from the coast of New South Wales to the western coast of America, there is no British settlement, no coaling station, no harbour of refuge, and no place for refitting. Of all the groups of islands in the South Pacific, Fiji is marked out by nature as the best adapted for a naval station. The islands, moreover, present the most attractive sphere for European colonization—"the soil is fertile, the climate delicious, and the harbours are excellent." Here are all the elements of a new Anglo-Saxon kingdom. The philanthropist will rejoice in the establishment of our authority as the most effectual means of quashing the abominable slave trade which has been growing up, to the disgrace of our national character. To the Christian, the annexation will afford no little delight, as it is certain to impart greater security and to afford increasing facilities to those evangelizing labours in which the Wesleyan Missionary Society has long been zealously engaged, but which have been lamentably hampered by the distractions which the lawlessness of the whites has introduced. But they may be certain that one of the early movements of the Gospel Propagation Society will be to establish a bishopric, and they must be prepared to encounter the same interruption of their work which the American missionaries have experienced in the Sandwich islands, and which the London Missionary Society has now in prospect in Madagascar.

MR. GLADSTONE ON RITUALISM AND RITUAL.—During the last month, the appearance of an article on Ritualism and Ritual, by Mr. Gladstone, in the *Contemporary Review*, has created no small sensation through the country. The interest it excited was manifested by the call for half-a-dozen editions in a few days. Nor is this a matter of surprise. There can be little doubt that Ritualism is destined to be the great subject of discussion during the next Session, and we may expect to see the country profoundly agitated by eager and acrimonious conflicts over the ecclesiastical questions connected with it. On such questions Mr. Gladstone is one of the governing minds of the present period, and his opinion is of more than individual value. Its importance is, moreover, enhanced by the fact that he has been supposed to entertain views not unfavourable to the Ritualism, against which the Public Worship Bill of the Archbishop of Canterbury was directed during the last Session; in other words, that his Protestant-

ism was not to be depended on, and that there was in his mind a latent leaning to the doctrines of Popery. These unpleasant misgivings regarding a statesman who is justly considered the ornament of the age, have been completely dispelled by this article, in which he says :—"At no time since the bloody reign of Mary has such a scheme—that of Romanizing the Church and people of England—been possible. But if it had been possible in the seventeenth or eighteenth century, it would still have been impossible in the nineteenth, when Rome has substituted for the proud boast of *semper eadem*, a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history. I cannot persuade myself to feel alarm as to the final issue of her crusades in England, and this although I do not undervalue her great powers of mischief." This uncompromising denunciation of Rome, and this cordial avowal of Protestantism, has kindled the wrath of the Irish Catholics, who are ready to tear him to pieces—while his successor at the Treasury, known to be an inveterate foe to the priestcraft and spiritual despotism of the Vatican, has become the Celtic idol of the day.

Ritual, Mr. Gladstone defines to be, the clothing which, in some form and some degree, men naturally and inevitably give to the performance of the public duties of religion; but the ritualism which is now reprobated and against which the Archbishop's Act was pointed, is that which is based upon "a design to alter, at least, the ceremonial of religion established in, and by this nation, for the purpose of assimilating it to the Roman or Popish ceremonial, and further to introduce the Roman or Papal religion into this country under the insidious form and silent but steady suasion of its ceremonial." This may be considered the symbolic form of ritual which Mr. Gladstone repudiates, while he is highly partial to it in what may be considered its æsthetic character, which is only another expression for the beautiful and dignified in divine service. Mr. Gladstone states that, "in the business of combining beauty with utility, we, as a people, are singularly uninstructed, unaccomplished, maladroit, and unhandy." If instances must be cited, they are not far to seek; there is the unrivalled ugliness of our towns in general. There is the utter want of taste and elegance in our buildings. Then there is "the dress of Englishwomen, which, apart from rank, or special gift or circumstance, is reported to be the worst in the European world. Who shall now compete with the Englishwoman for the house of hair built on her head, or for the measureless extension of her dragging train?" He then proceeds to trace the operation of the same principle, the absence of any perception of the beautiful and the harmonious, in the subject-matter of religion. "Nakedness enough there was fifty or forty years ago of divine service, and of

religious edifices among the Presbyterians of Scotland and the Non-conformists of England. But, among these, the outward fault was to a great extent redeemed by the cardinal virtues of earnestness and fervour. The prayer of the minister was at least listened to with a pious attention, and the noblest of all the sounds that can reach the human ear, was usually heard in the massive swell, and solemn fall, of the united voices of the congregations. But within the ordinary parish church of town or country there were no such redeeming features in the action of the living, though the inanimate treasure of the Prayer-book yet remained. Taking together the expulsion of the poor and labouring classes (especially from the town churches) the baldness of the service, the elaborate horrors of the so-called music, and above all, the coldness and indifference of the lounging or sleeping congregations, our services were probably without a parallel in the world for their debasement, and would have shocked a Brahmin or a Buddhist. . . . From this period in which the worship of God had confessedly been reduced to a state of great degeneracy, we have now been emerging. In this state of things reform was necessary. Happily it came, and it surmounted the breakers and floods of prejudice." We have only room for one more quotation. "The present movement in favour of ritual is not confined to Ritualists, nor even to Churchmen. It has been, when all things are considered, quite as remarkable among Nonconformists and Presbyterians; not because they have as much of it, but because they formerly had none, and because their system appeared to have been devised and adjusted in order to prevent its introduction. . . . Crosses on the outside of chapels, organs within them, rich-painted architecture, that flagrant piece of symbolism, the steeple, windows filled with subjects in stained-glass, elaborate chanting, the use of the Lord's Prayer, which is no more than the thin end of the wedge that is to introduce fixed forms, and the partial movements in favour of such forms already developed, are among the signs which, taken together, form a group of phenomena evidently referable to some cause far more deep and wide-working than mere servile imitation, or the fashion of the day. In the case of the organ, be it recollected, that many who now form part of the *crème de la crème* of Protestantism, have now begun to use that which the Pope does not hear in his own chapel or his sublime Basilica, and which the entire Eastern Church has ever shrunk from employing in its services."

Reviews.

THE SUPERHUMAN ORIGIN OF THE BIBLE. Inferred from itself. The Congregational Union Lecture for 1873. By HENRY ROGERS. Second Edition. London: Hodder & Stoughton. 1874.

THERE is no argument of more paramount importance, in the contest with scepticism, than that which Mr. Rogers has so admirably developed in his Congregational Lecture for 1873. We have before us, in the Bible and in its relation to the world, phenomena which are, to say the least, as striking and significant as any which can be seen in the realm of the material universe; and if the devotees of science insist on a full recognition of these latter, and the abandonment of all views which are manifestly out of harmony with them, we have an equal right to demand a full and candid consideration of the contents of Scripture, of the account which they give of their origin, and of the harmony of the ends which they propose, with the deepest and most essential needs of human life. The Bible, alike by its nature, its aims and its influence on the world occupies a place which is absolutely unique. It stands entirely alone, distinguished in all its main features from every product of human literature, and exercising a power on the character and conduct of men and of nations which no human author so much as conceived in thought. To ignore so powerful, so comprehensive, so abiding an influence in the intellectual and moral life of men as this is simply impossible, and can only be attempted by those whose temper of mind in relation to the Bible is as unscientific and unreasonable as it is dishonest and unchristian. And we are, therefore, heartily glad that Mr. Rogers has anew directed attention to the Bible itself, as its own best witness; pointing out its various peculiarities of thought and style, and endeavouring to account on principles which all must accept for its origin. His fundamental position is that the Bible is not such a book as man would have made it if he could; or could have made it if he would. He first dwells on characteristics of Scripture which seem at variance with certain principles and tendencies of human nature, *e.g.*, the uncompromising monotheism of the Bible, notwithstanding the proneness of the Jews as of all other people to idolatry; the subordination of everything to the idea of God, the supremacy of the theological over the merely ethical, and the grandeur of the character of Christ. He also shows that the antecedents and surroundings of the writers of the New Testament would have led us to expect a book in every way different, and that on no known principles, apart from the supernatural can we explain the features presented. Coincidences between statements of Scripture and facts of history are next pointed out; and the unity of Scripture is proved in a masterly manner—an unity which exists, notwithstanding the diversity of its outward forms, the historical, the didactic, the lyrical, the epistolary, notwithstanding also the different ages in which its separate parts were composed, and the different grades of life and culture to which the writers belonged. The peculiarities of Scripture style form the subject of two lectures; objections which have been urged in relation to this topic are answered, the exceptional position which the Bible occupies in the world is reviewed, and the volume closes with an enumeration of certain analogies between the Bible and the constitution and course of nature suggested by, *e.g.*, its gradual development, its running parallel with the great epochs of the world's history, its harmony with the method by which God usually operates on human destinies—his equipment for their task of men of transcendent genius. Again, the Bible, like nature, exacts profound study, investigation and reflection. It is also, like nature, unsystematic in form, while in both cases that which is *essential* and of primary moment is, so to speak, open to all, and of easy acquisition. The appendices deal in a succinct forcible manner with such questions as miracles, prophecy, the

Scripture account of creation, and other features of the Pentateuch; and while the subject of the volume admits of almost indefinite expansion, we believe that Professor Rogers has touched upon everything of importance connected with it, and proved the superhuman origin of Scripture by a chain of logical argumentation which is simply irrefragable. The tone of so-called scientific men has of late become more scornful towards Scripture, even when they are compelled to admit, as Professor Tyndall did in his address at Belfast, the religious element in man's nature. After reading the work before us, we are more than ever convinced of the impossibility of meeting our religious needs apart from the method of Scripture, and the equal impossibility of overthrowing even on "scientific" principles the supernatural foundation on which Scripture rests. By all means this book should be widely circulated and read. It is in every sense worthy of the author of "The Eclipse of Faith," and will compare favourably with any and every similar work which our age has produced.

CRITICAL AND EXEGETICAL COMMENTARY ON THE NEW TESTAMENT. By HEINRICH A. W. MEYER, Th. D. Edited by W. P. DICKSON, D.D., and F. CROMBIE, D.D. (1) The Gospel of John, Vol. I.; (2) The Epistle to the Romans, Vol. II. Edinburgh: T. and T. Clark. 1874.

WE believe that all students of Meyer will sympathise with Dr. Dickson when he declares that his interest in the translation deepens as the work advances, and they will be proportionately glad that in order to expedite its progress, he has associated Professor Crombie with himself in the editorship. For our own part, we have anxiously awaited this second instalment, in consequence of our high appreciation of the first. Taken all in all, Meyer is the ablest of our modern exegetes. Not more certainly has Winer established his reputation as the first of New Testament grammarians than Meyer has made good a corresponding claim to the first place among commentators. Our pleasure in his great work does not arise from our being able to endorse his theological beliefs, for with these, as we have before remarked, we frequently disagree. But he has such a clear and comprehensive grasp of the science of language, and makes such an honest application of its principles in the interpretation of Scripture, that it is always refreshing and invigorating to be brought into contact with him. Of Meyer's independence as an interpreter no one (except the extreme Rationalists) can entertain the slightest doubt; but at the same time that independence is exercised judiciously and with a fitting sense of the issues involved. His testimony to the apostolic authorship of the fourth Gospel (which he places about A.D. 80) ought to carry weight with all who are interested in the controversy which has for so long raged on the subject. Even from the position of Keim, who assigns the gospel to the beginning of the second century, we are, as he shows, irresistibly driven. Neither at that date nor at any other *could* a non-Johannine work—one, moreover, so great and so divergent from the older gospels—have passed into circulation under the name of the Apostle. We commend this brief but masterly discussion of the subject to all who have been perplexed in regard to it. Of the critical part of the work on John it is impossible to speak too highly. It is keenly incisive, piercing to the depths of the questions at issue, and throwing upon them rare flashes of light; see, e.g., the remarks on the λόγος, especially in relation to Our Lord's Deity, as also the remarks on "The Lamb of God," and on chap. vi, which has played so prominent a part in our struggle with sacramentarianism. (We cannot, by the way, accept Meyer's interpretation of John iii. 5; even with the restriction implied in his *third* observation, to say nothing of the "enception" of his fourth.) Of the volume on the Romans we need merely say, that it shows a wonderful appreciation of the profoundest and most suggestive of all the apostolic writings, and will prove itself—by whomsoever it is carefully used—helpful in the highest degree to its complete comprehension. Meyer is one of the men whose works are the best vindication of the science of Biblical criticism, and whom an intelligent student is not likely to consult at any time in vain.

THE MINISTRY AND CHARACTER OF ROBERT HENRY HARE. By JOHN MIDDLETON HARE. London: Wesleyan Conference Office, 2, Castle-street, City-road.

THESE brothers "Hare" are not of the *Hurstmonceux* ilk, but they nevertheless are worthy to rank with the most distinguished of their fellow-christians and fellow-countrymen. The one as a laborious, faithful, useful minister of Christ's truth in the Wesleyan connexion; and the other as an equally faithful and laborious member of the community of letters. Few men have written so much, and fewer still so well as the author of this biography; very few have lived so devoutly, and, therefore, so usefully as its subject. Bequeathed to the care of the church by the early decease of their father, who was an eminent member of the Wesleyan body at the commencement of the present century, a gracious Providence gave sanction to the care and counsel of a devout mother; and a family reared upon a rich inheritance of prayer and holy guidance, has resulted in corresponding fruits. The memoir of Robert Henry Hare is no ordinary biography; it not only delineates the history of one, faithful and untiring in the work of the ministry—spiritually eminent in the exhibition of Christian character, and exceeding lovely in all human relations; but it is also rich in recollections of ministers and members of the Wesleyan connection, and is a valuable contribution to the annals of English religious life. No Christian can read this beautiful volume without profit; no minister's library should be without it.

THE TRADES AND INDUSTRIAL OCCUPATIONS OF THE BIBLE. By W. G. LEWIS. London: Religious Tract Society.

THE design of this volume is excellent. Whatever tends to throw light upon the manners and customs referred to in Holy Scripture—especially upon such as are peculiarly Oriental or have become obsolete—does in the same measure render the Bible a living power both as an intellectual and spiritual educator. Not only are we furnished with various proofs of the genuineness of Scripture, but we are assisted towards an intelligent appreciation of the truths enshrined in its framework, and enabled to appropriate to our own use lessons which would otherwise be hidden from us. In this respect the nineteenth century has been honoured far more than any of its predecessors, and it is almost impossible to over-estimate the illustrative value of the researches of Eastern travellers and archæologists. The Bible has become in many of its parts almost a new book. The results of some of the most valuable investigations are contained in treatises to which the majority of readers have no access, and hence the demand for such works as this. Mr. Lewis's book occupies a place distinctively its own—at least the writer of this notice is not acquainted with any other that occupies precisely the same ground; and for the information it gives us in brief compass and in duly arranged order, we should have to consult a considerable number of books of travel, dictionaries of antiquities, and other similar works. The idea of giving a concise and consecutive view of the trades and occupations of the Bible is a decidedly good one, and is also well executed. Comparatively few of us have a definite conception of them, and know not how much we lose in consequence. Among the trades and occupations here described are the shepherd, the grower of fruit, the tentmaker, the builder, the dyer, the fisherman, the warrior, the physician, the jeweller, &c. In all there are thirty-two. And with respect to every one of them Mr. Lewis has evidently gathered information from every available source and sifted it with great care. Extensive reading, sound judgment, clearness of arrangement as of style in general are conspicuous features of the work, and give to it very great worth. For educational purposes, *e.g.*, in Bible classes, &c., it will render admirable service, and it will doubtless have considerable interest for youthful students of Scripture. On these grounds, therefore, we heartily wish it a wide circulation.

Although the author of the book is the editor of this *Magazine*, he is in no way responsible for the contents of this notice.

News of the Churches.

NEW CHAPELS OPENED.

Bridlington, September 22.
Earl's Barton, Northamptonshire, September 8.
Yarnbrook, Wilts, September 16.

RECOGNITION SERVICES.

Addlestone, Rev. J. Jackson, September 24.
Birkenhead, J. P. Williams, September 20.
Bristol, King Street, Rev. G. D. Evans, September 10.
Devonport Street, London, E., Rev. G. S. Cook, August 12.
Eye, Rev. W. Haines, September 4.
Hengoed, Glamorganshire, Rev. A. L. Jenkins, August 18.
Holywell, Rev. E. Evans, August 23.
Keynsham, Rev. W. Owen, August 31.
Leith, W. H. Wright, August 20.
Ramsgate, J. D. Rodway, September 29.
Wellington, Salop, J. Jones, September 29.
Weston-super-Mare, Rev. J. R. Russell, August 27.

INVITATIONS ACCEPTED.

Acomb, Rev. W. J. (Chippenham), West Bromwich.
Barker, Rev. G. (Measham), Beeston.
Bax, Rev. A. (Faversham), Battersea Park.
Berry, Rev. C. (Met. Tab. Coll.), Fivehead, Somersetshire.
Bowden, A. (Bacup), Ashton.
Davidson, Rev. A. (Bardwell, Suffolk), Chipping Sodbury.
Douglas, Rev. J., Regent's Park Coll., Waterford.
Dunn, Rev. H. (Milsbridge), Preston.
Field, Rev. J. (Newton Abbot), Sevenoaks.
Inglis, Rev. W. J. (Soham), Victoria Park, London.
Mills, Rev. W. (Bristol Coll.), Blisworth.
Murch, Rev. S. (Torquay), Bath.
Neale, Rev. E. S. (Sunderland), Exeter.
Rollason, Rev. A. (Scarborough), Saffron Walden.
Thomas, Rev. J. (Pontypool Coll.), Penelawdd.
Vaughan, Rev. E. (Met. Tab. Coll.), Battersea.

RESIGNATIONS.

Evans, Rev. R., Burnley.
Gillson, Rev. W. A., Saffron Walden.
Stevenson, Rev. T. R., Barnstaple, to accept call of Church at Colombo, Ceylon.
White, Rev. F. H., Chelsea.

We are authorised to state that the Rev. T. W. Handford has ceased to be the pastor of the church at Bloomsbury Chapel, and has retired from the ministry.

DEATHS.

Lawrence, Rev. J., of Monghyr, India, at Loughton, Essex, Sept. 7, aged 66.
Manning, E., late of Gamlingay, at Bedford, August 26.
Robinson, Rev. W. (late of Cambridge), at the residence of his son, Wiota, Cass County, Iowa, U.S.A., September 25, aged 70.
Vince, Rev. C., Birmingham, October 22, aged 51.

NOVEMBER, 1874.

THE MISSIONARY HERALD.

Our Mission in Norway.

By Rev. C. BAILHACHE. Second Paper.

(Continued from page 637.)

BEFORE leaving London, I had written to our missionary at Bergen, the Rev. G. Hübert, to meet me at Christianssand, one of the southernmost ports of Norway, intending to start from thence on my visit to the station on the east and west coasts. I had, moreover, telegraphed to state the probable time of my arrival. It was, therefore, without any misgiving, that I left at midnight, on the 17th of July, and took steamer for my intended destination. We stopped at several small seaports on the way, and on arriving at *Kragerö*, my companion called my attention to a gentleman on the pier who was making signs of recognition to him, and who proved to be Mr. Hübert himself. There was but just time enough for two or three hurried words of explanation. Mr. Hübert had received neither letter nor telegram, and he was now on his way to Christiania, in the hope of finding me there. He had, however, paused for a day or two at *Kragerö*, and he had sauntered down to the pier to see the steamer come in, intending afterwards to pursue his own course. But for this providence, we should not have met at all, or at least for many days, and my object would probably have been defeated. Retaining my boat ticket for future use, I got on shore at *Kragerö*, and made that station the next subject for my inquiries.

Kragerö is a pleasant town and seaport about midway between Christiania and Christianssand. It contains an active, and, on the whole, well-to-do population of 4,500 persons. Besides the shipbuilding and the timber trades, which are in a prosperous condition, there are large nickel mines in the neighbourhood, which furnish occupation for many hands. In addition, of course, there is, as all along the coast of Norway, the fishing trade. Mr. Hübert was born, and spent his youth in this neighbourhood, and it afterwards was one of the first and most hopeful scenes of his Evangelistic labours. Of late, however, there has not been much progress in the work, owing chiefly to his absence. There are several Baptist families here, and

these I visited in their homes. I found the piety of these brethren to be of a very simple type, and this, indeed, is the impression I have of all the friends it was my privilege to see and converse with during my tour. One of the members of the church here allows the use of a large room in his house for the purpose of worship on the Lord's day, and in this, although the notice was so short, I met *all* the friends in the evening, and a very pleasant hour or two was spent by my companion and myself in speaking such words of encouragement and advice as the occasion suggested. Of course, it will be all along understood that, in these engagements, Mr. Hübert acted as interpreter. Here I found the first evidence of a fact which I had suspected—namely, that our good friends are inclined somewhat to be content with simply meeting together for purposes of mutual edification, without putting forth much effort in making known the Gospel. I found it necessary, therefore, to point out to them, as, indeed, to others, that our Missionary Society does not exist merely, nor at all, for the purpose of helping a few Baptists, here and there, to maintain their existence simply as *separatists*, however honourable the grounds of their determination may be. The great business of the Society is to spread the Gospel in every place where its operations are carried on. This view of the matter seemed to cause our friends some surprise, but they, nevertheless, accepted it with readiness, and began immediately to talk about "ways and means" for carrying out the plans proposed. I found that one means used is the distribution of tracts published by the Baptist Tract Society, which, every now and then, makes liberal grants to our agents in Norway. I am assured that the tracts so used are very well translated, and though chiefly in Danish, they are well within the reach of most Norwegians, especially on the coast.

Mr. Hübert has been in the habit of visiting Kragerö once in every eight or nine months, and it was very pleasing to notice the love and confidence with which he was received. Bergen, however, is very far off, too far, indeed, for more frequent visits than those made by himself, and it would be well if our agent in Christiania had the means of supplementing them by going to Kragerö once in three or four months. Such visits would not only be useful in stimulating the zeal of the Christian brethren, but would also afford good opportunities for open-air preaching during the summer months.

I was surprised to find that Plymouth Brethrenism had made its appearance in this neighbourhood. The spiritual vitality which survives the surrounding deadness assumes various forms, and some of them go to the extreme corner to reaction. As *signs* of life we are thankful for them, but it is to be regretted that exclusiveness and unbrotherliness should charac-

terise them in any degree. *There*, however, as here, Plymouth Brethrenism manifests its tendency to disintegration; and I saw, with some curiosity, one man who, not agreeing quite with any section of his friends, had resolved on being sufficient for himself, being his own teacher, and finding in himself his own fellowship.

On Saturday, the 18th July, we left Kragerö, by steamer, for SKIEN, some 50 miles nearer Christiania. Skien is a very busy and prosperous port, in which the timber trade is carried on with much vigour. Its population is 5,000, and signs of comfort in the dwellings of the people abound on every hand. The country beyond it is one of the best cultivated parts of Norway; hence the town has a large agricultural market. As a centre for evangelistic operations, this is one of the best we have. One of the wealthiest men in the town, the largest brewer in the country, is a Baptist, having come out of the Lutheran Church some years ago. He has built a chapel, and we might have had it for use but that that the friends uniting together there are of the Plymouth Brethren type, and we could not be allowed to interfere with their own services. Let it, however, be said, to the credit of this gentleman, that he allows one of his own workpeople to occupy a house free of rent, on condition that a large room in it should be used by our friends for their services and for the purposes of the mission. On Sunday morning (the 19th July) we held a very interesting service in this place. The occupier of the house is a member of the little church, and a devout and earnest man. On all sides testimony was willingly rendered to his zeal in the work of the mission, as far as his opportunities go. Another brother was highly spoken of, and as he has some knowledge of English, I could converse with him somewhat fully; and I was glad to find him readily agree with the views I had expressed concerning the duty of spreading the Gospel as far as possible, and of being cautious lest a spirit of mere *separateness* should be allowed to strengthen. In the afternoon, at four o'clock, we met for the evening service. The attendance was larger than in the morning. At the close, the Lord's Supper was observed. I felt that the whole day had been a happy one; I hoped it might prove to have been a useful one. More attention, devoutness of demeanour, or apparent enjoyment of the services, I have very seldom seen.

The next morning we left Skien, and, retracing our way towards Christianssand for about 25 miles, we next landed at *Langeund*, where we have some ten or twelve very earnest brethren. I visited them all in their homes, and, in one or two cases, was deeply moved by their extreme poverty. Nevertheless, it is manifest that the peace and trust of faith are their happy inheritance. In the evening we had an unusually large meeting in a

Lutheran place of worship—a sort of chapel-of-ease, which was kindly lent to us by the owner. The utmost interest was shown in the facts which were brought before the people; and we came away with the feeling that a good work was being done in this place. Langesund contains a population of 9,500 persons, chiefly dependent on extensive rope-walks belonging to the gentleman in whose building we held our meeting. Many neighbouring islands form a capital field for our work.

(To be continued.)

Some Glimpses of Sunday Work.

BY THE REV. T. MORGAN, OF HOWRAH.

OUR esteemed and long-tried missionary, Mr. Morgan, has laboured since the year 1839 in Bengal. He was one of the ten missionaries who embarked in that year and the following, as the result of the appeals of the late Rev. W. H. Pearce. Of that number only two others are now living, the Rev. F. Tucker, of Camden Town, who was compelled by ill-health very early to relinquish the work, and the Rev. Dr. Wenger, now at home for rest. Though Mr. Morgan is still vigorous, he may be expected, at the close of the year, to revisit his native land. Long years of patient and enduring toil have told upon his strong constitution, and a change is greatly needed.

When the chapel was under repair I had a chance of going out on Sunday, and to see people who are generally not at home on other days. My object is to give an idea of the great change that has taken place since 1839, my first year in India. For some years I never went out to preach without a fierce battle with the Brahmins, and interruption from drunken, filthy, impudent devotees. The common people used to argue that the Ganges is a goddess, because the tide came up twice a day. There is no tide in England! Benares is not in this world; but we are standing on the Benares road. Ganges water purifies from all sins, and bathing on Dasahara takes away the sins of two

generations. All the infamous exploits of gods were like sports; the gods can do what they like!

CONVERSATION.

Now to my Sunday work. Saw two native gentlemen. Began to converse about religion. One of them remarked, 'My friend does not believe in these things.' No; he did not think there was a God. We know nothing about another world; it is then of no use to trouble about it. There is no real basis of morality; moral laws and civil laws are only customs of society. Suppose your wife went wrong, would there not be a moral wrong there? No; only custom—an idea. Have you read

"Butler's Analogy?" Yes. He only carries you to a given point, and leaves you in the dark. He proves nothing.'

At this point a crowd began to gather, and a boisterous Boistob came up. They are the devotees of Vishnu, but mostly made up of outcasts, intelligent in general matters, but cannot boast of a rag of morality. It is singular that most of these women can read. I have seen many of them in large markets. Their custom was to send some man for a book, and that found, they could read well. But I am afraid that their learning to read is not in the interests of morality. The Boistob said, 'Our Krishna and your Christ are one?' No; Krishna, from his boyhood, was a thief, and in afterlife a murderer; and something more. You say we must not worship images? Suppose I had an image of the queen, and made salaam to it, would there be anything wrong there? Suppose you did, you do not call the queen a goddess, as you call Krishna a god.

After going about a mile, I was hailed— "Give me a book; I am a Brahmo follower of Kesub. I worship one God. There are Brahmos in England and America. Mr. — has joined us. All Christians will be Brahmos soon." Told him all about the Atonement of Christ.

QUESTIONINGS.

Came further on among some small farmers. They, after looking all round to see no one could hear, asked me, 'What do you think of our Brahmins. Can they curse and bless? Can they send snakes into the houses? Can they send sickness among the cattle and children?' 'After the Brahmin has blessed do not these things happen?'

'Yes.' 'Then what is the good of the blessing, and do not the same things happen to Brahmins themselves?' 'Yes.' 'Then, if they cannot protect themselves, how can they protect you?' 'Then it is all cheating.'

Went from there, two miles off, among the respectable. There were four temples of Shiv in a very dilapidated condition. There was a great want of outward respect to his godship. The Baboos came out, and we began. 'No; we are not Brahmos; they have no shasters, no incarnations, no stone-ment, no priests; all that they have is evolved from the head of Kesub; and what is he? only of yesterday. Our religion is very ancient. We do not want Christianity. You cannot give us anything that we have not.' However, two young men walked with me about a mile. 'What you told us is very good; but how are we to know that Jesus is a true Saviour sent from God?' Mentioned His miracles, the novelty of His character. 'But our Rama could do these things.' 'God is omniscient, Rama was not.' 'How?' 'When he went out hunting, he told his wife to keep within the magic circle. Ravan came from Ceylon, and appeared to her in the guise of a holy man, demanding the rights of hospitality. She stepped out of the circle, and Ravan took her away to Ceylon. When Rama came home, he found his wife was gone. Then he began to bawl, "Where is Seeta?" No one could tell. At last a wise bird, of the name of Hinnakyo, told him that Ravan had stolen her, carried her through the air to Ceylon.' That shut up the youth at once. At last one of them said, 'The Christian religion is good. I should like to be a Christian, but I do not want to believe in Jesus Christ.' How true the words of the

Saviour—'Ye shall be hated of all men for My name's sake.'

AN ELDERLY INQUIRER.

The next party I met was an elderly gentleman, very civil. 'Sahib, permit me to ask a question. Is it right for a man to forsake the religion of his ancestors and his country? God has given you one form of religion, and us another; if we forsake the religion God has given, we shall go to hell. God is one and holy. His laws must be like Himself. But there are different systems of religion, and some of these are diametrically opposed to the holy nature of God; therefore could not have emanated from Him.' The above question was an honest one. In the laws of Menu, the ancient legislator of the Hindoos, it is enjoined upon kings always to respect the gods of conquered countries. I have had letters from pundits, when itinerating, asking for books, because they wished to know the characteristics of the God of the Christians.

Came up next to a police station of countrymen. 'Can you read Nagari?' Read to them the ten commandments. All very good, except the command against idolatry. We must honour the gods, they said. The old story over again. The Supreme is too far off. People report robberies to us, we to the inspector, he again to the superintendent, and last of all to the magistrate who tries the cases.

THE SCHOOL BOYS.

It may be necessary to state that for months a terrible fever raged within a mile of Howrah. Some thirty people died in a day. In one house there were twenty-one people; the fever came; one ran away to Calcutta; the owner was in Howrah, selling oil; two escaped, and nineteen died. In connection with this, there is something to be said. Every Sunday morning there is a native school in my house. Sometimes there are present fifty boys from the day schools, all heathen. The boys know all about the fever and the dire famine. I ask the boys, 'Are there many gods?' 'No.' 'Who made the world?' 'The great God.' 'Who can protect you from the fever?' 'The great God.' 'Can the Brahmins?' 'No.' 'Who can give you rain?' 'The great God.' 'Can the gods (naming some of them) give you rain?' 'No, no.' 'Would you like me to pray to the great God to protect you from the fever, and to give us rain?' A regular chorus of 'Yes, yes.' 'You must pray, too; repeat after me. Mind, we must pray in the name of Christ.' They do pray, with a will, that is clear enough, poor dear little fellows, in their thin clothes, crouching with the cold. The prayer puts life in them; they look so cheerful, and go home so happily; and, if I am in sight, such a hearty salaam.

Delhi.

WE learn, with gratitude to God, that the Gospel continues to spread in this important place, and in the district around it; and that the native converts especially exhibit a large degree of zeal and spontaneous activity in the work of Christ. The Rev. James Smith mentions

several very interesting facts in the letter which we now publish, and which is of the date July 28th :—

"I am thankful to say our work is intensely interesting and hopeful. The Lord is doing great things for us, and our hearts rejoice in His blessing. We have some valuable cases of apparent conversion lately. A Panjabi, named Bahadur Shah, came down on some business to a Mahomedan shrine near Purana Killa, and met with our people there. For some time I read with him almost daily, and was surprised at his knowledge of Scripture and Christianity. He almost daily asked me to pray with him, and at last he decided that, at all cost, he would put on Christ by baptism. In the meantime he was working for Christ as I scarcely remember seeing a native Christian work. Wherever he went he gathered little crowds of attentive hearers, and on the first Sabbath in this month I had the pleasure of baptizing him with four others, the fruit of his labours. He has made quite a stir in some of our villages, and has already a number desiring baptism. I am full of hope that he is especially sent in answer to many prayers, and that the Lord will work great things by him to His own glory. He rushes into the work heart and soul, asking nothing about money. 'The Lord will provide' is his motto. He went to Allygunge the other day, and sat down with the Zemindars, and told them carefully the story of the Cross. They said, 'We know all about it;' and one of them ran and fetched a Hindi Gospel of Matthew, which they had thoroughly read. I expect the whole clan will be baptized. They are high caste Choutrans. Another village he went into, and the head man said, 'If you preach here, I will beat you.' Not desiring to be

beaten, he went away; but a couple of days after he went again, and, the man being in a different humour, he called him to his house, gave him some milk, and asked him to explain Christianity to him, and they became fast friends. Wherever this man goes, he is surrounded by hearers, and often he has difficulty in sending them away that he may retire to rest. Yesterday my heart was cheered by a visit from another man, whom I believe to be a subject of Divine Grace. This is a Mussulman, of perhaps twenty-five years of age, of good family, and highly educated in Persian and Urdu. He has never been inside a place of worship, and yet I have rarely met a man of such mature Christian knowledge. He has thoroughly read the New Testament, and some time since his father got the book from him, and burnt it. I asked what there was in Christianity that had attracted him. He replied, 'There is no Saviour but Jesus,' and 'There is no atonement for sin apart from that of Jesus Christ.' I said, 'Do you know what will be the result of your becoming a Christian? Have you counted the cost?' He replied, 'I have thought it all over; my brother will kill me if he can, or dare, and my father will be very angry; but I have surrendered all to Christ, and am prepared to follow Him at the cost of life itself, if He so wills.'

TIMES OF REFRESHING.

"These are seasons of refreshing to us, and repay for years of toil. 'The Lord's arm is not shortened, that He cannot save.' There is a sound of abundance of rain; the Lord open our hearts to receive it. We had nine baptisms on the first

Sabbath in this month. Chunni had the great privilege of baptizing his sister. She was for years a bitter opponent, but the Lord has opened her heart, as He did Lydia's of old. Subha Chund has just returned from a month's preaching tour, and is full of hope as to the spread of the Gospel. Seetul Das is out for a month, and Chunni scours the near villages and suburbs of Delhi. With the thermometer at 90 in our coolest room, I dare not attempt too much; but the cold weather is coming, and with Mr. Guyton to keep the home affairs right, I am anticipating great things in itinerating through the district, especially where we have the beginnings of little churches. We have been pleading for a blessing such as has been realised in Scotland, and we expect to get it. Our English services are also well attended. On Sabbath evenings the chapel is nearly full. You will be glad to hear that there has been an appearance of revival among the Europeans nearly all over the country. Calcutta, Dinapore, Allahabad, Lucknow, Cawnpore, Agra,

Delhi, Dugahai, Chakrata, and other places, have been receiving especial blessings. I hope the English churches will be stirred up to especial prayer for India.

"I am very thankful to the friend who sent £50 for schools, and at the end of the year I hope to give a satisfactory account of its expenditure. Will any one help me to a few useful medicines for my cold weather campaign:—500 Padophyllin pills and a dozen of chlorodyne, salts, tartar emetic, ipecacuanha, carbonate of soda, rhubarb and magnesia, Davis's powder, compound chalk and opium, and any other useful medicines—no quinine. If any kind friend would further help me with some grants-in-aid for buildings, I should be thankful. Several little churches want money for building little schools or meeting-houses, and I cannot help them. It appears as if there was no end of wanting help in this country. My hand is scarcely ever out of my pocket, and we are always at the end of our means, but, alas! the want of means never comes to an end."

A Day on a Missionary Tour.

THE following from the note book of the Rev. W. Etherington, of Allahabad, will convey a good idea of the nature of the missionary's toil when on a tour in the district around his home.

"15th Jan., 1873.—Went in the morning with Ram Singh to Raja-katalaw. On the road we met a so-called *sadh*, a saint or holy man, who, as we accosted him, seemed to recognise me. His head and face were so thickly plastered over with a layer of hardened mud that at first I did not know the man, though his voice sounded familiar to me. He proved to be the devotee whom I met and conversed with

several times last year on the outskirts of a village near Pandipore. He used to live there under a tree, in one of the most miserable of hovels. Many a wild beast's den, or dog's kennel, is far more comfortable than the place this man selected for himself; and, so far as physical comforts are concerned, the condition of a wild beast is, to say the least, as happy as that of the *sadh* or holy man. We had a few moments

of earnest conversation with him by the side of the road. He outwardly assented to what we said, and even promised to observe it; but he had, I fear, no desire to do so. Whilst we were talking to him three pilgrims came along who were going the round of the *Punchkosi*, the sacred road that skirts Benares, upon which we were then standing. They appeared from their accent, as well as from one or two statements made by them, to be Sikhs from the Punjab, and followers of Nanak Shah. When asked why they were thus wearily travelling so far from their home, they said that they had come to see the holy city of Benares, and were now making the tour of the sacred road, and hoped thereby to lay up much religious merit. I spoke to them of Him by whose merit alone sinners can be accounted as righteous. They seemed pleased with what I said regarding the folly of idol worship, and the nature and worship of the true God. One man seemed especially glad of what he had heard, and when about to leave would fain prostrate himself at my feet in obeisance.

AN IDOL, NOTHING IN THE WORLD.

"We left these men and entered the village. We had to walk the whole length of it before we saw any people at leisure to listen to us. At last we drew near to a couple of men who were sitting in a shop where grain was sold. Seeing a little boy between the knees of one of them, I tried to attract their attention by interesting myself in the little boy. The two men were soon joined by a few more, and for a considerable time they all listened to what we said to them. Whilst I was speaking, the little boy ran into the house and soon returned with a mud image, highly coloured, and began, with two other little fel-

lows who had come there, to play with it as a toy. I turned to the men and said, 'Learn from these little boys a lesson; you see what they do with the idol; they play with it, but do not worship it. They move it about, as they would any other toy; before long they will be tired of it, and throw it aside or perhaps break it and then throw it away as useless.' 'Yes,' said one of the men, 'they will, for they know no better; to them it is nothing more than a plaything.' 'Then what,' I said, 'are all the idols but mere playthings, and all the worship of them but child's play in which men, who ought to know better, take delight?' They answered, 'God is in everything, and everything is a part of Him, and, therefore, the image is a part of Him, and may be worshipped.' Pantheism lies at the foundation of Hinduism, and is seen in all the people do and say.

A VILLAGE AUDIENCE.

"In the evening, I went with Ram Singh to Gungapore, a village about two miles from Raja-ka-talaw. It is a good-sized village with a bazaar and market twice a week. We soon had an audience which proved a very noisy one, as many of the boys of the Government village school came to listen. Many objections were raised, especially regarding the incarnation of Christ. It is strange that this doctrine should be such a stumbling-block to Hindus who are familiar with the idea of the incarnation of the Deity in their own system. Though there was much unavoidable, and, I fear, profitless discussion, a few were listening quietly and attentively, perhaps seriously. I tried to sell a few gospels or tracts, but in vain. When we were leaving the village to come home, we observed several respectable looking men sitting in front of a house. We

asked if anything was going on, as there seemed to be preparations of some kind on foot inside. They asked us to sit down on the ground, and informed us that ten days ago an old woman of their caste had died, and that they were assembled for the festival in honour of the dead. I reminded them of their own coming end,

and of the need of preparation for it and told them of Him who is, to all who believe on Him, the resurrection and the life. They made a few inquiries as to the way in which God is to be worshipped, and then listened to Ram Singh for some time. We sold them a couple of gospels and a few tracts, and then came away."

A Day's Preaching in Calcutta.

THE writer of the following is a native preacher, named Samuel Pir Buksh, who for some time past has been engaged assisting the Rev. Dr. Wenger in carrying the new edition of the Bengali Bible through the press. It will give a fair idea of the method followed by our native brethren in their efforts to bring home the truth to the minds of their countrymen. The preacher is himself of Mahomedan extraction.

"On the 21st of January, 1874, Wednesday evening, the Gospel of our Lord and Saviour Jesus Christ was preached by me, at South Colingah Road. Brother Surup Chunder Sen was with me. The congregation was large, and almost all of them were Mahomedans. The subject on which I preached to them was the flood of Noah, taken from the Old Testament. I preached to them in Hindustani. I commenced my preaching by giving them a short story of the universal destruction of the old world. In this I explained to them—first, the wickedness of the old world; secondly, the grace which Noah found in the eyes of the Lord; thirdly, how the wrath of God fell upon the people of that time; and fourthly, the ark in which God saved Noah with his family and other creatures.

"In the conclusion of it, I showed them that the people of this time are not better than the people of that time. As the wrath of God fell upon them, so his wrath is ready to fall

down upon the people of this time. But God is slow in anger and great in mercy; he had given them the time of an hundred and twenty years for repenting. Likewise, he has given sufficient time to the people of this present world to repent of their wickedness. We see that none of the people of that time repented and found grace in the sight of God, except Noah and his family, though the ark was ready in their sight. Just in the same manner we see the people of this time (except few) repent not, though the Gospel of great salvation is every day preached to them, and the ark Jesus is always ready to receive them. Moreover, we see the time of grace was not always with them, but the time of wrath soon came upon them. When Noah entered into the ark, the flood came and destroyed them all. So shall be the case of the people of this time, because the time which has now been given to you is the time of mercy for your salvation; but the day of wrath is soon coming upon you,

and when it shall come you do not know; as it is said by our Lord Jesus Christ, 'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.' I, therefore, O men and brethren, beseech you, watch; come, and take shelter in Jesus. There should be no fear to you when the wrath of God, mixed with brimstone and unquenchable fire, shall fall upon the wicked people of this world.

"All my hearers heard the preaching very patiently and with great

attention, specially one Mahommedan, who was an up-country man and of a respectable family. This man was very attentive, and heard me from the beginning to end, without uttering a single word from his mouth. On finishing my discourse he came forward and began to talk with me very politely and humbly, and with great respect, according to the custom of the Mahommedans of higher classes. On my making an inquiry, it appeared that he was one of the Amlas of the King of Oude, who is living in Calcutta at Mattiagunge. This man's name is Aga Mirza Mehdi. On the day I was preaching, he had come to Calcutta for some business, and just when he was taking an evening walk he heard me. In short, he spoke with me for a long time, and after this, shaking my hand very warmly, he took leave and went away."

A Visit to San Salvador.

BY THE REV. JOHN DAVEY.

FOR a large part of the year the churches on the out-islands connected with the Mission in the Bahamas, are necessarily left to their own discretion in carrying out the work of the Lord. It is not often, indeed, that opportunities occur for a visit from the missionary. It is, therefore, very gratifying to find that the churches, with their pastors, continue steadfast; and, although curious opinions are sometimes found to exist, the remnants probably of the times when the people were held in degraded bondage, they are gradually increasing in the grace and knowledge of Jesus Christ:—

"When I wrote you last I told him that I was going to Ragged Island and Exuma, and, in accordance with my plan, I commenced a voyage to those islands, but the weather was so

boisterous that it was judged desirable to return, and it was well we did, for a vessel much larger than the one in which I had taken passage was cap sized that same night a few miles

ahead of us, and seven lives lost. The weather remained unsettled for several days, and when the captain resolved to start again it was not convenient for us to accompany him. In a short time, however, I found a vessel going to San Salvador for pine-apples for the English market, and obtained a passage; but the time was badly chosen for some of the settlements, as most of the people were busily engaged in cutting and shipping the fruits, and such is the demand for labour in pine-shipping season, that not only do persons go from neighbouring settlements to the pine-shipping station, but from neighbouring islands also.

VISITS TO THE SETTLEMENTS.

"I landed at Port Howe, and held services three nights in succession, which were very well attended. At this settlement, which is growing very rapidly in consequence of the excellent pine-land in the vicinity, the people are building a large and substantial chapel, which, when completed, will be the largest and best of all our out-island chapels. The building has been greatly aided by Moses Deveaux, one of our members, who has been very successful in the growth of pine-apples, and has accumulated a good deal of money, and has built for himself a very respectable and commodious residence. From Port Howe, the most southerly, I travelled to Dumfries, the most northerly, of our stations, and held services at the different chapels, and, as far as I could learn, the leaders at all the settlements had been attentive to their duties; and Mr. Bannister, who travels among them, was generally respected, though many contribute but little or nothing to his support. I hope, however, that my addresses to the churches on the subject will be

attended with good. From what our brothers had written me from time to time respecting the zeal of the Episcopalians, I was surprised to find that they had made so little progress. If we include the native Baptists, the Episcopalians will number but a small portion of the population. The following table gives the number of members and Sunday scholars in the island in connection with our Society:

	Members.	Sun. Scholars.
1. Dumfries ..	71	59
2. Bennet's Harbour	58	80
3. Roker's ..	33	32
4. Bluff ..	64	75
5. Industry Hill	37	26
6. Cove ..	33	35
7. Knowles ..	49	60
8. Free Town	46	30
9. Port Howe	96	100
10. McQueen's	76	84
11. Devil's Point	54	46

CURIOUS OPINIONS.

"During my stay in the islands, I have had a good deal of conversation with the people, and gain from them their views on many subjects, religious and otherwise. On this occasion I found that some of them entertained the most singular opinions respecting their condition in a future life. Talking with a man on the subject of the Resurrection, I asked him whether he thought he would arise from the dead in the body that was put into the grave? He said, 'No; when I rise from the dead I shall be *so high*,' placing his hand about two feet and a half from the ground. 'What colour will you be?' 'White.' I then asked him how he came by such notions. He replied, 'Have not my leaders, teachers, and ministers been telling me that, except a man be born again, he cannot see the kingdom of God?' From conversation with others I found that they held similar opinions."

Decease of the Rev. W. Robinson, of Cambridge.

IT is with deep regret that we record the decease of the Rev. William Robinson, of Cambridge. He entered into his rest at Wiota, Iowa, United States, on the 25th September, whither he had gone on a visit to his son, for the restoration of his health. It was in 1849, while pastor of the church at Kettering, that he became a member of the Committee, on which he continued to serve, after his removal to Cambridge, till he became an honorary member of it in the present year. In 1842, he preached, in the Poultry chapel, the annual missionary sermon, taking for his text Matt. xvi. 3:—"Can ye not discern the signs of the times?" It was a sermon full of hope and encouragement; and urging, on that account, that the Church, like the prophet Daniel, should only the more earnestly "seek the Lord by prayer and supplication," for the speedy fulfilment of the Christian's hope. On Mr. Robinson and his friends fell the chief burden of preparation for the Jubilee services of the Mission, which were held at Kettering on the 31st May and the 1st of June of that year. How well this was accomplished, how largely Mr. Robinson secured the assistance of the members of other churches on the spot, and how successfully the arrangements were carried out, may still be remembered by many who were present. His interest in the mission never failed; and in the councils of the Committee, while ever exercising an independent judgment, he always contributed to the wise settlement of the questions which arose. The powers of his active and vigorous mind were freely given to the promotion of the Society's interests; while his devout spirit, his Christian temper, and his courtesy of manner secured a full and earnest consideration of his thoughts and plans. Our deepest sympathy must be given to his widow and family, on whom has fallen, at the same time, the loss of Mr. Hobson, of Kettering, Mrs. Robinson's father. Mr. Hobson was almost the oldest of the Society's friends remaining in life; one with whose earliest years the history of the Society was associated. He was born the same year in which the Society was formed, and from his childhood was brought into familiar relations with the great and eminent men who conducted it. Thus one and another of our leaders and friends pass away. Let it be our consolation that "Jesus Christ is the same, yesterday and for ever," and that the Captain of the Hosts of the Lord will nevertheless secure the victory.

Missionary Notes.

MONGHYR.—The English services have been well attended, and the Rev. E. Hallam reports the baptism of two persons. Two others are candidates for the sacred rite. He mentions, with deep regret, one case of church discipline. The native work proceeds as usual, and Mr. Hallam has been able to visit the bazaar with the native brethren. The Government has made a grant of Rs. 65 per mensem for the Anglo-vernacular school, and a new second master has been appointed.

CALCUTTA.—The Rev. G. H. Rouse writes: "The good work goes on among the Christians of India. At Lal Bazaar, fourteen were lately baptized—twelve on last Sunday morning at the reopening of the chapel. The place was crowded. I preached in the morning, and Mr. A. Williams in the evening. Mr. Gregson writes that at special meetings at Agra lately, forty persons decided for Christ. At Dinapore, Allahabad, and Dum Dum, too, the good work goes on. At Dum Dum, when two years ago the regiment went there, there were nine men in their Christian fellowship (Wesleyans), now there are between forty and fifty."

INTALLY.—The Rev. G. Kerry reports that Aghore Nath is about to marry one of the girls of the school who was recently baptized. Aghore Nath continues to live in his native village, in a cottage built near to his father's. He is employed as a colporteur; is full of zeal, and hopeful that others in the village will forsake idolatry. Four other girls in the school will probably be baptized next month.

BACKERGUNGE.—The Rev. A. McKenna mentions that there is much suffering in this district, and that sickness is widely prevalent.

MORTONVILLE, CAMEROONS RIVER.—The Rev. J. Fuller reports that his chapel is finished, and was opened on the 7th August. Several friends from Bethel Town came to the service, and the place was crowded with the natives of the town. The Lord's-day congregations have been large, and there are signs of several conversions. The small-pox has been raging in Wuri, and a few cases have happened in the lower towns. Mr. Fuller has been much occupied in vaccinating the people.

STEWART TOWN, JAMAICA.—The Rev. W. M. Webb informs us that a series of good meetings have been held at his stations to commemorate the 36th anniversary of complete freedom. The old people gave touching narratives of the days of bondage; the young expressed their gratitude to God for their liberty and privileges, urging one another to stand fast in Christ. His new chapel at Gibraltar is advancing to completion, and will be opened in March.

Home Proceedings.

The Missionary Conference, as announced in our last issue, was held at Newcastle, on the 6th ult. As the denominational papers have given unusually full reports of the proceedings, it is unnecessary to say more than that the expectations with which they were anticipated were more than fulfilled. The papers read by the Revds. Dr. Wenger and J. Trafford were of great excellence, and, we are happy to announce, are now printed in a separate form. The speeches of the Revds. J. Sale and L. O. Skrefarud were full of interesting missionary facts, the latter especially exciting the enthusiasm of the audience, so that a sum of £300 was contributed on the spot towards the expenses of two new missionaries and the erection of a training college for preachers in Sonthalistan. A few articles of jewellery, which were also given, served well to show the depth of the interest which was excited. The incident so absorbed the time, that, we are sorry to say, the Rev. E. Gange was unable to address the meeting.

DEPARTURE OF MISSIONARIES.

On the 8th October, the Rev. D. Jones was set apart for missionary work in Dr. Thomas's chapel at Pontypool, the Revds. A. Tilly, T. Evans, from India, S. R. Young, and other brethren taking part in the service. To the questions proposed to him, Mr. Jones gave appropriate and interesting answers,—the account of his conversion and dedication to the service of Christ bringing tears into many eyes. Dr. Thomas delivered a brief and impressive charge to the young missionary.

A valedictory service was held at Northampton on the 21st October, to commend to the Divine protection the Rev. Thos. Martin, who is about to resume his labours in Bengal. In this service the Rev. J. T. Brown and other friends took part.

The above two brethren, with Mrs. Rouse and two children, sailed on the 24th for Calcutta, in the *Chyebassa*. We are happy to mention that handsome presents were made to Mrs. Rouse, before her departure, by friends in Haverfordwest, as an affectionate remembrance of the residence of Mr. and Mrs. Rouse amongst them, during Mr. Rouse's tenure of the office of classical tutor in the College.

On the 15th October, a valedictory service was held in Heath Street Chapel, Hampstead, to take leave of the Rev. W. and Mrs. Williams. Dr. Underhill gave some account of the Trinidad mission, the scene of Mr. Williams's future labours, and the Rev. Dr. Brock addressed Mr. Williams on the gravity and importance of the work he had undertaken. The Rev. W. Brock closed with a few cheering words of sympathy and Christian esteem. Mr. and Mrs. Williams sailed in the mail steamer of the 17th ult. from Southampton.

Another service of the same kind was held in Weston-super-Mare, on the 19th ult., to take leave of our highly esteemed brother, the Rev. C. B. Lewis, who is about to resume his duties at the Press and as the Financial Secretary of the Mission in Calcutta. In this service Mr. Claypole, the Rev. G. Gould, of Norwich, and the Rev. R. Glover, of Bristol, were engaged. Mr. Lewis sailed in the mail steamer, the *Peshawur*, from Southampton, on the 22nd.

During the present month, besides the Rev. T. B. Stevenson, mentioned in our

last, we have to report that the Rev. T. and Mrs. Evans, the Rev. John and Miss Page, the Rev. L. O. Skrefsrud, and Mrs. Boerresen, will sail for their respective spheres of labour.

It only remains that we commend to the gracious care and protection of Almighty God these brethren and their families. We trust that many of the churches will remember them in their prayers, and that on reaching their destination they may enjoy large blessing on their devoted toil.

While these pages are passing through the press, we learn, with great grief, of the decease of the Rev. C. Vince, of Birmingham, for many years a valued member of the Committee, and a warm advocate of the mission cause. He has left us in the full maturity of his powers; but the memory of his devotedness and Christian worth will long remain. He passed away peacefully to be with Christ, after great bodily suffering, on Thursday morning, the 22nd ult.

The following Missionary Services have been held during the past month :—

PLACES.	DEPUTATIONS.
Blackburn district	Revds. J. Davey, T. Evans, and B. Smith.
Bury St. Edmunds district . .	Rev. B. Smith.
Camden Town	Rev. L. O. Skrefsrud.
Cornwall	Revds. T. Wheeler and J. C. Page.
Coventry	Revds. C. Bailhache and W. Walters.
Hebden Bridge district . . .	Rev. Samuel Joshua Chowrryappah.
Huntingdon district . . .	Revds. John Davey and J. H. Cooke.
Ipswich district	Revds. John Davey and W. Walters.
Keighley district	Rev. B. Smith.
Kentish Town	Rev. L. O. Skrefsrud.
Leeds district	Dr. Underhill and Revds. L. O. Skrefsrud and J. H. Cooke.
Leicester	Revds. A. Saker and J. H. Cooke.
Lockwood district	Rev. I. Stubbins.
Manchester	Dr. Underhill.
Morley	Rev. J. Wolfenden.
Newport district	Rev. John Sale.
North Devon	Rev. Thos. Martin.
Northumberland	Revds. F. D. Waldock and J. P. Campbell.
Plymouth district	Rev. John Sale.
Rochdale district	Revds. C. Bailhache and B. Smith.
Stepney Tabernacle (Young Men's Conferences)	J. P. Bacon, Esq., and Rev. C. Bailhache.
Swansea district	Revds. J. C. Page and F. D. Waldock.
Yarmouth	Rev. C. Bailhache.

THE
BAPTIST MAGAZINE.

DECEMBER, 1874.

In Memoriam.

REV. CHARLES VINCE.

THE year 1874 is closing with a saddened aspect on our denomination by reason of the loss we have sustained of loved and honoured brethren who have fallen on the field of labour. We hope to be able to furnish our readers with memoirs of Mr. Robinson, of Cambridge, and Mr. Allen, of Oxford, in future numbers of the MAGAZINE. Although our December pages are largely charged with biographical notices, we cannot withhold a loving tribute to the memory of our dear friend, Charles Vince. With a few corrections, kindly supplied by Mrs. Vince, we gladly preserve in our columns the following excellent memoir, from the pen of the Rev. Charles Williams, who was a fellow-townsmen and early friend and companion of Mr. Vince:—

“Mr. Vince was born at Farnham, Surrey, July the 6th, 1824. He frequently spoke of his early association with working-men. Of this he had no need to be, as he never was, ashamed. His father was a first-class artisan, in more than comfortable circumstances, and a sire of whom any son might be proud. There was a touch of the Puritan about him, and much to remind acquaintances of the influence of William Cobbett. Original in thought and quaint in speech, and a Nonconformist, evangelical in faith, the father of Mr. Vince was a man of mark, one who could inquire after and discover truth for himself, and who was not soon shaken in his convictions. Proud of his only boy, the father exerted his utmost to secure him the advantages of a good education, and sent him to a school conducted by Cobbett's nephew, which was frequented by the middle-class children of his native town. Reverence for his parents, especially filial love for one of the best of mothers, as she was also the kindest

of friends, characterised Mr. Vince to the last, nor was the reverence greater or the love deeper than was merited. The family attended the Congregational chapel at Farnham, the minister being the Rev. Joseph Johnson, an accomplished Christian gentleman, of considerable attainments and good ability, whose patriarchal piety and solid preaching, supported as they were by a high reputation, assisted in the formation of the character of the young hearer. The establishment of a Mechanics' Institution in the town opened a new chapter in the career of Charles Vince. He was one of its founders, and from the first took a leading part in its management. It was in the Mechanics' Institution that Mr. Vince made his maiden speech, the success of which was so decided that henceforth he was regarded as 'the chief speaker' of the town. It was about this time, in the year 1845, that a marked change was observed in his character. He became a Sunday-school teacher, and commenced preaching in the villages around Farnham. Before Mr. Vince sought membership in the church he had made a reputation as a lecturer. His lectures on poetry, delivered about the year 1846, spread his fame 'in all the region round about,' and the calls made upon him for platform work became frequent and increasingly important. Though among Congregationalists, he felt it to be his duty to be baptized, on a confession of discipleship to the Lord Jesus, and he was baptized, we believe, at Blackwater, near Wokingham, in or about 1847. It is grateful to remember that Mr. Vince was an exception to the rule, 'A prophet is not without honour, save in his own country, and in his own house.' No preacher was so cordially welcomed to Farnham as Mr. Vince. All classes and denominations rejoiced in his fair fame and universal acceptance. Large congregations invariably gathered to hear him. One of the last extra services rendered by him was the preaching of the first sermon in the new Congregational church of his native town.

"In 1848, a master being needed for the British Schools in Farnham, on the invitation of the directors, he accepted this office, in order that he might have leisure for study. While thus occupied, the call to the ministry, urged by his own deep conviction, and enforced by Christian counsel, prevailed, and, early in 1849, Mr. Vince entered Stepney College, and, after the usual curriculum, accepted the pastorate of the church worshipping in Mount Zion Chapel, Graham Street, Birmingham. Henceforth our friend's life was a busy one. He found at Birmingham a small congregation in a large chapel, burdened with heavy obligations. With characteristic zeal and industry he applied himself to the work of his pastorate. He spared neither time nor toil in 'making full proof of his ministry.' Mr. Vince gave attention 'to reading.' He stored his mind with varied information till it was a treasure-house from which he could bring, as they were needed, things new and old. His sermons were carefully prepared, and generally written out. However many the engagements of the week, and however exhausting its labours,

Mr. Vince never neglected the diligent and painstaking preparation of his sermons. Late on into the night, and sometimes early in the morning, the preacher was seeking apt illustrations and fitting words for his thoughts. He never offered to the Lord that which cost him nothing. Some think that his life might have been prolonged if he had not so often taxed brain and nerve and heart to their utmost capacity in his study and in the pulpit. He 'was spent' in the service of his Saviour. Mr. Vince was also a pastor. His was a keenly sensitive nature; and the love he cherished for the members of his church and congregation, and their families, made him tenderly sympathetic with them in their sorrows and joys. He might have asked with the Apostle Paul, 'Who is weak, and I am not weak? who is offended, and I burn not?' He wept with them that wept, and, like his Divine Master, 'took the infirmities, and bare the sicknesses,' of those to whom he ministered. The preacher and pastor was also a ruling elder, a bishop among believers. He was the life and soul of the varied organizations by which the church at Graham Street seeks to do the work of the Lord. His strong common sense, his knowledge of men, his understanding of the signs which indicate what ought to be done, and the right time for doing it, and the gently persuasive influence which others found it difficult to resist, qualified him to be a leader of men—one to whom shrewd men could look up for counsel, young men for direction, and all for helpful and loving guidance. Mr. Vince, as minister of Mount Zion Chapel, did as much work as could be expected of a strong and wise man. But he added to this work other labours. He was a public man. Birmingham has long regarded him as one of its champions of civil and religious liberty. His recent services as a member of the School Board were preceded by twenty years of honest and consistent advocacy of the right of every man to ecclesiastical and civil equality with his fellow citizens. Some of Mr. Vince's platform speeches deserve to rank, *and to be preserved*, with the ablest efforts of popular orators. Nor was Mr. Vince less active in philanthropic enterprises. He took a deep interest in all works of mercy and of love, and was among the foremost in the endeavour to secure a more liberal support of the hospitals by a simultaneous collection in all places of worship on one Sunday in every year. We are not surprised that Birmingham mourns his loss, for it is not often a community is blessed with a man so many-sided and large-hearted as was Mr. Vince. Even this does not complete the list of our friend's toils. After the recital of all that he did in his adopted town, we have to speak of 'those things that were without, that which came upon him daily, the care of all the churches.' There is scarcely a Nonconformist congregation within many miles of Birmingham which Mr. Vince has not served. Thoroughly catholic in spirit, he readily preached, or spoke, or lectured, for any denomination of Christians. The Baptists enjoyed the largest portion of his services. He was a foster-father to the churches in the 'Black Country' and through Warwickshire. No

minister was oftener called than he to preach at the opening of new chapels, or at anniversaries, or in connection with the settlement of ministers. How cheerfully and efficiently he filled the post and performed the duties assigned him, Baptists in every part of the country can testify. Mr. Vince, too, was much in request for still more public service. He was well known in Exeter Hall. Every great society—the British and Foreign Bible Society, the Religious Tract Society, the Sunday School Union, the London Missionary Society, and such organizations as the Young Men's Christian Association—sought his assistance at one or other of their annual meetings, and what help he could give to any good word or work he never withheld. With him preaching was not so much artistic as natural. All that he possessed of character, capacity, or culture was put into his sermons. And therefore they were *real*, heart outpourings, thinkings aloud, the speech of a man to men, about which all had to do. 'I believed, and therefore have I spoken,' might have been the text of Mr. Vince's last sermon. Mr. Vince did pastoral work in the pulpit. He seldom gave lectures or disquisitions to his hearers. As a rule, his discourses were practical, touching life at many points, and serviceable to such as were intent on living 'soberly, righteously, and godly in this present world.' The ignorant found instruction, the perplexed direction, the afflicted comfort, the tempted succour, the discouraged inspiration, and all, help in the Sunday services. Add to this, that Mr. Vince used language understood by 'the common people,' and yet clothed and illustrated his thoughts in a manner which charmed the trained intellect and gratified the cultivated taste, and there should be no surprise that he was the equal of our greatest preachers, and one whom all esteemed 'highly in love for his work's sake,' and as 'a faithful minister.' We sorrowfully reflect that Mr. Vince will no more be seen among us, and has preached his last sermon. 'To die is gain' to him. He rests with the Saviour he loved so dearly and served so faithfully. There remains to us the completion of our task with one companion less on earth, one friend more in heaven. Will not our younger ministers emulate his example, and follow him as he followed Christ? Should they do so, their greater usefulness will be some consolation for the loss of 'a brother beloved, and a faithful minister.'"

The funeral of Mr. Vince was one of the most extraordinary demonstrations of public respect ever paid to the departed good and great. The representatives of every shade of Christian belief, the leaders even of the Jewish synagogue and of the Roman Catholic Church, attended to testify their regard for our honoured brother, while hundreds of his fellow-labourers in the Congregational and Baptist communions from all parts of the country, and devout men of all denominations, made great lamentation. The funeral sermons were preached at Graham Street Chapel on the Sunday following by the Rev. Alex. McLaren, of Manchester, and the Rev. R. W. Dale, of Birmingham. The MS. of the latter having been supplied to the editor

of the *Birmingham Morning News*, we are able to supply it *in extenso*. Mr. Dale's is a most loving tribute to the worth of his and our beloved brother, and, on account of its accurate estimate of Mr. Vince, we gladly reproduce it in our pages, though it is only due to honoured brethren in our own denomination to say that the excerpts we have seen of their discourses indicate that they were equally worthy of the occasion.

Mr. R. W. Dale, M.A., took for his text, "A good minister of Jesus Christ." 1 Tim. iv. 6. He said: To be "a good minister of Jesus Christ" it is not necessary that a man should possess the exceptional nobility of character, and the rare intellectual powers which distinguished the former pastor of this church. In every part of England there are men whose names will never pass beyond the narrow limits of the country villages, or the obscure districts of the great towns in which they preach, to whom this honourable title is justly given, now that they are living, and over whose graves it may be written when they die. They have neither the natural genius nor the large and varied knowledge of him for whose loss we mourn to-day, nor that combination of good and attractive moral qualities which gave him an unchallenged supremacy among strong and able men; but they discharge their ministerial duties with an unostentatious earnestness and persevering fidelity, and when they in their turn are laid in the dust, the few who knew their modest goodness and their patient work, will say of one after another of them: He, too, was "a good minister of Jesus Christ." And yet no loftier title can be given to him whose death has filled innumerable hearts with grief. As "a good minister of Christ," therefore, I propose to speak of him this evening. I shall not speak of those elements of character which made him a good Christian. Christ has not given one law of holiness for ministers and another for the ordinary members of the Church. The same obligations to personal sanctity rest upon you that rest upon us. Ministers and their Churches have the same reasons and motives for keeping Christ's commandments. There are no promises of light and power, and joy to be fulfilled in the personal Christian life that belong to us that do not also belong to you. If we ought to love Christ because He died for us, so ought you. If we ought to avoid sin because it impedes both our own salvation and the salvation of others, so ought you. If it is possible for us to do the will of God because we dwell in Christ, and Christ in us, it is possible for you, too, to do the will of God, for union with Christ is the prerogative of every man that believes in Him. Have we access to eternal fountains of spiritual life and power? We have access to them through Him who died, the just for the unjust, that He might bring you as well as us to God. What divine commandment ought we to obey, which you are free to violate? What human virtue, what grace of the spiritual life, are we bound to illustrate in our character that you are not bound to illustrate in yours? I might have resolved to speak of the personal Christian excellence of him who has gone home to God; for he was an eminently good man, and his personal goodness was intimately related to his ministerial power; but his integrity, his generosity, his kindliness, his devoutness, his moral purity, and religious earnestness, belonged to him as a man, and ought to be present in every member of this Church. I propose to speak of what it was that made him "a good minister of Jesus Christ." I pass over what is acknowledged by all

Evangelical Nonconformists, that no man can be a true minister of Christ who is not divinely called to the ministry. It is our faith that the living spirit of God separates men to this work in our own times as in the times of the Apostles, and that the original consecration to the ministry comes direct from heaven. This consecration we believe that our dear friend and brother received. It is not of his right to be acknowledged as a Christian minister, that I intend to say anything, but of the qualifications which made him a good minister of Jesus Christ. 1st, *He had a strong faith in the Lord Jesus Christ, as the Son of God and the Saviour of mankind*, a faith of a kind which does not always last, even where there are many noble Christian excellences, which prove the existence of genuine Christian life. There are some Christians who, as the result of temperament, or of intellectual idiosyncracies, or of the influences which have determined the development of their religious thoughts and characters, are haunted by constantly recurring doubts concerning the great facts in which God has revealed Himself to our race, and that dread vision of the glory of God has not yet come to them in which doubt perishes; for even that faith does not give way, but is often shaken. The strong currents of unbelief threaten to sweep them into darkness and chaos. They still cling to the supreme hope which has come to us through Christ, but it often seems to them as though they could cling to it no longer. A man may be a Christian though his faith is sometimes almost suppressed, and is never triumphant, nor even firm and strong. But with faith of that kind a man can never be "a good minister of Jesus Christ." I do not mean to imply that no man can fulfil this description so long as there are any unresolved questions in the whole range of his theological speculations. I do not mean that a man cannot fulfil this description, even though there are some of the gravest theological problems of which he has discovered no solution. I mean that unless he believes—unless he knows—that Jesus Christ is the brightness of the Father's glory, and the express image of His person—unless his whole nature is penetrated with awe and wonder, and joy in the presence of "God manifest in the flesh,"—unless he has such a knowledge of the infinite mercy of Christ, and of His power to redeem man from sin and eternal destruction, as enables him to speak of Christ as the Saviour of our race with a confidence as perfect as that with which he speaks of the light and glory that fill the heavens on a summer's morning; he has no right to be a Christian minister, and cannot faithfully discharge the duties of the ministry. In these days, when doubt—which is the confession of ignorance; a confession which every wise and honest man will make when he has reached the limits of his knowledge—is invested with a kind of religious sanctity, and raised to the honours belonging to faith, which not only confesses ignorance with humility, but with the same humility it concerns to receive the teaching of God, there is a tendency even amongst many Christian people to cease to insist on perfect and unfaltering trust in Christ as an indispensable qualification for the Christian ministry. This tendency is alike intolerant and unchristian. So long as a man is not sure about any of the truths which are of supreme practical importance to the life of man, it is his clear duty to assume the position of an inquirer; and he should never cease to inquire until his inquiry is successful, or until he is certain that all further inquiry is useless. But while he still doubts—or, in other words, while he has no knowledge—he ought not to profess to teach. This is true in all other

departments of human thought; it is equally true in religion. I have the deepest sympathy with an honest man who has, unhappily, ceased to be certain of the divine existence, and who, with a painful sense of the transcendent greatness of the problem, is endeavouring to solve it; but for a religious congregation to ask him to become its minister, and to conduct religious worship, while he is doubtful whether there is a God to worship, is not a proof of liberality of thought, but of that utter imbecility of judgment which sometimes co-exists with certain kinds of intellectual culture and activity; and for him to accept the duty is a crime. I have also the deepest sympathy with an honest man who is unable to escape from the uncertainty which to very many in our times surrounds all the great questions which relate to the claims of our Lord Jesus Christ on the faith and obedience of mankind; who is not sure whether the story of the life and death which the Church has received for eighteen centuries is trustworthy; who is not sure, even if it is trustworthy, whether Christ is to be acknowledged only as the greatest of prophets, or whether He must be received with all the reverence and love which we owe to the Creator and Moral Ruler of mankind; but for a Christian congregation to ask him to become its minister while his uncertainty continues, and for him to consent to be its minister, betrays an indifference on both sides to the transcendent importance of the questions at issue, which involves the gravest question. Questions like these—of such magnitude in relation not only to religious belief but to the whole attitude of the soul in relation to God—ought to be resolved before a man accepts the great duties of a religious teacher. Mr. Vince was not inaccessible to the intellectual influences of our times. He was not a man who lived in the atmosphere of a past generation, and estranged himself from the thought of his contemporaries. He was much more familiar, I imagine, with modern literature, and with the literature of modern scepticism, than with the controversial and dogmatic works of former centuries. He had to speak to living men, and he therefore, liked to listen to living men. No one had the impression that he believed in Christ because he was ignorant of modern words for unbelief, or because he was incapable of appreciating their force. Nor could any one imagine that his theology had received no modification from current controversies, or that he had arrived at a definite and final conclusion on all the questions of theological science. On some grave subjects, even those who believed with him least intelligently must have perceived that his judgment was in suspense, and those who knew him best would probably say that there were some interesting and even great problems, on which theologians have pronounced very definite opinions, which he regarded as insoluble. This temper of mind invested with the greater force and value his deep and immovable faith in the central and supreme facts and truths of the Gospel. Never even for a moment was there any sign of uncertainty with regard to these. His faith in Christ was a part of his very life; it penetrated his whole nature; it was not a separable and accidental element of thought or character which could be renounced or lost; he must have ceased to be himself before he could cease to be a Christian. It gave firmness and vigour to his preaching. The continuous strength of his own faith fortified the faith of other men. This faith assisted to make him “a good member of Jesus Christ.” 2. *He had a large and just conception of the true ends of the Christian ministry.* The organisation of our modern churches, which, though they are constructed on the same lines as the

primitive churches, do not give adequate opportunity for the development of the same variety of speculative functions, is very likely to give a false impression both to ministers and churches of the real work to which a minister is called. In our ministry we have united two very different offices, requiring qualifications so dissimilar that it is not very reasonable to expect that they will co-exist in the same man. The minister of a Congregational Church—whether Baptist or Pædobaptist—is at once the pastor and the evangelist of the Church: he has to preach the Gospel to those who have not yet repented of sin, and believed in Christ; he has to care for the spiritual culture, and to conduct the worship of Christian people, who may have loved and served Christ for a much longer time than himself. There is great danger lest one of these functions of the ministerial office should be altogether neglected. The first duty of a pastor is plainly not to those outside the Church, but to the Church itself. In New Testament language, he has to “Feed the flock of God.” A pastor may be very faithful, very earnest, and very successful, whose ministry never touched the heart or alarmed the conscience of a single person in his congregation who had not confessed the authority of Christ and received the pardon of sin and the gift of eternal life. A church with such a pastor might be a great spiritual force, accomplishing even greater and more enduring spiritual results than a church having for its minister a man who never preached a sermon that did not move some men to bitter penitence and inspire them with happy faith. For the church of a minister who is a pastor and nothing more might, under God, be so trained and disciplined through his teaching and influence that the children should be near to Christ from their childhood, kept by the wise and devout care of their parents, and of other Christian people having special qualifications for this beautiful work; and the Church members, their minds being enriched with large knowledge by pastoral instruction, and their hearts being kindled by pastoral exhortation to an intense love for men, and an intense zeal for the honour of Christ might, by a large variety of works of usefulness, accomplish far more for the restoration to God of those who had dropped into vice and irreligion than is ever likely to be accomplished by the ministry of one man, whatever his fervour and whatever his power. On the other hand, a church which has for its minister an energetic preacher of the Gospel, who has no faculty for developing its moral and spiritual life, may very possibly bring grave dishonour on the Christian faith by the absence of integrity, courage, and kindness in its members; and, through the want both of a deep religious life and a large knowledge of Christian trust, it may be utterly inefficient in every kind of Christian work. A pastor’s first duty, I say, is in his church. I do not know to what extent you supposed that Mr. Vince fulfilled those duties by which some inconsiderate persons are accustomed to judge of a minister’s fidelity to his pastoral responsibilities. With a church of this magnitude, and necessarily called to public services of many kinds in every part of the country—services which it was hardly possible for him to decline, and which it was your pride that he should undertake, for he discharged them with such auspicious power and success—it was hardly possible for him to maintain that regular system of pastoral visitation to which it is both the duty and wisdom of the ministers of smaller churches to devote a considerable portion of their time. But if he was unable to see you in your own houses as often as you may have wished, it was through no want of pastoral affection and sympathy. He had a

great love for you. I think you are worthy of it. Your loyal and generous affection for him, which became deeper and deeper as years passed by, was a source of strength to him in his severe and exhausting work and a perpetual spring of happiness. He returned it with an affection as loyal and generous as your own. His trust in you was perfect. Whenever he spoke of you it was evident that he felt it to be his chief honour to be your minister, and it was surprising how much he seemed to know about your personal affairs. His love for you made all your sorrows and joys his own, and he watched you, not with suspicion, but with the keenest solicitude for your moral integrity and your religious earnestness. He was a pastor in the pulpit, where the greater part of a minister's pastor work must always be done. He was not satisfied with incessantly exhorting those who had already believed in Christ to repent of sin, and to receive the Gospel; he did not commit the singular mistake of preaching to a congregation consisting largely of Christian people, just as he would have preached to a congregation consisting exclusively of heathens or unbelievers. He knew his true work too well to inflict upon you so great an injury by which the enlargement of your Christian knowledge would have been arrested, and the development of Christian culture impaired. Leaving the principles of the doctrine of Christ, he went on unto perfection, 'not laying again the foundation of repentance from dead works and of faith towards God, of resurrection of the dead and of eternal judgment.' He was especially faithful in illustrating the duties of parents and children, masters and servants, manufacturers and workmen. He pleaded the cause of the poor, and insisted on the obligation and blessedness of relieving their sufferings. He increased your zeal for the Christian education of children and the evangelisation of the world. He did not strive merely to produce dreary religious emotion; it was his constant aim to assist you to reach an ideal perfection of moral and Christian excellence. The other great province of a minister was not neglected. He was an evangelist as well as a pastor. Many persons were attached to the place by the charm and power of his preaching, who had little sympathy with the great articles of the Evangelical faith, and to them with an earnestness which increased with his increasing years, he spoke of the infinite love of God revealed to mankind through our Lord Jesus Christ. From conversations which I often had with him, it was evident that he shrank from dwelling on the dark and awful intimations contained in the New Testament concerning the future destiny of the impenitent, and that his strength consisted in the perfect faith and joy with which he spoke of the patient love with which God strives to win the hearts of men from sin, and of the glory of salvation which Christ, by His life, death, and resurrection, has accomplished for our race. The text of his last sermon—"I, if I be lifted up, will draw all men unto Me"—was the symbol of his preaching. Of the measure of success of all kinds with which God crowned his work, you can speak better than I; and to-night, notwithstanding all your sorrow for his loss, you will give God hearty and deserved thanks for all the light and benefit and peace which came to you through his ministry. 3. *He had great qualifications for the duties of the ministry.* Till within the last three or four years he seemed to be robust in health, and capable of almost constant exertion. He undertook an amount of work which it is unwise for the strongest men to attempt. On Sunday, after he had preached here in the morning, I often heard of his preaching eight or nine miles away in the afternoon; and he returned to Birmingham to preach here again in the evening. He travelled

long distances day after day, and spoke or preached at night. It was hard for him to resist the urgency of those who appealed to him for help; and for sixteen or seventeen years there were no signs that his strength was suffering from the strain to which it was subjected. As he had the physical vigour which seemed to render it possible for him to travel about from place to place incessantly, and to go through an extraordinary amount of work without peril, he had the kind of intellectual power which made his preaching and speaking attractive to all kinds of men in every part of the country. He was listened to with almost equal delight by agricultural labourers, by Lancashire collier hands, by South Staffordshire miners, by the working-men of Birmingham, by prosperous manufacturers and merchants. The more cultivated people confessed the presence of an undefinable charm in his eloquence, and it seemed clear and plain to the most ignorant. He could speak with equal effect to those who shared the keen political excitement which agitated this town a few years ago, and to the inhabitants of the dullest and most stagnant of villages. To analyse the elements of this remarkable power is not easy. Perhaps his most conspicuous intellectual quality was a masculine common sense. It was his habit to try to find out how the facts lay. He was never in the air; his feet were always on the ground. But there was nothing common-place about him, for he looked at everything for himself, and looked patiently and with resolution, not to speak of it on the report of others. He had the truest and most difficult kind of originality. Any man, however slight his powers of observation, will have something fresh to tell who has travelled in remote countries, which have been rarely or never visited before, though what he says may not be very interesting to ordinary people, for it may have no relation to their previous knowledge, and may be of no value to them in their practical life. Very much of what passes for originality both in sermons and in literature, is of that kind. The originality does not lie in the author or preacher, but in the direction in which he has chosen to travel. He has gone into regions of thought which lie too far away from the common facts of life, or which are too uninteresting to attract many persons beside himself. That was not Mr. Vince's originality. He would have as much to say about a walk along the Bristol Road to the Lickey Hills, as some men would have to say about a walk over one of the grandest passes in Switzerland; he would have as many great thoughts in a jeweller's workshop in Birmingham, as would come to some people in one of the famous galleries at Florence, and would learn as much from a labourer that he talked to at a little railway station, while waiting for a train, as some of us would learn from a Chinese mandarin or an Arab sheik. You know what a singular faculty he had for being interested in all sorts of things told him by all sorts of people. No one that he happened to meet came amiss. How he used to stand and chat on the steps of the Old Library and on the pavement in New-street! He talked to men about everything—about their business, about elections for the town council, about commercial failures, about books, about the price of iron and coal, about the discussions at the last meeting of the guardians, and about the state of the streets. His interest in whatever touched the common life of mankind was partly intellectual; it came from the faculty which I have just described—a faculty which enabled him to look at everything with as fresh and keen a curiosity as though he had never seen it before. It was largely moral, and was the result of his vivid and deep sympathy with all the activities and experiences of his fellow men. He saw so much to

interest him in the more direct aspect of things, that he never felt drawn aside to refinements and subtleties which would have made him unintelligible to ordinary minds. He made the most familiar road along which he walked so fresh, that the more thoughtful people were interested in his preaching, and he never thought it worth while to try strange and difficult paths in which persons of sluggish intellectual activity would have found it hard to follow him. He had imagination enough to give warmth and colour to all his speaking, and to suggest an endless variety of most felicitous illustration; but imagination was the servant of other powers, and was never suffered to assert supremacy. His humour was kept in the same subordinate position. He was never dull. In his speeches there was always the same gleam of fun—gentle, kindly, manly fun—and I believe that, having learnt the great lesson that none of God's intellectual gifts are "common or unclean," he did not shrink from an occasional touch of humour in his sermons. He saw the absurdities and follies and weaknesses of men, and spoke of them, but with a kindly sympathy which redeemed his very satire from every element of cynicism and contempt. He made free use of his characteristic faculty. But he used it and was never mastered by it. In his humorous speeches no one felt that it was his chief intention to be entertaining. A serious and worthy purpose always controlled and directed even his most playful thoughts. The sagacity of his judgment was as remarkable as his eloquence. These original powers were carefully cultivated. He read largely. He read some old works, and read them over and over again. The "Pilgrim's Progress" he seemed to know by heart. With "Boswell's Life of Johnson" he was almost equally familiar. Some of Shakespeare's plays were never out of his hands long together. But his reading lay mainly, I think, among books written in our own day. History, biography of all kinds, travels in all countries, sermons by preachers of all churches, were his constant delight; but I seldom heard him speak of any modern poets, with the exception of Tennyson; and not often of any of Tennyson's poems, with the exception of "In Memoriam," which in former years had a strong fascination for him. The book which he read most must have been the Bible. His knowledge of the Bible was remarkable, and that knowledge was always appearing in his preaching. The old stories which you had been familiar with from your childhood, became fresh when he told them. He had found out something about Abraham, and Isaac, and Jacob, in the Book of Genesis, that you had never seen there before. Incidents buried deep to most of you in the Books of the Chronicles, sentences which you had never read, or had passed over without a thought in the prophecies of Joel or Amos, some slight difference between the narrative of a miracle or the report of a discourse in Matthew and Luke, which you had never noticed—how much he made of them, or rather how much he found in them. And this was not merely or chiefly because he availed himself of all the books within his reach which illustrated the sacred writings from learned research, but because he had thought so much about the Scriptures himself that every part of them seemed to be constantly present to him. It was from the historical Scriptures that many of his happiest illustrations came. How it was he made himself master of all this wealth he could never tell us, though we sometimes asked him. I suspect the secret was a very simple one. That faculty of looking at things for himself, which made common things fresh and so full of interest to him, made every part of the Bible equally

fresh and interesting; and he read the Bible constantly. The native instincts of his mind, as well as his favourite books, made his style of writing and speaking clear, simple, and masculine. His admiration was unbounded for the vigorous directness of Johnson's conversation; but the stately pomp of "Rasselas" and "The Rambler" was intolerable to him. He distinguished more clearly than most of us between the grace of expression which adds to the perfection of public speaking, and that more delicate refinement of literary form which defeats rather than promotes the ends both of the orator and of the preacher. The depth of emotion and vigour of passion which he occasionally manifested were, of course, among the moral elements of his power. He really cared to convince and persuade those to whom he spoke. The excitement into which he occasionally rose was not the heat of which some men are conscious as the result of the rapid movement of their intellectual powers; it came from his sense of the magnitude of the practical object for which he was contending, and of the transcendent importance of the truths which he was striving to illustrate and define. He possessed, I will not say all the powers both intellectual and moral which contribute to the efficiency of a preacher—but he possessed a combination of powers rarely found in the same man, and he used them in God's service, with a zeal and earnestness which were never relaxed, but which were as intense in the sober strength of his manhood as in the ardour of his early youth. He was "a good minister of Jesus Christ." He had a deep conviction that the work of a Christian minister is the most honourable work in which the noblest faculties of man can be employed. He was under a much stronger temptation than most of us to be dazzled by the success which he achieved and the admiration which followed him in his general public activity. With such powers as he possessed, it was inevitable that he should be constantly entreated and urged to take part in various public movements both in Birmingham and in other parts of the kingdom. He could speak on all kinds of subjects as well as to all kinds of people. He could speak with great force to exalted political meetings, and he could speak with ease and grace at a public dinner from which all political references were excluded. He was one of the most effective lecturers on Nonconformity, and he was not less effective as an advocate of the Bible Society. He was very eloquent when defending the principles and policy of the National Education League, and equally eloquent when enforcing the claims of Christian missions to the heathen. He was one of the best speakers we had at a ward meeting during a municipal contest, and he was not less successful at a meeting of the Sunday School Union or of the Young Men's Christian Association in Exeter Hall. But his devotion to this supreme and special work of the Christian minister never faltered. He held, indeed, no narrow and artificial theory of human life. He knew that, in the great kingdom of God, there is room for an infinite variety of function and service—room for the artist, the poet, and the statesman—room for the physician, the lawyer, and the merchant—room for the manufacturer, the tradesman, and the workman—and that in every calling a good man may serve God faithfully, and illustrate the divine beauty and perfection of the life which he has received from Christ. And though he regarded the Christian ministry as the highest of all callings, he had a large and generous idea of the way in which the duties of the ministry may be fulfilled. It was his great vocation, as it is the great vocation of every Christian man, to put forth his utmost strength that God's will may be done on earth even

as it is done in Heaven. As a minister of Jesus Christ, it was his special duty to strive to accomplish this end by the preaching of the Gospel; but he felt himself under an obligation to do any other kind of work which seemed likely to promote the same ultimate object, and which did not interfere with his efficiency as a pastor and preacher. He, therefore, cared a great deal for hospitals, believing that it was God's will that human pain and suffering should be diminished; and for the education of the people, believing that God intended all to whom He has given intellectual life to receive the culture without which the gift is wasted; and for politics, believing that God meant that the laws and policy of nations, as well as the life of individuals should be controlled by the eternal principles of righteousness. He was governed by one supreme thought in whatever service he rendered to philanthropic, to educational, and to political movements; and that thought was the same that governed him in what would be generally described as his special ministerial work. In all things he was striving to vindicate the authority of God, and to secure the accomplishment of God's merciful and beneficent purposes in relation to mankind. I do not say it is safe for every Christian minister to attempt the variety of exciting duties in which a large part of his strength was spent. There are not many who have the intellectual energy and versatility which these varied duties demand. Perhaps there are still fewer who would be able to retain the calmness and the steadfast devotion to the directly spiritual duties of the ministry by which he was distinguished. Every man must judge for himself. That he always preserved his sense of the unique and unrivalled greatness of his ministerial vocation, those of us who knew him best can bear witness. When, sometimes, political and ecclesiastical opponents said or implied that he had been drawn away from his true duties into political agitation, he felt the charge like a wound. His own conscience acquitted him; one who knew him well saw that the charge was preposterously false. His life was rich and varied; but, as I have heard one bright and glorious voice rising triumphantly above the unveiled and majestic harmonies of a great orchestra, and dominating even the passionate tumult of a great chorus, so in him the eternal salvation of mankind held its regal place high above all the inferior and more immediate objects of his activity. He was a good "minister of Jesus Christ." I ask you not to cherish his memory with enduring affection and honour—for you are certain to do that—but to perpetuate his work. This Church, which, under his ministry, rose from weakness to its present strength, is his noblest memorial, and I entreat you not to suffer its power to decay. I appeal to the elders of this Church to consecrate themselves this night once more to its service, and to resolve that with the same devotion to it which he manifested; with the same oblivion of all personal interests; with the same brotherly affection for all its members; with the same forbearance and gentleness, they will discharge the new and graver responsibilities which have come upon them in consequence of his death. I appeal to all the members of this Church not to suffer the great results of so noble a life to perish through their indifference. In one sense, they cannot perish while you remain faithful to Him whose authority he taught you to confess, and in Whose love he taught you to rejoice. Even if you leave this fellowship and worship elsewhere, you will retain in the whole structure of your religious thought, and in all the habits of your religious life, the impression of his ministry. But by remaining in this Church you will most certainly preserve and transmit to those who come after you that special type of

religious thought and character to which you were formed by the rare gifts which God conferred upon him. The type is too precious to be lost. It will not be lost if you continue, at whatever cost of personal convenience, to worship in the place. Churches, like nations, have their characteristic spirit, habits, and traditions. You have yours, as the result of the ministry which has just come to a premature close. Let them be maintained; every one of you can contribute to maintain them. Let there be a generous confidence in each other, and in the elders of the Church. Suppress in your own hearts the first impulse to alienation from your Christian brethren. Let your meetings for prayer be more crowded than ever. Let your attendance at the services of Sunday be as regular as ever, no matter who may occupy the pulpit. Do not permit any of the institutions of the Church to decline; sustain them with all your old vigour during the trying months through which you have now to pass, and then their efficiency is likely to continue for very many years to come. Let your liberality be as large now that it is no longer stimulated by the pathos and earnestness with which he pleaded for the erring, the ignorant, the suffering, and the poor, and the liberality which was encouraged by him will become the permanent habit and virtue of this religious community. Is it presumptuous to hope that the love and reverence with which he was regarded by the younger men of the Church may lead some of them to recognise in the Christian ministry the loftiest of all vocations, and that, standing as we stand to-night by the grave of one in whose life the greatness of the Christian ministry was so nobly illustrated, there may be some who will look up wistfully into the face of God and ask whether they may be permitted to continue the work of the dead, if with inferior powers, yet with equal fidelity and zeal. Young men, the Christian ministry is a work rich in unequalled blessedness in this world, as well as in transcendent hopes for the world to come. The universal affection and honour with which he was regarded, whose ministry is now closed, were not unappreciated by him; but to his judgment and heart they were insignificant when compared with the deeper happiness which came to him from witnessing the spiritual success he was enabled to achieve, and from the hope, cherished with humility and self-distrust, but still cherished, that he might find at last that Christ had looked upon his work with approval. Wealth, fame, the glory that comes from the triumphs of genius—these are nothing compared with the rewards and honours of “a good minister of Jesus Christ.” His ministry is over. Is it over? Are there none who recollect, to-night, purposes which they were compelled to form while listening to him, and which remain unfulfilled; none who remember with keen self-reproach the earnestness and affection with which he entreated them, but entreated them in vain, to repent of sin and to trust in the infinite mercy of Christ; none who are alarmed lest, having resisted a ministry of such exceptional power, they should revolt to the last against the authority of God, and reject to the last the gift of eternal life? Are there none who are now ready to confess that to all their other sins they have added the guilt of refusing to yield to the urgency with which he entreated them to be reconciled to God, and who, on this day of sorrow for the separation from “a good minister of Jesus Christ,” are conscious of a deeper sorrow that for so many years they have been willing to be separated from Jesus Christ Himself. Let to-night crown and complete the spiritual triumph of his ministry. Another of the noble succession of devout and holy men,

through whose personal sanctity and good for sixty generations the power of Christ has been manifested, has gone to his rest; but Christ Himself remains. With a grace which the guilt of so many centuries has not exhausted, with an energy unimpaired by the protracted conflict with the sins and with the sorrows of mankind, He ever liveth, enthroned as a Prince at the right hand of God, as mighty as He is merciful to save all that appeal to His infinite love. To Him we look in this hour of weakness and of grief to watch over this Church and to defend it from all peril; to comfort those to whom this sorrow has brought utter desolation; and so to touch the hearts of many in this congregation to-night, that very many who listened to our departed friend and brother in vain, may now entreat God for the pardon of sin and for deliverance from eternal death. "There is joy in the presence of the angels of God over one sinner that repenteth;" and surely it is not the angels alone that rejoice when men are saved; He speaks of the just that dwell with God—share the gladness and the triumph; and I trust that he who has left us may receive new accessions of blessedness to-night as the result of the penitence and faith of some who till now have remained unsaved.

John Chamberlain.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

CHAPTER VI.

(Concluded from p. 671.)

FEELING as he did that he lay under undeserved suspicion of imprudence, Mr. Chamberlain's sojourn at Serampore at this time was not a happy one. He was, however, very busy there, especially in translating and correcting at the press the Braj Bháshá New Testament. Every Saturday afternoon and every Sunday he spent out amongst the natives, in preaching and distributing tracts and Scriptures. On Sundays, he preached at five or six places, and on Saturday afternoons at two or three; and in this way he visited most of the towns and principal villages on both sides of the river, within fifteen miles of Serampore. This he found to be a delightful work. The people were most attentive, and heard him gladly. His mind was often disquieted and distressed by the frustration of his plans and the uncertainties of the future; but, he wrote, "As soon as I get a couple of miles away from Serampore, and in the work, I lose the recollection of my troubles. Under a tree, surrounded by listening throngs of inquisitive people, my bodily vapours dissipate themselves and my soul is exhilarated with gladness."

Believing that Mr. Chamberlain would never be permitted by the British Government to work in peace in Hindustan, the elder missionaries now suggested to him that he should go away to some country

beyond the power of the East India Company. But to this advice he would never listen. He could not consent, he said, to give up twelve years of preparatory labour as lost; or to abandon the translations which had been entrusted to him as works of such great importance. At the risk of displeasing his advisers, he declared himself to be "determined, so far as he could determine," never to quit that part of Hindustan in which he felt himself qualified to bear witness for Christ, unless absolutely and finally forced away by Government. "If," wrote he, "I am not permitted to reside in Hindustan, it is my intention to get a convenient boat, for a year at a stretch, in which, if preserved, I may be able to do that which will not be unproductive of good. *The Gospel must be PREACHED.* Without preaching, translations will avail nothing. After patient waiting and prudent working, the Government may perhaps become better disposed, and we may see better times."

In a subsequent letter to Dr. Ryland, he wrote:—"My mind is, I trust, settled as to persecution. This I am willing to endure, if it be the will of the Lord. But do you, can you, think that it is my duty to fly from persecution to some island at the mouth of the Indus, to leave my bones to bleach there? Surely you do not. Gladly would I have settled again in Bengal. Nothing would be more congenial to my own feelings, my desires, and, I may add, my abilities; for I despair of ever gaining that knowledge of other Indian dialects which I have gained of the Bengali: but this could not be; and I regard the Hindi translations as a work I ought not to surrender till compelled to it; and the acquirement of these languages and dialects is a matter of great importance, which has led me to desire earnestly to return to the North-West Provinces. Far be it from me to choose my station for myself; and far be it from me to quit the work I have undertaken, without an adequate reason for so doing."

After a few months of somewhat impatient waiting on his part, an application was at length made by the brethren at Serampore to the Vice-President in Council, to permit Mr. Chamberlain to reside at Mirzapore. In reply, it was stated that the Government was not inclined to grant permission for him to reside in the Western Provinces; but the applicants were encouraged to mention some places in the Lower Provinces for the consideration of the Council. In the middle of June, therefore, another application was made, in which Buxar, Monghyr, and Bhaugulpore, were mentioned; and to the occupancy of these no objection seems to have been made. The missionary would have preferred some station higher up the river, although, as we have seen, his mind was predisposed to think favorably of Monghyr. He finally determined, however, not to fix upon any place until he had visited the districts open to him by the consent of Government, and had selected that which might appear upon personal inspection to be most desirable. It was not until the 20th of September, 1815, that he once more set out to seek a new home. The journey was, as usual, turned to the best account by preaching and distributing tracts. He

had regained his freedom in the use of the Bengali tongue, and when writing from Berhampore, a month after leaving Serampore, he could say, "I never had a more delightful campaign." On the 29th of November he arrived at Digah, where his brethren Moore and Rowe had established a missionary station. He hoped to be able to help them in their work among the natives; and during the weeks spent there, his services both in English and Hindi were highly appreciated and promotive of much good. It was a great delight to him here to meet his friend and brother Brindaban, one of the firstfruits of his labour in Bengal, in whom "he saw divine grace daily displayed, especially in his activity and humbleness of mind." From Digah, towards the end of January, he went on to Buxar where he laboured with great encouragement in a large assembly, and then came to Ghazeepore, wishing to reconnoitre these places. "Either of them," wrote he, "is an eligible situation for a missionary, but neither presented an open door to me." During this journey he met with a number of persons who had learned by heart portions of Scripture and tracts received from him in former years. After returning to Digah, and very severely suffering there from a violent and obstinate cold taken in Bengal, which almost disabled him from speaking, and sorely afflicted him, he resolved to settle himself at Monghyr, which had always been the place of his choice. He arrived there at the end of February, 1816. He found this place "immensely larger than he had supposed." He received the kindest welcome and most generous hospitality from Captain Henry Page, a young man of superior ability, who was residing there on the invalid establishment. This gentleman had recently been awakened to a sense of the supreme importance of religion, by the faithful efforts of Mr. Moore, of Digah. Mr. Chamberlain's influence proved of the greatest value to him and to Mrs. Page, and, on the 20th of April, the missionary had the pleasure to baptize them both in the River Ganges, just under the Fort of Monghyr.*

And now the Lord had graciously brought his servant to a place of quiet habitation. He was not again to be disturbed by human interference in the useful labours he delighted to pursue. He preached regularly in an old mosque which was fitted up for the purposes of Christian worship by one of his hearers. His prospects of usefulness in Monghyr were very cheering, although the baptism of Captain and Mrs. Page was followed by unfriendly discussion. Mr. Chamberlain wrote,—“Others are, I hope, coming forward, but I may be disappointed. The baptism has stirred up opposition, and Prejudice has shut up Ear-gate. We are now set down before Eye-gate, and are watching opportunities to gain the other; and, the Lord working with us and for us, we shall succeed. We have English worship four times a week; and Hindustani, generally, ten.”

To his friend, Mr. Ivimy, he wrote, on the 1st of October: “Monghyr is a delightful place. It is an invalid station, in the midst

* The reader will be interested to recognise in our well-beloved missionary brother, the Rev. John Chamberlain Page, a son of Captain and Mrs. Page, of Monghyr.

of a great population. Tirhoot lies to the north, on the other side of the River Ganges. It is a very populous district, and the people there speak a dialect of their own, which is written in a peculiar character. With this country, the people, and their language, I am not at present acquainted; but I hope to become so, if I am spared and permitted to remain here. To the south lie the mountains. Those nearest us are not inhabited, but they afford a ravishing view from the place where I now sit writing. The mighty Ganges is rolling by, just under our windows. We are here, indeed, situated in the midst of the sublime and beautiful in the creation. As to the work, I can here pursue the translation uninterrupted, and apply to it, when health permits, vigorously. Around are thousands of people, to whom I can either walk or ride to preach Jesus. A few Europeans attend English worship; nine were at the prayer-meeting this evening. On the Sabbath five or six more attend. Altogether, about half the European inhabitants are my hearers. The non-attendants are either bitterly prejudiced or profanely proud. 'They cannot come.' The natives are as yet in much confusion about this new way; and are much afraid of it. They hear very freely when I go out to them, but come rarely to the house, and do not readily accept of schools. I fear, and have reason for it, that some Europeans of influence here have not favoured or forwarded our designs amongst the natives. Some of these gentlemen appear to be very much afraid for their throats. They exclaim, 'Oh! we shall all have our throats cut!' Poor creatures! they have no concern for their souls! I have given you a short account, or pioneer's report, and a very meagre one; however, it is the best present operations will allow. I have been wondering whether my Master has not laid me by as a pioneer, and drafted me into the Royal train, in which certainly I cut a poor figure. Be it so. He knows best. But I am still exercising my thoughts about climbing mountains and descending, fording and crossing rivers, blowing up bastions and bridges, fixing pontoons, and breaching citadels and fortresses. But I am held to what I am about, in which, I see, I can well spend twenty years. The Word must be translated into the Hindi dialects, in order to its universal diffusion in these populous provinces. I begin to feel my ground daily becoming firmer under me, and constant experience convinces me that this is necessary, and must be so, in order that this work be done *well*. There are persons in this country who begin to examine our translations for their faults—at least, for *ours*. They have their eyes upon us in all we do; but there is One higher than all, Whose eyes are upon us always. He may accept, in mercy, what is ill performed; but this is no good reason for an ill performance. We are to go on towards perfection, though we may after all come very short of it."

In this spirit he now carried on the translation of the Old and New Testaments in the Braj Bhāshā and in the ordinary Hindi language, in which, also, he prepared some valuable tracts. His labours in preaching to the natives were ably assisted by Brindaban, who was now

finally settled at Monghyr. Mr. Chamberlain wrote of him : " He is very diligent, and bears a constant, and irreproachable, and irrefutable testimony to the truth as it is in Jesus. He is one of the bunches of firstfruits gathered at Rehoboth, in whom, blessed be God, I have daily joy." It was his privilege, also, to receive other precious additions to the kingdom of Christ. At the end of 1817, he baptized the first native convert at Monghyr, Hingham Misser, a most respectable Brahmin, who, for Christ's sake, counted all earthly advantages as dross. In the following March, he had also the joy to baptize Nyansukh, a young man from Jaypore, who was sent to him for instruction by the brethren at Digah. This man proved to be a most valuable accession to the church at Monghyr. He lived and laboured there for many years, and if the question were asked, " What has Christianity done for men of the Hindu race?" all who knew Nyansukh would probably immediately recall his blameless life, and simple, yet powerful, testimony to the Gospel of the grace of God.

He had also encouragement in his work amongst Europeans. On the 11th of July, 1817, he baptized Mrs. Clarke, " who had been brought, in much mercy, to confess the Lord Jesus Christ before many witnesses;" and in November he went to Digah, and baptized, there, Mrs. Grant, who had been brought to Christ by his preaching in Agra. In 1819, a convenient chapel was opened; and on the 7th of June, in that year, a church of nine members, Europeans and natives, was organised. Captain Page was at the same time appointed an elder and helper in the church. The entry in the church-book, recording these arrangements, adds: " Save, now, we beseech Thee, O Lord! Send now prosperity! Oh, may this little one become a thousand! It is a small one; but glory be to Divine grace for this. All the powers on earth could never effect such a work. O God! water this plant incessantly with Thy vivifying influences, and make it fruitful in this land!"

The church at Monghyr still exists, and, we trust, will yet realise, in their fulness, the blessings so fervently invoked. It has enjoyed the excellent ministrations of Leslie, George and John Parsons, Lawrence, and some others who laboured with them; and many choice fruits of holiness, zeal, and Christian generosity have already been nurtured and matured in this garden of the Lord.

But before settling at Monghyr, Mr. Chamberlain's bodily strength had been seriously, and, as it afterwards appeared, incurably, impaired. He suffered exceedingly from asthma; and, in accordance with the medical practice of the day in which he lived, he was sometimes "cupped all over his bosom and under his breasts" for the relief of his "hard-breathing body." He was a victim, also, to painful intestinal diseases, and his legs and feet were sometimes so troubled with obstinate sores, that it was with the utmost difficulty he could walk, or even stand.

In September, 1816, he wrote: " I have lately been to Berhampore, where I laboured a few days, as circumstances admitted; but I was

lame all the journey, and was under the necessity of submitting to close confinement for the most of the time I was absent. This was to me one of the severest trials I ever had. Passing through the country, by populous towns, at which I could not stop, for want of legs to stand upon, was a sore affliction. Even sitting up for any length of time brought on an inflammation, which required incessant attention to bring down again. Everywhere I found the people eager to hear. One Sabbath, I sat out on a threshing floor, at the outside of a village,—I could not go into the place for lameness,—and read, and preached, and prayed, in succession, surrounded by a crowd of the villagers. Another Sabbath I spent at Bhaugulpore. Many tracts and gospels were distributed."

His ailments, often intensely acute, were of course great hindrances in the way of missionary work: but the indomitable spirit of Mr. Chamberlain enabled him to sustain his infirmities in a very remarkable manner. But he could now rarely go to any considerable distance from home. Early in 1817, he was invited to accompany a friend, an officer in the army, to Mirzapore. The journey there and back occupied about two months, and was improved by constant preaching to the natives, especially at Benares and Mirzapore, and all the principal places passed upon the way. This seems to have been his last long preaching tour. His time was, however, closely occupied at home by the translations he was engaged in, and it is probable that the confinement rendered necessary by this work, told very unfavourably upon his impaired health. His English preaching was carried forward with most encouraging results, but his broken constitution too plainly showed that his work was almost done.

A few more sentences may conclude the story of Mr. Chamberlain's missionary career. In October, 1818, he was recommended by his physician to go to Calcutta and to seek the benefit of the sea-air, by cruising about at the mouth of the river. The immediate result of this was very beneficial, and he returned to Monghyr in improved health. The benefit, however, was but temporary, and the following months were spent in suffering. In October, 1819, he went again to sea, and again derived much advantage. He remained this time a month in the Pilot brig at the Sand Heads, but he could not refrain from too active efforts for the spiritual benefit of those into whose society he was thus thrown. In October, 1820, after suffering again very severely, and having now completed his translation of the New Testament into the Hindi language, he went upon the Ganges, intending to revisit Calcutta; but by the time he reached Berhampore, he found himself so much better, that he determined to go back at once to his station and to his work. It was, perhaps, a fatal mistake. He was soon again greatly enfeebled by disease, and was painfully unable to endure the fatigues of the work which he could not refrain from prosecuting. Before his arrival at Monghyr, he became seriously ill, and only very partial relief for his disorder was obtained as the result of medical treatment. He continued to preach five or six

times every week, and laboured daily at his translations, till the first Sunday of September, 1821, when he was compelled to give up a portion of his work, and could not preach in the morning either in Hindi or English. He had, at this time, other anxieties. He was not the only evangelist then dying in Monghyr. His beloved and faithful convert, Brindaban, now an old man of seventy, was also sick unto death: and, on the very morning of which mention has just been made, his spirit passed away into the presence of the Saviour. This event affected Mr. Chamberlain very deeply. In the afternoon, he delivered an address in Hindustani at the grave, and in the evening preached a funeral sermon in English, taking for his text, John xi. 11—"Our friend Lazarus sleepeth." After this, he administered the Lord's Supper to his little flock. His strength now so rapidly declined that, on the next Sunday, he spoke with the greatest difficulty. That was his last effort: he never preached again.

Finding himself now utterly disabled, he left Monghyr on the 13th September, and went down to Calcutta alone, still hoping that change of air would once more restore him. There his case was seen to be imminently dangerous, and he was advised to proceed without delay to England as his only chance of recovery. His wife hurried down from Monghyr, with his little Mary Ann, whose prattle had so often diverted and delighted him, to make the arrangements for his departure. They ought to have gone with him; but his anxiety to avoid any outlay that could be escaped, and his wish that the station at Monghyr should not be left without some one to care for it, determined him to go alone. He was dreadfully emaciated, and so weak as to be unable to rise from his bed without assistance; but his interest in matters of spiritual importance was as intense as ever, and he spoke with keen delight of the labours in which his life had been spent. He was charmed with the thought of once more seeing the fields and gardens of his well-beloved native land, and cherished the hope that he might be able soon to return in renewed health to the work to which he had consecrated all his powers.

His passage was taken on board the *Princess Charlotte*, Captain McKean, which sailed from Diamond Harbour on Sunday, November 18th, early in the morning. His wife left him then, foreboding but too truly that she should see him no more. There could be little hope of his recovery; but few who saw him in Calcutta expected that the end was so near. Deprived of his friends, and too weak to go on deck, but confined to his comfortless cabin, he lingered for twenty days, and then, on the morning of the 6th of December, the young man who waited on him found him lifeless upon his bed. He had died all alone. His body was committed to the deep in lat. 9° 31' N. and long. 85° E.

Some time elapsed before Mrs. Chamberlain knew that she was a widow. The *Princess Charlotte* touched at the Cape of Good Hope, and from that place a letter was at last received from the captain, announcing the death of his missionary passenger. The intelligence

was not unexpected, but it occasioned deep regret to all who were interested in the progress of the Gospel in India. Every one felt that a man of extraordinary zeal and ability had been removed from the field in which faithful labourers were so few. Mr. Ward, of Serampore, carried with him the judgment of all his missionary brethren, when, in selecting the text for Mr. Chamberlain's funeral sermon, he applied to him the language of the Apostle Paul:—"I LABOURED MORE ABUNDANTLY THAN THEY ALL; YET, NOT I, BUT THE GRACE OF GOD WHICH WAS WITH ME."—1 Corinthians xv. 10.

The painful sacrifice made by the dying missionary when he resolved to go to his native land alone, was not unfruitful. Mrs. Chamberlain, a most excellent Christian lady, devoted all her energies to the welfare of the flock her husband had gathered, and by her oversight of the schools, and the kindly influence amongst the members of the Church, she did very much to supply the place of him whose loss she and they so deeply felt. In 1824, the Rev. Andrew Leslie was sent out to occupy the Monghyr station, and well did he enter into his predecessor's labours. Years later, he married Miss Mary Ann Chamberlain, who became his faithful fellow-worker in Monghyr, and afterwards in Calcutta, where she still lives, beloved and esteemed by all whose privilege it is to know her.

Something must be said, in conclusion, as to the personal peculiarities of the man whose career has now been so imperfectly epitomised. No complete analysis of his character is indeed needed. His history shows what he was; and the observations of one who knew him well, and who wrote of him with excellent judgment, may be found in the concluding chapter of Dr. Yates's Memoir. A few things, however, should be said here.

The reader will not have failed to notice that Mr. Chamberlain's judgment was exercised with much independence, and it has been seen that sometimes his opinions conflicted strongly with those of his brethren. That unpleasantness now and then arose in his relations with his fellow missionaries and others from these causes, is in no degree wonderful. No doubt his natural disposition was somewhat stern and austere. In an early letter from Dr. Ryland, written in May, 1804, he was affectionately told of this. "All your fellow-students," wrote the Doctor, "used to express a high esteem for you, and do so more than ever now you are gone. But they all complain a little of your natural temper, and, therefore, though they might sometimes be mistaken, I conclude there was some cause for their complaint,—I mean, enough to make it needful that you should watch and pray against all self-will and improper warmth." Such admonitions as these were not unfrequently conveyed to Mr. Chamberlain in the letters of his friends at home, and they were always received with grateful candour. It does not appear, however, that he succeeded in laying aside that warmth of temper and occasional asperity of manner of which his brethren complained. They brought him no little unhappiness; for complaints of him were sent home,

which made it necessary for him to write in explanation and self-defence. Such things vexed his spirit, and marred his comfort in his work. Isolation from his brethren was most painful to him. He was, in truth, strongly attached to them, and if he ever caused one of them grief, or, by a harsh word, occasioned any temporary alienation, he was speedily filled with relentings, and joyfully welcomed the restoration of harmony. But he could not regard any matter of principle with indifference, or dissemble the opinions he held. Let his own apology be heard. In 1815, he wrote:—"I will not say anything to repel the charge of bluntness of manners. Something of this I know I have. I sometimes wish that I had more honey and less vinegar; but still vinegar is very well in its place, and, though it be sharp, it is far more conducive to health than is honey. We are not all made for one work. For the pioneer, a heavy axe is necessary; a cabinet-maker performs his work with light tools, and so does a barber. An axe will not shave us; nor will a razor fell a tree, or hew a road through a forest." These words will be felt to be weighty. Who can doubt that his uncompromising resoluteness of purpose and fearless maintenance of what he held to be right contributed greatly to his missionary efficiency in the difficult circumstances in which his work was done?

Not a little of the unpleasantness which beset his course resulted from his outspoken convictions of truth as a Nonconformist and a Baptist. His relations with Mr. Parsons at Berhampore have been, in brief terms, spoken of; and perhaps it was not conducive to harmony, that, when Mr. Chamberlain was at Sirdhana, Mr. Parsons occupied the neighbouring station at Meerut. With Mr. Corrie, who came to Agra not long after Mr. Chamberlain had left it, his personal communications were more pleasant; yet it is evident that the good clergyman very deeply disliked the Baptist leaven which the missionary left everywhere behind him, and used means to neutralize it, which, although not always successful, aroused not unnatural resentment in Mr. Chamberlain's mind. His zeal as a Baptist, thus disapproved of, laid him open to some severe censures which found their way to England, and awakened the apprehensions of his anxious friends there.* In regard to some of these reflections upon his conduct,

* A single example of this may be given. Mr. Fuller wrote to Serampore, on the 18th August, 1814,—"I this day had a letter read to me concerning the Baptist missionaries. I did not know the writer, but was assured he was *not a clergyman*. It was no friend to you, yet professedly a friend to evangelical religion. He speaks of the 'Apostolical Mission' to Agra (Mr. Corrie's) as having done more in a year than you have in fifteen; of your letters being full of inflated and magnified accounts; of your being so set on Baptism, as to be chiefly concerned about it, and anxious to make proselytes from the Church; of your being democrats, as refusing to be subject to Government, as to where you shall go to preach, &c. He acknowledges, however, that you have been diligent as to the translations and the schools; but, as to anything else, allows you no merit. I had but a minute or two in the company of the person who read it, and who read it not as adopting the opinions, but from pure good-will; that we might know what was said of us, and guard against giving them occasion. I only said,

he wrote to Dr. Ryland,—“It is necessary that you should know the spirit of the Churchmen here, in order to judge properly of some things in my letters. Mr. Corrie may complain as he pleases; but it seems passing strange that a poor Baptist missionary, at the distance of two hundred miles, should annoy him. The fact is, he had almost got our Agra friends into the Church; but some serious representations from me led them to think better of it. This certainly did not please him, and the protest I made against the words used in the translation for ‘*baptize*’ galled him not a little. However, for the future, I hope to refrain as much as possible from making any remarks on the Church and its adherents. But let Churchmen be as candid as they frequently boast they are; in India matters are otherwise. Whoever may have their candour, the Baptists enjoy a very diminutive portion of it. In the good these good men are doing I rejoice; and wish them the utmost success in all their efforts to make known the crucified Jesus to sinners; but in their endeavours to support and keep up an anti-Christian establishment they have *not* my best wishes; but, so far as liberty of conscience does not interfere, they have, and will have, my hearty opposition. I grant something considerable depends on manner. Hard words may provoke; but stubborn facts are equally provoking to him on whom they bear!”

In a later letter he says,—“The Church party in this country is becoming potent. However, Christ is preached by some in whose labours and success I sincerely rejoice; though I wish they were in a better way. I cannot wish well to an Establishment. I most earnestly wish for its demolition. It is usurpation. It is rebellion in the kingdom of God.”

Who can wonder that in the times in which he lived this outspoken honesty exposed him to dislike and misrepresentation? In 1815, he says—“The Churchmen are our great opposers. They are bitter, very bitter, against the Baptists. A colonel, who is probably in England by this time, and whom, to my knowledge, I never saw once, wrote in a note that I was a very malevolent person, who taught the soldiers sedition! The fact is this, we are Dissenters; and worse, Baptists; and as we do not support the Church, we, of course, in their estimation, are democrats, demagogues, and enemies to the State.”

In the ignorance prevailing in India as to true religion, Mr. Chamberlain was diligent in attempts to disperse Christian books amongst his countrymen. We have seen how successful he was in disposing of books to the men of the 22nd Regiment at Berhampore. “They had a handsome library of their own, public property; and the num-

in answer, ‘To say there is *no* truth in his statement, would be too much. Everything we do, sir, is imperfect: but if one-third part of it be true, I have all my life been deceived, both in myself and brethren.’ He said he supposed it was over-charged, but wished me to see, or rather hear, it. I said if any one of the missionaries could be proved to have endeavoured to proselyte pious churchmen to adult baptism, I would acknowledge the truth of that part of the letter. It was a Churchman and a Director that read it to me (you can guess who).”—The gentleman referred to was, of course, Mr. Charles Grant.

ber of books in private property was very great." In one of his letters in 1816, he requests that a "large supply of Bibles might be sent out to him; especially some copies of Scott's, for the Church people." "Fawcett's, Scott's, and Henry's Bibles," he says, "are sure to be sold." A list follows of "choice books," to the value of about £40, including, with works of Baxter, Owen, Bunyan, Cowper, Young, Fuller, and Abraham Booth, "McGowan's Infernal Conferences, The Shaver, and Looking Glass, John the Dipper, and the Manual—a hundred of each;" Brooks' Puritans, Jones's Waldenses and History of the Puritans, and any others; also, Scott's Force of Truth, Robinson's History and Mystery of Good Friday, and Booth's Kingdom of Christ, which, he says, was much wanted. The reader may smile at some of the items in this list, but the fact of the active distribution and use of such books in India, indicates no small stir in the religious opinions of people who, a few years previously, were living in the utmost indifference to all matters of spiritual interest.

Mr. Chamberlain's signal disinterestedness is also worthy of special notice. Early in his missionary life, he became party to a covenant, drawn up at Serampore, which, in some of its terms at least, was afterwards thought to be impracticable, and at length was regarded by some who signed it as obsolete. The final article of that missionary agreement ran as follows:—

"Let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh, that He may sanctify us for His work! Let us for ever shut out the idea of laying up a covey for ourselves or our children. If we give up the resolution which was formed on the subject of private trade when we first united at Serampore, the mission is, from that hour, a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement towards such a measure! Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ, and endeavour to learn in every state to be content."

To the principles here affirmed and inculcated Mr. Chamberlain faithfully adhered. In Cutwa he was employed in trade, and at Agra he taught a school, with the hope of thereby obtaining means of support. But the funds so gained were all appropriated to the relief of the missionary treasury. At Sirdhana his salary might have enabled him to lay by for his family, but he rigidly held to his promise that he would do nothing of the kind. To that promise he was faithful while he lived.

With whatever defects of temper Mr. Chamberlain may have been chargeable, as a husband and father he was remarkable for the tenderness of his affections; and it is very clear that he was regarded

with the deepest reverence and the strongest love by the Christian friends amongst whom he laboured, and who, therefore, knew him best. At Agra and Monghyr, those who were privileged to sit under his ministry, whether Europeans or natives, evidently most highly valued his instructions, and were strongly attached to his person. His influence seems to have been very extensive, and his endeavours to promote true Christianity by correspondence with his acquaintance, as well as by faithful personal admonition, were unwearied.

The studies which he so successfully commenced at Bristol were diligently pursued throughout his life, and he daily read the Hebrew Scriptures with peculiar pleasure. His knowledge of Hebrew and Greek was most serviceable in the work of translation, in which he was so laborious and efficient.

No studies, however, and no engagements of any kind, were allowed to draw his attention from his proper work. In those early days very little was generally known about India and its antiquities; and many at home were eager for information which it was thought the missionaries were in the best position to obtain. Mr. Chamberlain was a man of intelligence, and might have taken part in such inquiries; but, with his mind set upon the work he had to do, he cared for none of them. To Dr. Ryland he wrote, in 1815:—"Were I settled in any place for any length of time, I might look round me for some curiosities for the Museum; but, tossed about as I am, I cannot do as I would. It is true, I have seen many places; but my rule is, in every place, first to attend to missionary work; and it is seldom that this affords me any leisure to attend to other things."

Looking, then, at his history, even as it has been presented in this brief and imperfect sketch, the reader will surely admit that whatever minor defects may have sometimes appeared to impair his Christian influence, or to blemish his reputation, John Chamberlain was a truly noble, faithful missionary of Christ, whose ardent zeal and heroic endurance and self-denial may well be admired and emulated by those who inherit his labours. As we see him so cruelly hindered in his purposes, and checked in the prosecution of his designs, the thought arises, "If we only had him now, when an enlightened Government freely concedes to the Christian missionary in India all that his most sanguine desires ever craved—PERFECT LIBERTY TO PROCLAIM THE GOSPEL EVERYWHERE TO ALL WHO ARE WILLING TO HEAR IT!" What might he not accomplish, now that the whole land, "in the length of it and in the breadth of it," lies before the messengers of Christ. Thank God, there are not a few brethren now treading in his footsteps where he was almost alone; though, perhaps, none of them will feel that they have fully equalled the ardour and success of his missionary endeavours. But let us all look with more earnest desire to Him Whose it is to "give gifts unto men," and Whose grace was manifested in sending this "Naseby ploughboy" into the high places of the field, that he may bestow upon His Church in our day many like faithful men, who shall go forth with apostolic zeal and authority to announce His Gospel to all the tribes of Hindustan.

“Preaching Christ.”

AN ADDRESS AT THE AUTUMNAL MEETING OF THE
YORKSHIRE BAPTIST ASSOCIATION.

BY THE CHAIRMAN.

I ASK your attention to-day to some practical remarks suggested by phenomena in the Church and in the World, which must be noted by all of us who have eyes to see and ears to hear.

It is a time of much confusion of thought. The old question “What is Truth?” receives its old answers, but uttered with a new intensity, from the arrogant assumption of the priest at one pole, to the equally self-confident *dictum* of the materialist speculator at the other; while multitudes between, despairing of any certainty in the quest, are ready to declare the question insoluble. But you would scarcely thank me now for discussing questions on which our minds are so completely made up, as on the controversy between the spirit of faith on the one hand, and Sacerdotalism, or Scientific assumption, or the Rationalism that lies between, on the other. If it be true, as recently stated, that the author of the most sustained and able literary attack which has been seen in our generation on the very foundations of the Christian faith is to be ascribed to a nephew of Dr. Pusey, we only have another illustration of the course which the mind of the age is sure to take if once it gives way to a false supernaturalism. The distance, indeed, is great between the once celebrated sermon of the Oxford professor, on the “Real Presence,” and this book of the Oxford graduate, on “Supernatural Religion;” but the steps from one to the other are as certain as the laws of the human intellect itself. We have, however, to do rather with the methods by which tendencies to these forms of evil shall be met, and that on the popular arena, where we cannot attempt to argue the matter out. Our place is the pulpit rather than the professor’s chair or the lecturer’s desk. We must counteract rather than controvert, and seek, by direct teaching, to prepossess the mind with principles against which these errors will be powerless to strive. In other words, we must PREACH THE GOSPEL—a phrase simple of definition, yet most wide in application: for it means this, that we must recognise, as apart from all intellectual tendencies and forms of thought, the moral nature of man, and aim straight at that, with the one message of Divine love, in Christ the Son of God, the Crucified.

For the value of the preaching of the Gospel lies here, that it appeals to facts in man’s nature and experience, which, when declared, are recognised at once. The sense of sin, the consciousness of punishment deserved, the felt impossibility of self-reconciliation with God, are things inseparable from the awakened and unsophisticated moral

nature of man. Every religion in the world, of merely human origin, attests them to be realities; and the Gospel here as truly echoes the voice of nature as when it assumes the existence of a God or the certainty of a life to come. It is not "Calvinistic Theology" that first taught mankind to groan beneath the burden of guilt, or, while scanning the horizon of human things, to ask in despair, *How shall man be just with God?*

A recent writer says, "Dr. Bushnell may do well to consider whether the Atonement is a universal necessity of the Christian conscience, or a personal necessity of a certain type of Christian conscience, of which there were few examples between St. Paul and Luther." We *have* "considered the question," not in relation to the "Christian conscience" merely, but to the universal heart of man. The prevalence of sacrifice, to adduce no other evidence, declares the ineradicable conviction that suffering must accompany sin, and yet that the possibility of vicarious acceptance is (however dimly) seen. Whether the impulse be from heaven or from man's own heart, the conclusion is the same. If sacrifices be, as we believe, an original ordination of God, then He taught the lesson; if they were at first man's own device, then they expressed the dictates of the human heart. In the former case, they were a revelation; in the latter, a prayer. And thus, whether we discern in them God's appeal to man, or man's cry to God, we have the expression of the need which the Gospel of Christ crucified for sin, alone supplies. And, secure on this ground, we may preach that Gospel. It is in preaching that our power lies,—the declaration, first, of a fact, attested by man's nature and history, that above all he needs a Redeemer, a King to rule his wayward, rebellious heart, and, by ruling, to save; and then, of that other fact, the highest attestation of which is, that it so completely *fits in* with all that man knows and experiences concerning his nature and its needs, that God was in Christ, reconciling the world unto Himself. In this mutual fitness there is practical demonstration. The wards of the lock are so complicated and unique, that when the key is found which fits them all and unlocks the secret chamber, it is a million to one that the lock and the key were meant for each other. You may demonstrate the same thing scientifically, historically; but, after all, the great proof is the unlocking of the door. So did the Apostles of Christ declare that they commended themselves to every man's conscience in the sight of God.

With this principle in view, I am not sure that we are always as confident, and if I may say so, dogmatic in our statements of the way of salvation. We declare great truths apologetically, and sometimes reason when we might be bold to say, *I have a message from God!* Not that we would exclude reasoning, doctrinal discussion, the defence of our belief upon intellectual grounds; there is place for all this, as well as for preaching; but still the experience of the churches I think fully proves that as a means of arousing and converting the souls of men, God has honoured the simple direct

declaration of the Gospel message more than any method beside. For this, and strictly speaking only this, is preaching—the deliverance of good tidings, the proclamation of a King—Dogmatism? yes, it is the sublime dogmatism of men who could say, *We saw Christ now risen from the dead!* "The Life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

But we must be quite sure *what it is* that we declare. The fact differs from the explanation of the fact. Men are saved by the reconciling Christ, not by theories of reconciliation. The very form of the Gospel summons to trust in Him, suggests that there is in what He does on our behalf, an element beyond our intellectual grasp. Explanations have been offered of this great mystery of heavenly love which are revolting from their harshness and crudity, and these have in turn been met by other theories, which have resolved the whole into a nullity. The "commercial" theory of the Atonement (as it is called), and the so-called "moral" theory, we equally repudiate. That Christ, the Sufferer, so represented man, the sinner, that in His death we died, is the plain teaching of Scripture; the sacrifice of Christ has its relation to the eternal righteousness of God as truly as to the sins and want of man; and some of these relations we discern,—not, it may be, all. The devout confidence of a former age was well expressed by an ancient Christian poet—

I cannot understand the woe
Which Thou wast pleased to bear;
O Lamb of God! I do but know
That all my hopes are there.

Not that we would set dogma completely aside. Some confusion of thought in this matter also is, I think, betrayed in many current forms of speech.

Now, dogma may mean one of two things, either a formula of belief imposed by church or priest; in which view the free spirit of the believer is bound to resist the usurpation to believe even the truth, not *because* it is imposed by authority, but because it is true. But the general sense given to the word is a little different; dogma being made nearly synonymous with *doctrine*—belief expressed in proposition—the articles of a creed. "We preach *Christ*," it is sometimes said, "not a *doctrine about Christ*." The distinction seems without a difference, for we assuredly preach something about Christ. It is not the mere word or name that we set forth, and what we preach may be stated as proposition, that is in doctrinal form. If we proclaim His Deity, we declare our assent to the doctrine *Christ is God*; if we set forth His propitiation we utter the dogma that *He died for our sins*. To insist upon this might be needless, but for the fact that some among us have been fascinated with the vision of a creedless religion, and especially in recent educational discussions we were continually hearing of an "undogmatic Christianity." The phrase, as usually understood, is self contradictory. The articles of the creed may be

few, but there is a creed notwithstanding. The doctrines may be simple, but a doctrine there must be, if there is any intelligent belief. We preach Christ: that is to say, we declare the truth that is in Him. The creed of apostles and reformers, the form of sound words, which enshrines the Divine reality. This, then, is the doctrine. Christ, by His sacrifice is the Reconciler. In Him God comes near to man; through Him man draws near to God. There is in His cross, first, a deliverance from condemnation, and thence also a power of holiness. Neither aspect of the truth must be left out of sight; yet from much that has been said lately it would appear that there has been in past times tendency to omit the latter view: the influence of Christ's redemption upon the character and life. To be saved from punishment has been regarded as the sum of the Gospel blessing. Thus, a very noted Christian teacher writes in a recent work*:—"I preached for ten years on the words, "Who His own self bare our sins in His own body on the tree," before I realised the express purpose of that sin-bearing to be, that we should become actually and not as a mere figure of speech, dead to sin and alive to righteousness. 'Who gave Himself for us,' was always a precious word, but the other half of the text was not received into my heart—to redeem us from all iniquity—for such a present redemption was too much for my faith.

And, again:—In the words, "'The blood of Jesus Christ His Son cleanseth from all sin,' I first saw the forgiveness of my sins. They were probably more constantly on my lips than any passage of Scripture for ten years before. I saw that their application was not primarily to cancelling the guilt of sin, but to the inward cleansing of the souls of those who walk in the light as He is in the light." Now, these confessions, in their very simplicity, are extraordinary. For to what do they amount but to this, that the writer had been accustomed "for ten years" to expound passages of Scripture without studying them in their context, or giving to them the application which every reader of ordinary intelligence must perceive to be their true meaning? This heedless exposition is, indeed, very supposable, and instances of the kind are only too common; but when we are asked to believe that Christian pastors generally have failed, as a rule, to understand and explain the sense of Scripture, and that the power of Christ crucified, to produce a holy life, is a kind of new discovery, to which the whole Church needs to be awakened, we are inclined to ask—Have we been dreaming? What has become of the numberless sermons, hymns, tracts, which have dealt with this very theme? It has been one of the commonplaces of theology and of Christian teaching ever since the Reformation. *Christ for us*, and *Christ in us*.

Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

* J. Pearsall Smith, "Holiness through Faith."

Now, I will not say—Have we *neglected* this twofold aspect of the truth? We are all too prone to lose what our fathers called "a realising sense" of the truths that we most surely believe, but have we been accustomed to omit either aspect of the truth from our preaching? It is possible, indeed, that our mind has sometimes been so filled with the glory of the deliverance itself; that we have failed to insist, as we might have done, on the moral and spiritual results. Perhaps, too, we have sometimes felt that the present truth—the truth too much ignored and set aside by some prominent religious teachers—was the truth of Christ for us. In opposition, therefore, to one-sided teachings, like those of Mr. Maurice and Mr. Robertson, not to mention living men, we have been too much other-sided, if I may use the expression, in tone, not in meaning or in spirit. But, on the whole, have not *both* views been included and faithfully given? I believe they have been. It does not fall to us who are occupied in the ministry to hear many sermons of our brethren; but at least we hear our own. And as, among our many topics of self-reproach, I do not think this to be one, that we have failed to present the Cross as a power for holiness; that in setting forth Christ's justifying righteousness, we have been silent as to His sanctifying grace. Nay, I do not believe that we have been content simply to put aside this topic of sanctification into a theological compartment, under the head of the work of the Spirit, as though the work of Christ and that of the Holy Ghost belonged to different methods of Divine action, and, therefore, to different divisions of thought. No; the two are one. The justifying grace and the sanctifying power are centred in the one sacrifice. The Holy Spirit is given "to glorify Christ." *So we preach and so ye believed.*

Now, for preaching, there must be preachers. Men who feel and men who know. There is a sense, indeed, in which men who know but little, if they feel much, may be preachers of power. God forbid that for a moment I should disparage the labours of unlettered Evangelists, or silence those who have but one word to speak for Christ—one simple testimony, warm from the heart, to give Him! God has often used such witnesses for ends of highest usefulness, and they, too, shall have their crown of rejoicing in the last great day. But still the fact remains. In this, as in every other department of thought, there is a place for culture, added information, ripeness of thought—for the very noblest gifts of intellect and heart. And to say this points to a very serious and growing need. You will forgive me if, from discussion of general truths, I turn at once to a special application. The circumstances of our denomination at this hour are serious; I must say somewhat mournful. It is impossible for any assembly of Baptists to meet, as we are met, without turning in grateful, sorrowing memory to the names of ROBINSON, of Cambridge, and VINCE, of Birmingham, and to the two sunsets that have shadowed our year—one in the serene eventide, the other while as we and the churches thought it was yet

day. And while we mourn, we ask, Who will fill the vacant places? Looking around, we ask the question almost in dismay, or it would be so, but that, in view of precisely the present need, our Lord has bid us pray the Lord of the harvest that He would send forth labourers into His harvest. And when He commands the prayer, He plainly means to send the answer. But while I do not profess to say, or to know, what the case may be in other denominations, it is certain in our own there is a most decided and growing lack of men such as our churches ask for, and such as, from native power, Christian devotedness, and adequate culture, can move the mind and heart of our generation. Churches bereft of their pastors are longer than ever in becoming settled. I have myself almost every week letters from deacons, begging for ministers to be sent, appeals to which no satisfactory answer is possible. What do we now see in our body? Pulpits vacant everywhere—some of the greatest importance: your own thoughts will supply the names. Men may be found for them all, but only, it is too probable, by removing brethren from positions of great usefulness elsewhere—a process in which there is always the jar of dislocation and the risk of disappointment. *The harvest truly is plenteous, but the labourers are few.*

Nor in our own land alone. The cry from Australia is growingly urgent, and the world presents no nobler opportunities for work to men of devotedness and power. Look also at the mission field, especially in India. Too plain is it that the work of translation and teaching, as well as of preaching the Gospel, must soon lose those noble men who have laboured for Christ and the churches for nearly a generation; and as yet I know of no worthy successors.

There is no subject at this hour more imperatively demanding the attention of the churches and of pastors. The call is Divine. To our young men of devotedness, culture, power—to our young men of fortune, too, if our voice could reach them from this place. I know that they can serve God and His Church in other ways; but how is it that so few ever think of serving Him in this? How is it that our Christian men of wealth and standing would, in so many cases, count it misfortune for their sons to enter the Nonconformist ministry? Is this the new form of the old *offence of the Cross*? A ministry of consecrated power, I repeat, is the one thing needful to our churches. Give us this, and it will be easy to build chapels, easy to secure maintenance; and the power of the pulpit will be reflected in the power of the Church. Again, will the old words prove true: "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified—to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ, the power of God and the wisdom of God"? True, our *Jews* and *Greeks* are different from those of the Apostles' days. Our lot is cast, not in the Corinth of the first century, but in the England of the nineteenth.

But the same forms of error reappear in different shapes. The

same truth abides in its own unalterable majesty. With that truth we are put in charge. Every day reveals, with new and more thrilling distinctness, the awfulness of the trust; while, above all our sense of imperfection and feebleness, rises the calm assurance of His help, who is *with His servants alway*, and who, through us, will prove to our perturbed generation what He has proved to many a generation before, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

SAMUEL G. GREEN.

Rawdon College.

Short Notes.

RITUALISM IN AMERICA.—The general convention of the Protestant Episcopal Church of the United States, which met on the 27th of October, has nobly vindicated its Protestant character by the adoption of a new Canon to oppose the ritualistic practices which had been imported from England. The Committee on Canons, with complete unanimity, proposed it in the following form:—"The House of Bishops concurring, it was resolved that the following additional section be added to Canon 20, title 1, of the use of the Book of Common Prayer. Section 2.—1. If any Bishop have reason to believe, or if complaint be made to him in writing by two or more of his Presbyters, that ceremonies, or practices, during the celebration of the Holy Communion, not ordained or authorised in the Book of Common Prayer, and setting forth, or symbolising, erroneous or doubtful doctrines have been introduced into a parish, it shall be the duty of the Bishop to summon the Standing Committee, as his council of advice, and with them to investigate the matter. The following are declared to be the condemned doctrines:—

- a. The use of incense.
- b. The placing, or carrying, or retaining a crucifix in any part of the place of public worship.
- c. The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be paid.
- d. Any act of adoration of, or towards, the elements in the Holy Sacrament, such as bowings, prostrations, genuflections, and all such acts not authorised, or allowed, by the rubrics of the Book of Common Prayer.

"If after investigation it shall appear to the Bishop and the Standing Committee that such acts have been committed, the

Bishop shall admonish the minister to discontinue such practices or ceremonies, and if the minister shall disregard such admonition it shall be the duty of the Standing Committee to cause him to be tried for a breach of his consecration vow. In all investigations under the provisions of this Canon the accused shall have opportunity of being heard in his defence."

The debate on this Canon, which was at times very spirited, as indeed is usual in all discussions on theological questions, lasted throughout the 26th and 27th October. Two amendments were put and negatived, and the report of the committee was adopted by overwhelming majorities without any modification. The clerical vote showed: ayes, 36; noes, 2; divided, 1. The lay votes were: ayes, 34; noes, 3; divided, 1. It is most gratifying to find that the American Episcopal Church has thus determined to maintain without any alloy the great principles on which the Reformation was founded, and manfully to resist any attempt to Romanize it.

THE FIJI ISLANDS.—Full details have been received of the annexation of the Fiji Islands to the Crown of England, and as this is an event of equal importance to the interests of Christian missions, of civilization, and of humanity, a brief notice of the transaction will not be uninteresting to our readers. Sir Hercules Robinson, with his staff, and the Attorney-General of New South Wales, arrived at the port in Her Majesty's ship *Dido*, on the 23rd September, and landed the next day under a salute of seventeen guns, and was received by the old King Cakobau, and his European ministers, Mr. Thurston and Mr. Ryder. On the 25th the King repaired on board the vessel, to discuss the object of the mission with Sir Hercules. He was received with a royal salute of twenty-one guns, and it was remarked as a strange sight that the man who eighteen years before was reputed to be one of the most notorious of cannibals, should now be seated by the representative of the Crown of Great Britain. He was accompanied by his youngest son, Prince Joe, who had been partly educated at Sydney, but not by his European Ministers, who would doubtless have endeavoured to defeat an arrangement which extinguished their power. Sir Hercules explained to the King that the English Government had no wish to undertake the Government of the islands: they would much rather not; but in the present condition of the country, it became their duty to accept a cession made on reasonable and dignified terms, so as to establish order, and secure the maintenance of equal justice as between the native and white population. The offer of cession had been received through the Commissioners, but, in consequence of the conditions attached to it, could not be accepted by Her Majesty's Government, but in case of an unconditional surrender he was authorised to accept it. If the people and chiefs placed themselves unreservedly in the hands of the British Government, they would deal with them not only equitably but most liberally: the rights and interests of the King and other

chiefs would be recognised and maintained as far as was consistent with British rule, and colonial forms of Government. The King would be supported in accordance with his rank and position, but he must trust wholly to the Queen of England, or there would be an end of the matter. Replying generally, he said that he was much gratified with the plain and straightforward way in which the matter had been placed before him. If it only concerned himself and the other chieftains they would give up the country to-morrow, but they wanted time to consider the proposals, and would give an answer the next day. As to the harsh operations which had been attributed to English law, what the Fijians wanted was peace and rest; these were their riches, for tumult and disquiet were poverty without English interference. Fiji must become a piece of drift-wood on the sea to be picked up by the first passer-by. The whites who had come to Fiji, he said, were a bad lot, and the wars had been more the result of these cormorants than the fault of the natives. The King was much gratified with the equitable settlement which Sir Hercules proposed to make respecting the land, the most vexed of all questions in connection with young colonies, and more especially when, he said, that after all claims had been fairly settled, the land which would be left to Government was not an addition to the wealth of the Queen, but would be devoted to the maintenance of peace, the administration of justice, and the establishment of hospitals and other institutions of public utility.

On the following day, the King and the principal chiefs discussed the terms submitted by Sir Hercules, and, after long deliberation, finally decided to cede the islands to Great Britain, trusting unreservedly to the justice and generosity of the Queen. The deed of cession, drawn up by the Attorney-General of New South Wales, was then signed by the King, Cakobau, and four of the chiefs; and Sir Hercules said, "I accept the cession, in the Queen's name, in the spirit in which it is made." Before leaving the islands, he constituted a provisional government, complete in all its administrative and judicial details. He imposed taxes, drew up a Customs' tariff, and framed a rough code of civil and criminal law, sufficient for the exigencies of the time. As Mr. Gladstone had raised his voice in Parliament against the annexation, Mr. Disraeli, at the annual dinner at the Mansion House, took just credit to his ministry for having thus enlarged the possessions of the Crown, and extended the sphere of national enterprise and industry. The leading journal, after having commended Lord Carnarvon's proceedings as a measure of sound and enlightened policy, now that the consummation of it is announced, comes forward and states that it is to be deplored that the necessity of considering the offer had ever arisen. He points out all the difficulties that may arise in the settlement of the colony, not from its national debt of some £90 or £100,000, or from the 20,000 cannibals supposed to inhabit the uplands in the interior, but from the 2,000 whites who have squatted on the islands, and, as might have been expected,

where there was no authority to control them, have usurped power, and are tyrannizing over the weak natives. But is it impossible for a Government like ours, which governs a hundred and fifty millions of Hindus and Mahomedans in India with perfect ease, to establish an efficient police over this handful of lawless whites? No one will deny that the establishment of a settled government in Fiji will be attended with difficulties; but which of our colonies, from the first settlement of the Pilgrim Fathers down to the settlement in New Zealand, has been without them? It would be a libel on our national character to suppose that, with our genius for colonisation, we should be unable to overcome them. Besides, the occupation of these islands by a civilised and European power was inevitable. The spirit of colonisation in the islands of the South Pacific is abroad, and cannot be controlled: and, before the end of the century, there can be no doubt that the whole of the Polynesian Islands will be rendered amenable to European civilisation.

THE DOMINICAL WAR AT EXETER.—For the last two months Exeter has been thrown into a state of violent commotion through the enforcement of a claim for Dominicals by the Rev. J. B. Strother, the Rector of St. Mary Steps, who obtained a warrant from the bench to distrain the goods of two Nonconformists who objected to the payment of them on conscientious grounds. The revival of the odious process of distraint in the cause of religion, which it was thought the country had got rid of since the abolition of church-rates, has created a feeling of indignation in the city and in the West of England. Clergymen of the Church of England have come forward to express their disapproval of these proceedings; meetings have been held in the city to protest against them; and feelings of animosity have been expressed in the strongest language. On one occasion it is said that a crowd of a thousand people was assembled in the streets in such a state of excitement as to threaten a breach of the peace. When the bailiff came to execute his warrant, he found that, not having taken out an auctioneer's license, it would be illegal for him to hold a sale, and he would be liable to a prosecution; and on the appearance of the excise-man he prudently sounded a retreat. Indeed, it is questionable whether, in the state of agitation which prevailed in the city, any sale could have been effected, or any one could have been found of sufficient courage to make a purchase. But, happily, acts of violence were averted by the payment of the demand on the part of those who sympathised with the sufferers. Mr. Strother, however, and fourteen other clergymen, in an address to their "friends" in Exeter, have come forward and assured them that they consider it their duty to continue to levy the Dominicals which are their due, and the harmony of Exeter is still disturbed by this unseemly conflict. It is embittered by the circumstance that Mr. Strother is an advanced ritualist, and it is therefore associated with what, in a pamphlet which has gone through fourteen editions, is denominated the "Ritualist Conspiracy."

He was one of the 480 "Priests of the Church of England" who signed the memorable Petition to the Houses of Convocation for the full establishment of ritualist practices as they existed during the days of Roman Catholicism, and, among other demands, prayed for the "reverend reservation of the blessed Eucharist;" "the use of unction in holy baptism, and confirmation, and the visitation of the sick, and the consecration of the oil by the Bishop;" "offices for the feasts of the blessed Virgin;" "the revival of Sacramental Confession;" "and the education and selection of duly qualified confessors." His Romish views were still farther developed in a correspondence with Sir Edward Watkin, M.P., who wrote to him that as a life-long member of the Church—the Protestant Church—of England, he had heard with pain and indignation of the proceedings he had instituted against the Nonconformists of Exeter; that he considered the Church scandalized in the eyes of all the world by its alliance with policemen and bailiffs, and offered to pay all his Dominical charges against all the Nonconformists in his parish for a year, if he would consent to withdraw all proceedings against every one of them until the opinion of Parliament could be taken upon the whole question. Mr. Strother refused any relaxation of his "endeavours to make his people pay their just debts, reprobated the plunder of the Church of Ireland," and added, "You rejoice in calling yourself a Protestant, though you know—or, before presuming to teach me, ought to have known—that the Church of England has deliberately rejected that name."

These Dominicals are said to exist only in London, York, and Exeter, though we have not been able to hear of any one in the metropolis who has ever been called on to pay them. They rest on no statutory foundation, and depend for their authority only on custom. They consist of 4s. 6d. levied upon every house in Exeter. They are older than the Reformation, but what was the precise character of the impost it is not easy to ascertain. The clergy who demand it assert that it is of the nature of tithe, and is therefore fortified by all the rights belonging to that species of property. On the other hand, it is affirmed to be a personal payment, connected with the administration of the Sacrament. We find Dr. Eadie describing Dominicalis as a white veil worn by women at the Lord's Table; but Holyoake, in 1678, perhaps with greater likelihood, describes it as a white linen glove with which women were required to take the Sacrament. Be that as it may, it is manifest, from the name, that it was connected with the administration of the Communion, and it is argued that, as Nonconformists no longer commune in the churches of the Establishment but in their own churches, they ought to be exonerated from any compulsory payment to them, just as they have been exonerated from the payment of church-rates for the maintenances of edifices and services with which they have no connection. Dominicals ought to have been included in the Bill which abolished the rates, and the omission was an oversight which may, however, be easily accounted for from the circumstance that the exaction of them was confined to

one place in the West, and that they were never heard of beyond it, until the clergy scandalized the country by setting the police and bailiffs to collect them. There can be little doubt that, if the subject had been mooted in the House when that of church-rates was discussed and disposed of, no attempt would have been made to consider this little sum of £500 a-year a solitary exception, but they would have been swept away with the same besom. The Nonconformists in the West are endeavouring to raise funds to bring the question of the legality of the impost before the Superior Courts in Westminster, but the wisdom of this policy may be questioned. A custom which has existed for centuries will probably be decided by them to have all the force of law, and the expense of the process will, moreover, we fear, be beyond the means of those who are promoting it. It would be more expedient to submit it to the consideration of Parliament, and to memorialize for the abolition of it on the high grounds on which the great council of the nation relieved Dissenters from the imposition of the rates. But why should there be any necessity for taking up the time of the House with such a question? The Ecclesiastical Commissioners are in possession of ample funds which they are periodically devoting to the augmentation of poor livings. Mr. Strother says the clergy of Exeter are too poor to part with this small sum, amounting in the aggregate to £500 a year, though it is affirmed that one of the clerical abettors of the claim has £2,000 a year. Why should not the Commissioners patriotically devote £41 and a few shillings a month to close this commotion which is distracting the city, and to extinguish the scandal, which is doing immense injury to the interests of the Establishment in this period of unexampled religious excitement.

THE MARQUIS OF BUTE is almost the sole proprietor of the growing town of Cardiff, with its 60,000 inhabitants, and his object, like that of all other recent converts to Catholicism, is to promote his new creed and to undermine Protestantism. He has accordingly refused sites for the erection not only of Nonconformist, but also of Episcopalian churches. For this cause he has, however, sufficient precedent. There are parishes in England whose extreme, not to say bigoted, Churchmen have refused sites for the construction of what has been designated a "schism shop." When the Free Church was established in Scotland some of the landlords belonging to the Kirk refused the seceders the opportunity of erecting places of worship. The same thing occurs in India, where the heathen Zemindar will not in many cases allow of the erection of a Christian place of worship on his lands. But the Marquis of Bute has improved on the practice, and shown himself equally hostile to intellectual as to religious freedom. The inhabitants of Cardiff recently resolved to establish a public library, and to expend £20,000 upon it; and they were obliged to apply to the Marquis for a site, and one was at length conceded to them. The lease of a plot of ground in a back street, in immediate

proximity with stables and slaughter-houses was granted at a rental of £250 a year, but it was required that the plan of the structure should be submitted to his inspection, and it was returned with the intimation that one of less ambitious proportions would be more suited to the social and intellectual requirements of the town, that one of the architects named by him should be employed, and that after it was completed he should possess a paramount control over it. To this latter request it was impossible to accede without knowing the nature and the extent of the control to be vested in the Marquis, but no reply could be obtained except that it would be found specified in the lease. The promoters of this plan of improvement necessarily refused to accept these terms, and have folded up the scheme. It would have defeated their object to place the selection of the books to be admitted into the library under the control of a priest belonging to a Church which has "equally repudiated modern thought and ancient history," which considers an Index Expurgatorius an object of indispensable necessity, and Syllabus the product of infallibility.

Reviews.

"THOSE HOLY FIELDS;" PALESTINE ILLUSTRATED BY PEN AND PENCIL.
By Rev. SAMUEL MANNING, LL.D. London: Religious Tract Society.
1874. Imp. 8vo.

THIS is a perfect gem of a book. It is got up in splendid style, is admirably written, and profusely embellished with more than 150 woodcuts, all of them excellent, and some of them of exceeding beauty.

From the preface we learn that the journey was undertaken in the early part of 1873, and "the object of the writer was to compare the *Land* and the *Book*, and by an examination of the topography of Palestine, to illustrate the histories of Scripture." This has been done with great care, and while paying due regard to those who had preceded him, Dr. Manning exercises his own independent judgment; and when he differs from other writers on Palestine, his reasons are stated with equal modesty and force.

There are three excellent maps, but we think their value would have been enhanced if *more* of the old Scripture names had been retained; for we confess to some difficulty in following the entire route. We think, too, that additional interest would have been given to the book if we had some account of the author's companions. Judging from the head-piece on the first page, entitled "Our Camp," where we count no less than *ten tents*, the party must have been a large one. And we should have liked to know how the journey was arranged and managed—something of its cost—and the introduction of a few incidents of travel, for there must have been many with so large a party, would have imparted freshness and zest to the narrative, and have associated the reader more closely with the author in his journey. But apart from these considerations, the book is profoundly interesting; and Dr. Manning has, with great intelligence, and with a fine appreciative judgment, "compared the Book and the Land,"

and brought out this result, that "no fable, however cunningly devised, no myth or legend, coming into existence at a later age, could have adapted itself so precisely to the geographical details." In an age when the Evangelic story is so fiercely assailed by a rude scepticism, this testimony is alike important and valuable.

Our author is not insensible to the power of the associations which gather around Palestine. But he is not unduly affected by them. Some of his companions, however, were more sensible to their influence. "One American gentleman, who had come prepared to go into ecstasies, and had avowed his intention of falling on his knees on landing, to express his gratitude for being permitted to tread the sacred soil." On landing at Jaffa, at the foot of some black slimy steps leading to the Turkish Custom-house, with a crowd of wretched creatures around, clamouring for *backshish*, the unpaved road ankle-deep in mud, his preconceived ideas were soon corrected; and looking round "with a comical expression of bewilderment, he exclaimed, 'Is this the Holy Land?'"

We are not sorry that it should be so. For when we consider the peculiar feelings connected with the supposed places, especially those where Christ suffered the indignities the rude soldiers, and the frantic mob who cried out "Crucify, crucify Him," heaped upon Him, we are glad that all attempts to identify them have failed; for what an amount of the grossest superstition and folly would have been the result! Enough for us that we have the *facts*. We need not be sorry that the spots were they occurred *can not* be found. We most heartily recommend this admirable work, which is a marvel of cheapness, considering its character and style.

THE WORKS OF AURELIUS AUGUSTINE. A New Translation. Edited by Rev. MARCUS DODS, D.D. Vol. XI. Lectures on the Gospel according to St. John (2). Vol. XII. The Anti-Pelagian Works (2). Edinburgh: T. and T. Clark. 1874.

AUGUSTINE's lectures or tractates on the fourth Gospel possess a value which the progress of Biblical criticism has not diminished. Their historical value is great. We prize them because of the light they throw on the inner life of the Christian Church in one of the most momentous crises of its existence. Nor could we under any circumstances afford to lose the words of so influential a leader of men as Augustine, especially when he is unfolding the truth set forth by the sublimest of the evangelists. As expositions, these tractates are far from perfect; their interpretation is frequently overstrained, and many of the supposed references to sacramental grace are purely imaginary, as in chap. ix., where the blind man is commanded to wash in the pool of Siloam, which is said to mean "he was baptized in Christ;" and in connection with which catechumens are exhorted to "hasten to the font if they are in search of enlightenment." But such interpretations, notwithstanding Augustine's expositions of John, are a noble monument of his learning and his piety, remarkable for their fine spiritual insight, their keen dialectic, and their unflinching application of the principles of the Gospel to every-day life. The perusal of the lectures has strengthened our conviction that exposition is the most potent method of Christian instruction, and ought to be far more widely adopted.

The Anti-Pelagian writings will prove more deeply interesting to the theological and ecclesiastical student. The heresy of Pelagius, the British monk, turns mainly upon two points,—the denial of original sin as an essential element in man's nature, and his independence of the influences of the Holy Spirit, *i.e.*, his incorruptness of nature and his self-sufficiency. The part played by Augustine in this controversy would, of itself, have raised him to the highest eminence as a theologian, and under no other circumstances was his intellectual and moral greatness more conspicuous. That the victory belonged to Augustine, no impartial mind can for a moment doubt. Some of his arguments were doubtless faulty, and others were pushed to an extreme. But that he has effectually overthrown the positions of Pelagius must be certainly admitted. He has proved that his opponent's system

was false, alike to the teachings of Scripture and the facts of human life—especially to the instincts of the “new creation.” That he has sometimes insisted on the divine sovereignty in such a manner as to give too little prominence to human responsibility we do not deny. But take the writings as a whole, and we shall find in them a by no means partial view of the relations of God and man.

The writings in this volume represent a somewhat advanced stage of the controversy, after Augustine despaired of convincing Pelagius of his error. He for long believed that he was open to conviction. Now he has detected in him proofs of insincerity, sophistry, and duplicity; and his language is proportionately more secure, though not (we think) unduly so. We could not endorse the whole of this Volume II., but it has certainly increased our admiration of this greatest of the Fathers. His knowledge and use of Scripture are simply wonderful, as also are his reverence for its teaching, his willingness to believe on its authority even where he could not prove, and his appreciation of its harmony with all that is deep and true in human life. Augustine would never have been so great a theologian had he not been “mighty in the Scriptures;” and his works are a clear demonstration of the fact that for theology and philosophy alike we are most indebted to the revelation of God in Christ. Among the many advantages which are sure to accrue from this admirable translation, not the least will be an increased and reverential study of that Word which liveth and abideth for ever.

THE LEISURE HOUR, 1874. THE SUNDAY AT HOME, 1874. London: Religious Tract Society.

THESE familiar friends continue their great and good work with unabated vigour. Both in reference to the letterpress and the engravings, the volumes for the present year are fully equal to any of their predecessors in the same series. Myriads of households have rejoiced in the salutary influence exercised by these publications. In the variety of their contents they provide for every taste—in the purity of their tone and their steadfast adherence to Scriptural principles, they carefully protect the reader from erroneous influence, and, more especially in the case of the *Leisure Hour*, the early information furnished upon popular questions of the day is of the greatest value to those who have not the time or means to devote to expensive dissertations and voluminous memoirs.

SYMBOLS FROM THE SEA; OR, THE PORT, THE PILOT, AND THE PASSAGE.

By the Rev. W. H. Burton, Kingsgate Street Chapel, Holborn. London: R. D. Dickinson, Farringdon-street, E.C.

OUR brother, the pastor of the church at Kingsgate-street, as he incidentally tells us in this pleasing little volume, is descended from a nautical family. He is well up in the imagery of the sea, and has employed it with good effect in the faithful earnest sermons of this volume, which have, in addition to their forcible exhibition of saving truth, a freshness as of the incoming tide from the vast ocean of divine truth.

FEMALE CHRISTIAN NAMES AND THEIR TEACHINGS. By Mary E. Bromfield. London: Griffith & Farran, West Corner of St. Paul's Churchyard.

WITH the general style and spirit of this little book we are much pleased. Its design is good and well executed; but its references to the “font” and “infant baptism” sadly mar its excellences.

GLEANINGS FOR INVALIDS; A COMPANION FOR THE SICK ROOM. London: The Religious Tract Society, 56, Paternoster Row.

A MOST valuable collection of extracts; in subject, shape and size, convenient and suitable for the chamber of affliction.

GEORGE MOSTYN: The Story of a Young Pilgrim Warrior. By John Clifford, M.A., LL.B., B.Sc. London: Passmore & Alabaster.

It is pleasing to find a gentleman of Mr. Clifford's ability and learning stooping to the task of writing for the young. We are the more grateful to our friend for entering on this course of usefulness, because there are very few indeed of the numerous stories for young people which contain a proper explanation of the ordinance of Baptism. The author of George Mostyn has not only given Scriptural instruction to his youthful readers on this point, but has illustrated the Way of Salvation in a narrative which has all the charm of authentic biography.

A MANUAL OF BIBLICAL ANTIQUITIES. By J. A. Nevin, D.D. For the use of Colleges, Bible-classes and Families. Edinburgh: Johnstone, Hunter & Co.

A VERY useful contribution to an important branch of Biblical study. Its contents are worthy of larger type; but perhaps its juvenile purchasers will rejoice in its cheapness as a sufficient compensation for its contracted form, which would be sadly trying to older eyes.

CLEMENT'S TRIAL AND VICTORY. By M. E. B. London: Griffith & Farran, West Corner of St. Paul's Churchyard.

A CHARMING book for both boys and girls; we strongly recommend it to those of our readers in search of Christmas presents and prizes.

News of the Churches.

NEW CHAPEL OPENED.

Hayle, Cornwall, November 1.

INVITATIONS ACCEPTED.

Burnham, Rev. J. (Met. Tab. Coll.), Fivehead, Somersetshire.

Evans, Rev. D. E. (Dublin), Wolverhampton.

Greer, Rev. A. (Met. Tab. Coll.), Braunston.

Pates, Rev. C. (Aldwinkle), Bilston.

Roberts, Rev. E. (Met. Tab. Coll.), Ashford.

Walters, Rev. W. C. (Reg. Park Coll.), Whitchurch, Salop.

RECOGNITION SERVICES.

Bury, Lancashire, Rev. W. Barry, October 29.

Great Shelford, Rev. G. T. Ennals, October 12.

Stratford-on-Avon, Rev. S. Burn, October 21.

West Haddon, Rev. J. Matthews, October 26.

Wokingham, Rev. J. Matthews, October 19.

RESIGNATIONS.

Banks, Rev. W., Jarrow.

Dennett, Rev. E., Lewisham-road.

Porter, Rev. S., Swavesey.

DEATH.

Allen, Rev. W., Oxford, aged 52.

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THE MISSIONARY HERALD.

Our Mission in Norway.

By Rev. C. BAILHACHE. Concluding Paper.

(*Concluded from page 208.*)

OUR next station was *Russer*, a pleasant little port and town of about 2,500 inhabitants. I found here the same features of work as elsewhere, and I need not enlarge on the visit. I was, however, struck with the singular earnestness of two or three Christian women connected with our little church. Our evening services were held in the house, or rather the room of one of those. Forty persons were present, gathered together by means of the personal invitation of these women, and a remarkably tender feeling pervaded the meeting. As we left, the friends warmly expressed their thanks for our visit. The next morning (July 22nd), we sailed to *Tvedestrand* a small town of some 1,200 inhabitants, and where the few friends we have are in a somewhat better social position than usual. Here we had experience of warm-hearted hospitality as well as of devout Christian feeling. We held no evening meeting, but, at a few minutes' notice, all the members of the church were gathered together for prayer. Our brief sojourn was of the most pleasant, and I came away with the feeling that *here* there is good material on which our evangelists may hopefully work.

Our next journey was performed *by land*; the only opportunity we had of travelling thus whilst we were on Norwegian soil. We left *Tvedestrand* in the afternoon, and after some four hours' ride in carriages, we reached *Arendal*, a beautiful, well-built and important seaport town, containing more than 4,000 inhabitants. It is here that our evangelist, Mr. Klargvist lives, although his work does not lie in the town, which is simply a convenient centre for his evangelistic tours. Mr. Klargvist is a very devoted man, of sound culture, and considerable preaching ability. He and his wife and three other persons are the only Baptists in *Arendal*, and the work here has been hitherto confined to occasional services in the open air, and the visitation of sick persons to whom the agent has access. He preaches regularly,

however, in the village of *Fordalen*, about three miles distant from the town, and there we held a service in the evening. Mr. Klargvist's hands ought to be strengthened, by his being furnished with means for more extensive travelling, and also for the hire of a preaching-room in Arendal, at least during the winter months. My intercourse with him made me thankful that we have so good a man at work here.

A journey of some seven hours, by steamer, brought us to *Christianssand*, an important, but slowly-decaying seaport, where we stayed for the night. It would be tempting to pause and describe the place, but as we have no work doing there I must pass on, merely expressing the hope that our brother Klargvist may before long find means of occasionally visiting it. We left this town on Friday, July 29th; and after a twenty-four hours' voyage, we arrived at *Bergen*, the head-quarters of our mission, and the permanent residence of Mr. Hübert.

"Beautiful for situation" is Bergen, and, with its population of more than 30,000, its extensive shipping, and its position of advantage relatively to the country behind it and the coasts on both sides of it, it forms an admirable centre for such work as we have to do. My host during my stay was Mr. Ryding, of the *Hotel Scandinavi*, and he is mentioned here because it is due to him to say that, in the midst of much obloquy, he maintains his profession as a Baptist with firmness and consistency, using both his pecuniary means and his gifts in advancing the interests of the Church to which he belongs. A *Baptist* hotel-keeper in Norway is a phenomenon worthy of our observation! My stay here extended over nearly four days. The chapel, with the mission house—all under one roof—is situated in a good street, out of one of the principal thoroughfares of the town. Like all new buildings in Bergen, which are not entirely built of brick or stone, this one is built of wood, with a facing of brick. Mr. Hübert's dwelling-room and the schoolrooms are on the ground floor, and the chapel, capable of seating some 250 persons, is above. All the arrangements are good, and, both internally and externally, the building is an ornament to the locality. The whole cost, including the purchase of the land, was £1,300, rather more than half of which sum was collected by Mr. Hübert in England. The people, all of whom with the exception above-named are poor, raised £100. There remains at present a debt of £400, which we hope may soon be paid. It is worth noticing that one-half the sum raised by the people was contributed by a good woman, a member of the church, who diminished the capital stock of her scanty income by that amount for the purpose. For this and for her singular devotedness to Christian work, she is held in deserved honour.

The Lord's day was fully occupied. I first visited the Sunday-school, in which I found about thirty children assembled. This number was smaller than usual. The school is conducted in the same manner as with us; the instruction given being exclusively Biblical, *i.e.*, without the use of a Catechism. My companion and I delivered short addresses to the children, which Mr. Hübert translated. I found boxes in use, in which both teachers and children put their contributions, week by week, towards meeting the expenses of the school. At ten o'clock the morning service commenced. About seventy persons were present—a fair average, as no notice had been given of any speciality in the proceedings. My companion preached, and I conducted the devotional part of the service. Mr. Hübert again, as always, interpreted for us, and he was listened to with seriousness and marked attention. The evening service, commencing at four o'clock, was more largely attended. One sign of opposition to our work is in the erection, immediately opposite our chapel, of a large Lutheran Mission Hall, and I was told that frequently persons take their stand at its doors and urge passers by to come in there, and avoid our own place of worship.

Among the members of the church with whom I conversed, was a young man, of great piety, and of considerable talent, who has been in the habit of preaching for Mr. Hübert when he has been absent on his evangelistic tours. This young man is a tailor by trade, but is very anxious to study for the ministry. I could not but encourage his desire. He, however, has no private means, and must depend on funds raised for him. I would gladly receive contributions on his account.

The next day I visited the day school. About twenty children were present. This school is kept by a young widow, a member of the Church, who is evidently well qualified for her work. The children, who are poor, pay small school fees, and the amount is far from being adequate to pay the mistress's salary. Indeed, I know that Mr. Hübert has been obliged to make up the deficiency more than once. The mistress, however, is much engaged in visiting the sick, and on this account she might fairly receive some help. This, again, is a case I would commend to the sympathy of our friends. In the afternoon we went to a Dorcas meeting. Nearly all the female members of the Church were present. I found a sewing-machine there, and noticed that it was used by several of the women, who seemed to be quite familiar with its action. The meeting was busy, and remarkably silent. The work done is sold at a small bazaar, at the end of the year, and the proceeds devoted to several evangelistic purposes. One is to help the young man mentioned above in his studies. In the evening the

members of the Church met together for devotion and conference. All pledged themselves to renewed activity in the Great Master's cause.

A visit to one of the Leper Hospitals (of which there are *three* in Bergen), terminated our engagements in this place. I cannot pause to describe the mournful sights that met our eyes. I will only say that these hospitals afford splendid opportunities for Christian self-denial and kindness. Some members of Mr. Hübner's Church are in the habit of visiting the one I saw, and one of the poor inmates is a member of the Church.

As the time at my disposal did not admit of my going so far as *Tromsø*, I was thankful to meet with a Christian brother from Eidsvold, who had just returned from the former place. His account of the work that is being done by Mr. Hansen, was in the highest degree interesting and encouraging. The Baptists in that far north region are of a higher social standing than elsewhere, and the church at Tromsø is fast becoming a self-supporting one. At *Trondjhem* there is a station where an Evangelist is working under Mr. Hansen's superintendence.

Our last visit was to *Stavanger*. We had no meeting there, and were obliged to content ourselves with interviews with friends at the house in which we stayed. Stavanger is visited by Mr. Klargvist, of Arendal, and is like several other stations whose condition I have already described.

My report has been given to the Committee of the Mission, and certain recommendations have been adopted, to which I need not refer here. I will close, therefore, by saying, emphatically, that I am thankful for the work now being done in Norway. I pray that the blessing of God may rest upon it, and I commend it again to the sympathy of all who are interested in the spread of the Gospel.

Report from Dinapore.

THE Rev. W. Greenway, who has recently settled at Dinapore, as a missionary to the heathen, is an old missionary of the Society, who has lately rejoined the Mission. In the interval he has not been inactive, but while pursuing a secular calling, has given a large portion of his time to the work of evangelisation. Circumstances have led him anew to devote his whole time to it, and the Committee have with pleasure placed him again on their staff. The following is his first report of the labours on which he has entered. It is dated April 24th, 1874 :—

"First.—I will begin with my work of preaching the gospel to the heathen.

"1. MY ASSOCIATES.

"I am daily accompanied in my visits to the bazaars and streets by Brother John,* a young intelligent native Christian, whose heart is in his work, which qualification I highly appreciate in a helpmate. Brothers Broadway and McCumby also have, occasionally, accompanied me. Two native preachers of the Church of England now and then join us too.

"2. PLACES OF PREACHING.

"We have preached at ten or twelve different places in Dinapore. A public market is held here, on Mondays and Fridays, which we visit, going alternately to two different parts of it. Násriganj is another place where we preach once or twice a week, going alternately to three different parts of it. I have taken a fancy to Násriganj, because I hear that it bears its name from having once been inhabited by Nasáras, or native Christians, probably when Messrs. Chamberlain, Rowe, Moore, &c., laboured here. At the west end of the Sudder Bazaar, and at two spots in the centre of it, we have had large and attentive audiences. If these localities will answer our purpose, we shall continue to visit them all, alternately; if not, we will select those where we can obtain a large number of attentive hearers. Brother John and I go out to preach every evening, excepting Thursday and Sunday. We begin our work with reading, generally a portion of Scripture, and sometimes a tract. In some places we have a larger number of hearers than at others. The attention paid, on the whole, is encouraging. But sometimes we meet with much interruption, and

many objections are raised. Still, I hope that the knowledge of the way of salvation is declared and diffused. May the Lord grant His blessing upon our feeble efforts for His name's sake!

"3. A MAHOMMEDAN MAULVI.

"For some time a Mahommedan Maulvi has been engaged here in open-air preaching. He attracts large crowds, consisting chiefly of Mahommedans. We have had several altercations with him, but without any profitable results apparently. On one public occasion I said to him, 'You profess to know God. Now, then, tell me what God is, or Khudá kyá hai?' He was so puzzled that he was unable to give a satisfactory reply. In fact he publicly acknowledged that he could not answer the question. I referred him to our Lord's teaching, as recorded in John iv. 24, 'God is a Spirit.' This he attempted to deny, and launched into Pantheism, but which, in reality, was neither more nor less than Atheism. He will probably remain in this station for some time yet, and therefore it is likely we shall have many interviews before he leaves. As he is not an inquirer after truth, but openly denounces Christianity and Christians, he must be dealt with accordingly, or else we shall be found casting pearls before swine. When he loses his temper he makes use of abusive epithets, towards our native preachers especially, as he has done on some occasions. Once, when I put a question to him, he replied, 'Let me first go and give the ground four thumps (char takkar) with my forehead.' So irreverently does he speak of the ceremony which Mahommedans observe in prayer. It is evident that he is destitute of the beginning of wisdom, which is the fear of the Lord.

"4. A HINDU INQUIRER.

"I am happy to add that I have become acquainted with a person of quite a different character from the above Maulvi, and who will, I hope, prove an inquirer after the truth. His name is Jagjwan Lal. He is a Hindu, of the writer caste, and resides at Dekuli, a distance of more than twenty miles. He has been twice to see me at my residence. On the first occasion he took away a copy of Matthew's Gospel in Hindi, promising to read it to me when he came again. On his second visit, which was a month after, he told me that he had read the first twelve chapters. But I found he had scarcely understood what he had read. I then explained to him the first chapter, beginning at the 18th verse. He at once acknowledged his ignorance, and said he hoped to satisfy me at his next visit that he now understood the book. I advised him to pray to the Lord Jesus Christ for enlightenment and comfort. He said, 'I pray to Him, always and fervently, and to no one else.' I feel anxious about this poor soul, and hope he will soon pay me a third visit.

"5. VISIT TO A MELA.

"There was a large mela, or fair, held about a mile or more from my residence, on the 11th and 12th inst., adjoining Násriganj. Brother Broadway joined me and John on the 11th, and Brother McCumby joined us on the 12th. The people collected at the spot where the mela was held, and those going to and returning from it must have numbered about five thousand. What a pity that only feasting, music, and dancing should constitute the religion of these deluded people! We addressed, by turns, a large and attentive audience, and had an opportunity of preaching the Gospel of

Christ to many who had come from the adjacent villages. But there were assembled here hundreds of the residents of Dinapore—women especially, who might have heard, if they chose, of the way of salvation. We conversed freely with the people as we walked homeward together.

"6. A VISIT TO BANKIPORE.

"On Tuesday, the 31st ultimo, Mrs. Greenway, myself, and our two granddaughters, went to Bankipore, which is about six miles off, to spend the day with Brother and Sister Broadway and their family. I shall never forget the very pleasant day we passed, and the many kind attentions which we received at their hands. In the afternoon Brother Broadway and myself went into the town to preach the Gospel. We had scarcely commenced when a crowd gathered around us; and as we stood on an elevated stand in their midst, we must have been well heard by all. I suppose there were from two to three hundred hearers the whole time. There was not the least interruption, and the audience seemed to be satisfied with the truths we preached. May the good seed have been sown upon good ground, and may it bring forth a hundredfold!

"7. A TRACT.

"Having compiled a small tract in Urdú, I took it with me to read it to Brother Broadway. The tract is intended, first, to prove from the Koran, the pre-existence and divinity of the Lord Jesus Christ; and secondly, to refute what the Koran teaches in opposition to these subjects. I was glad to find that Brother Broadway approves of the tract, and has undertaken to have it transcribed in the Persian character. I had written it in the Roman character. I cannot say yet what

further use Brother Broadway will make of this Urdú tract. I showed it also to Brother Bate, of Allahabad, when he attended our conference in Calcutta last November. I think he approved of it too. I think it is calculated to make its readers, especially Mahomedans, 'consider the Apostle and High Priest of our profession, Christ Jesus.' (Heb. iii. 1.)

"Secondly.—I will add a brief account of our work in *English* regarding the church, Sunday-school, &c.

"1. THE CHURCH.

"Brother Broadway is our pastor. Brother Penhearow is our deacon, and has been for the past twenty-six years. Our members now number twenty-one, comprising ten brethren and eleven sisters. At our last church meeting, which was held on the 21st March last, the church, upon the recommendation of the pastor and deacon, unanimously appointed me co-pastor.

"2. PUBLIC WORSHIP.

"Public services are held every Sunday morning and evening, and Thursday evening. The former are both conducted by Brother Broadway, and the latter (Thursday evening) by myself. A short time ago, during Brother Broadway's absence at Calcutta on some important matter for about a fortnight, I was necessitated to conduct alone all the services in English.

"3. THE ATTENDANCE.

"Since the arrival of H.M.'s 109th Regiment we have had large and attentive audiences. It is very encouraging to hear the tramp of the military men on Sunday morning as they enter the little chapel, and to see them fill up the seats therein. Likewise it is cheering to observe their voluntary attendance on the Sabbath evening in goodly numbers. An encouraging number

also attend the Thursday evening service. May the Word which is preached prove the savour of life unto life to all who thus willingly unite with us in prayer and praise!

"4. CANDIDATES FOR BAPTISM.

"We have two candidates for believers' baptism. They are both pious men of H.M.'s 109th Regiment. One especially, Brother Price, is a believer or Christian well known to all who fear the Lord in the regiment. May this addition by baptism prove the earnest of a large harvest!

"5. THE HARMONIUM.

"There is a harmonium in our chapel. It is played by Miss Strachan, who understands music thoroughly, and has therefore the choir under her instruction.

"6. THE MONTHLY MISSIONARY PRAYER MEETING

Was held on the evening of the 6th instant, and attended by men of the regiment as well as a few persons of the civil community here. The very interesting account of the 'Work in Eastern Bengal,' as published in the *Christian Spectator* for March, 1874, was read and listened to with much satisfaction and pleasure.

"7. THE SUNDAY SCHOOL.

"The school commenced on Sunday morning, the 22nd March last, when about thirty-five children attended. The following Sunday morning there were about fifty. On the third Sabbath morning the number diminished to thirty; and last Sunday morning there were scarcely twenty children. Under God's blessing the school started so encouragingly through the strenuous efforts of Miss Strachan, Mrs. Carruth, and Brother Price; and it progressed so favourably

owing to the united exertions of the teachers—who are the three Misses Strachan and Brothers Broadway (son of our pastor) and Johnston. Brother Broadway, jun., has procured a nice supply of ornamental cards, tickets, &c., which are intended to be presented as rewards to all the deserving children. The falling off in the number of the children last Sunday morning can be accounted for. Religious in-

tolerance was the cause. However, we hope all will soon be overruled for the better, and our Sunday-school will, like all such institutions, prove a nursery to the Church of God.

"Before I close, I am happy in being able to add that, instead of two only, three pious men of H.M.'s 109th Regiment were received into our church last night, who will be baptized next Sunday evening."

The Intally Institution.

THE following description of the labours of our esteemed missionaries, the Rev. G. Kerry and Mrs. Kerry, of Calcutta, has an independent value which entitles it to a place in our pages. It is an extract from a letter of the *Times* Calcutta correspondent. It appeared in that newspaper on the 27th October. It is certainly a proof of the very notable change which of late has come over some portion of the English press, that such commendations of missionary labour should appear in the columns of this influential daily journal.

"Some particulars of yet another visit I wish to lay before you, and all the more because it is scarcely so much a visit as a study of several different days with which I shall have to deal. This concluding notice, perhaps the most suggestive and instructive I have made this week, was to a mission-house and schools under the Rev. George Kerry and Mrs. Kerry; and I think that I have been able to view the educational system in all its phases and characteristics. The mission-house is a fine building, but in the very heart of a dense native community. Mr. Kerry has 250 boys, day scholars; Mrs. Kerry 50 girls, boarders, varying in age from five years to fifteen; in this case, all children of Christian parents. The lads, heathen and Christian alike, assemble at ten in the morning, and hear a portion of the Holy Scriptures read in English; and,

before leaving in the evening, they hear the same verses read in Bengalee, with a short prayer in each case asking God's blessing on their parents and themselves, as well as on all the people of the land and all in authority, from the Queen to the humblest magistrate, but avoiding everything at all having the appearance of controversy or reflecting on native faiths. A contrary course in this last particular would at once, I presume, empty the school. But there is no mincing about the actual teaching of Christianity. Mr. Kerry says, 'I am here not to make scholars, but to make Christians, and, while I intrude nothing, neither will I hide anything.' Some of the teachers are Christians, some Mahommedans, some Hindu; but, with one single exception—a young fellow whom I felt greatly inclined to 'bundle out of doors'—all were in appearance reve-

rential during prayer. On mentioning this to Mr. Kerry, he said, 'Yes; and do you know it is in many cases real? They believe that they may get some good somehow from the worship of our God.' The missionary has a school, which many an English schoolmaster would envy him, and six separate classrooms, which, I fancy, many an English schoolmaster would envy still more. The lads are educated up to the entrance examination of the Calcutta University. The fees range from 6d. to 2s. a month. The school has no Government grant, and only receives £150 from the Mission.

"THE MISSIONARIES.

I do not know whether your readers generally are aware that while a missionary, if he goes through a certain routine of duty, is paid so much a year, if he finds a wife who can do twice as much work of a certain class as himself, he receives no more. Here are these two missionaries, in the very heart of the native town, doing work which would astonish some English people if they saw it; but Mrs. Kerry adds not a penny to the household purse, though she is working at her school, in one way or another, from six o'clock in the morning till nightfall. This fact came out by mere accident. I had chanced to say, 'The income is small, taking your expenses into consideration, but Mrs. Kerry's work and yours together must make matters better.' They laughed: a missionary's wife earns nothing, unless she can earn the affection of the poor people, and that something else higher than all. There is sacrifice, then, even yet, in a missionary's life.

"THE GIRLS' SCHOOL

"Let me finish with Mr. Kerry's big school by saying that, in the course of a long supervision of ten

years, the missionary never yet struck a boy. And then, you know, the girls are all young ladies. If you came here and laid your hand on the head of a girl of fourteen, it would be an unpardonable insult. The dress is scanty, showing every movement of the body; but no liberty, even in appearance, can be taken with a respectable native girl. It is all very well to talk of an Englishman's house being his castle, but a Hindu girl's chair, however humble it may be, is her castle too, and a castle so guarded that it cannot be even approached without danger. You may see a little group of, say, five girls around one pan of rice, dipping in their right-hand fingers—never the left—in the place of knives and forks, but rarely, indeed, do you hear a word of dispute or anger. Their temper seems to be imperturbable. They smile, and laugh, and talk, but seldom quarrel. I sketched a pretty picture from Mrs. Kerry's window of her laughing, genial, merry-hearted boarders, from whom I was separated by a tank about sixty feet wide. It was evening, and the sky was sultry to an extreme. Presently the rain fell in a heavy downpour. The girls were sitting outside their house at their evening meal, chattering, laughing, running for water to the tank, &c., when the clouds burst, and the rain fell in torrents. At first they ran out and held up their faces. Then one cowered, shivering, and ran into the house, and then another, till, in a short five minutes, all were gone. I had seen them in the morning, and had heard them singing their beautiful, simple hymns, now in English, now in Bengalee—beautiful, indeed, both to eye and ear; but these young girls never seem so pretty as when at play. Do not misunderstand me—they never romp. An Indian girl rolling down a grassy slope, I suppose, never was

heard of, from the days of the great Ram to this day. Their play, for the main part, is talk, or laughter, or singing; and Mrs. Kerry gives them short hymns which tell of that great event which, enacted eighteen centuries away in the dark past, still moves the best feelings and impulses of the most civilised of existing races. They sing even when alone—and there is no hypocrisy in the matter, for such independent little jades I never saw anywhere—of ‘the Good Shepherd who gave His life for His sheep.’ They begin school at six in the morning, and leave for an hour or so, after reading the Bible and singing and praying, at ten; and they do sing with a will, and in some cases with rare sweetness. I was surprised at their reading, verse by verse, of the Scriptures, in the Bengalee vernacular. The good missionary and his wife had few words to correct, though they had to correct one now and then; and how ‘nicely’ they read, how solemnly, and with what an evident sense that they were reading was the Word of God! I never saw the like in England, and I think I have been in few English towns as long as twenty-four hours without

visiting one school or more. The girls dress in the native garb, only it must be perfectly clean; eat as they ate at home, only with sterner, though kind injunctions that nothing shall even savour of impurity. Their house is never entered, or, I fancy, approached, by a European, unless it is Mrs. Kerry or some friend with her. They cook, and eat, and play in a little commonwealth all their own, rising in the morning about five to wash, and bathe, and eat, and then sing their morning hymn of praise to the Creator and Preserver of men. Mrs. Kerry teaches them ‘reading, writing, counting,’ and needlework, and I fear she is even vicious enough to take notice of them in afterlife, and interest herself in all their matronly hopes and fears. Such are these schools, of which I could tell a much longer story. It is the thrusting in of ‘the little leaven.’ I shall not affect to even suggest where the work will end. Some of the girls taught in this school are among the best of the native Zenana teachers, and many more of them have made good Christian wives and intelligent mothers. This is the good work, and it never ceases.”

The Brittany Mission.

WE have received the following letter with much pleasure, in which are given the particulars of a visit recently paid to Tremel by the Rev. Josiah Thomas, Secretary of the Calvinistic Methodists Missionary Society. As the statement of an independent witness, voluntarily placed at our disposal, it has a special value, and will gratify all our friends who feel an interest in the welfare of the Breton people.

“I spent the month of August in Brittany, visiting our mission stations in Lorient and Quimper. Having several times heard of your station at

Tremel, as the only one in the country at which the work was purely Breton, I made arrangements to spend a Sunday at Tremel, and was very kindly received

by M. Lecoat. I was very much pleased with what I saw and heard. In the morning M. Lecoat preached. I did not understand the sermon, but he seemed to speak with great earnestness, and the congregation, numbering about 35, seemed attentive and interested. The attendance was, I was informed, rather under the average, as it was harvest time, and the men were not disposed to come to the service after the hard work of the preceding week. In the afternoon we had a Sunday-school. Several of the young people came forward to be catechised; others repeated the Commandments or other portions of the Scriptures, some in French, but mostly in Breton. Much trouble had evidently been taken with them.

"In the evening I accompanied M.

Lecoat to a village some five or six miles from Tremel, where he had a service in a dwelling-house. This congregation and the service reminded me very strongly of very similar scenes I had witnessed in Wales. The house was crowded; I never saw a more attentive audience. Several of the young people never took their eyes from the preacher. If a few earnest men could be found to go thus amongst the people and preach to them in their houses, there would be some hope yet for the poor benighted Bretons.

"You know, of course, more of the work than I could know after a short visit, but I felt desirous of expressing to you the pleasure which the visit to Tremel had given me, and my conviction that a real and great work is being carried on there."

Missionary Notes.

CALCUTTA.—The Rev. G. H. Rouse informs us that the Rev. G. and Mrs. Pearce have left Calcutta for the Neilgherries, in Southern India. Mr. Rouse further tells us that by far the larger part of the hymns in use in Bengal and the North-West Provinces, are the production of our missionaries or of persons connected with our churches.

LALL BAZAAR, CALCUTTA.—Both before the repairs of the chapel and after its reopening, special services have been held. As the result, the Rev. J. Robinson reports that nineteen persons have been added to the church; three were received from other churches and the rest by baptism.

AGRA.—The Rev. J. G. Gregson writes, that a gracious work of the Spirit of God is going on in Agra. Upwards of forty persons have been awakened; and over thirty added to the church. The native church has also shared in the blessing, and several members of the congregation are about to be baptized.

MONGHYR.—The Rev. E. Hallam reports further additions to the church, both European and native. The tidings of the severe illness of Mr. Lawrence had awakened great grief among the people.

SEWRY.—The Rev. W. A. Hobbs informs us that, on the 14th September, his most useful labours in connection with the relief of his district ceased, amidst the blessings of the poor, and with the approval and thanks of the Government. The distress during the famine period has not been so great as was anticipated,

owing to the prompt and vigorous action of the Government. The Christians have pulled through as well as he expected, and the amount expended in assisting them, has been less than his estimate. He was shortly expecting to baptize three converts.

POONAH.—The Rev. Hormazdji Pestonji has been able to spend a few weeks in preaching in the country beyond Poonah. He speaks of a very hearty reception among the villages; but the town population shows itself adverse to the Gospel.

DINAPORE.—The Rev. W. Greenway mentions that, between April and September, twenty-six persons have been baptized, twenty-three of whom belonged to H.M. 109th Regiment. The Rev. C. Jordan, of Serampore, visited the station and took part in the services of admission of some of the converts. At Bankipore, the Rev. J. Broadway reports various encouraging circumstances.

CEYLON.—At Medampe the good work continues to make progress. Seven persons were baptized on the 7th September, making a total of thirteen since the beginning of the work.

JESSORE.—In a recent missionary tour, the Rev. B. J. Ellis mentions that he visited a large number of bazaars and markets; preached seventy times to some 5,000 persons in the aggregate; and had gratifying attention nearly everywhere.

CHEFOO, CHINA.—Since the beginning of the year two persons have been added to the Church, which now numbers forty-eight members. Two more preachers have been added to the staff; one, supported by the Church in Holland under the care of the Rev. H. Z. Kloeckers; and one, by a gentleman on the spot. Three of the preachers itinerate during the fine weather, and one spends his time in his own neighbourhood Laiyang. Ching carries on the work in Chefoo during Mr. Richard's frequent tours in the interior.

Home Proceedings.

We are happy to announce that, at the meeting of the Committee on the 10th ultimo, the services of Mr. E. Francis and Mr. G. Grenfell, both of Bristol College, were accepted for the mission in India and Africa respectively. The Committee also accepted the services of Mr. S. J. Chowwryappa, a native of the Madras Presidency, but for six years living in England, and the last two of these studying for the ministry of the Word at the East London Institution, under the care of the Rev. Grattan Guinness.

At the same meeting the following resolutions were adopted with reference to the sorrowful loss sustained by the denomination and by the Society, in the lamented decease of the Rev. B. Robinson, of Cambridge, and the Rev. C. Vince, of Birmingham:—

“The Committee record with feelings of deep sorrow the loss the Society sustained in the decease of the Rev. W. Robinson, of Cambridge. Very early in his ministerial life Mr. Robinson made known his warm attachment to the Society and his devoted interest in the labours of its missionaries. His earliest service

was to preach the annual missionary sermon in 1842, in the Poultry Chapel, and in the same year he gave a large amount of time and zeal to the arrangements requisite for the Jubilee services of the Society, which were held in Kettering, and where Mr. Robinson was then pastor. The success of those meetings was largely owing to the skill, the thoroughness, and the energy displayed by Mr. Robinson. In the year 1849, and before his removal to Cambridge in 1852, he became a member of the Committee, and continued to be so till the year of his death, when he was placed on the list of its honorary members. In the councils of the Committee he ever exercised an independent judgment. The powers of his vigorous and active mind were freely given to the promotion of the Society's interests; while his devout spirit, his Christian temper, and his courtesy of manner secured a full and earnest consideration of his thoughts and plans.

"The Committee beg to assure the widow and the family of their highly valued colleague of their warmest sympathy, and the more that the pain of their loss has been at the same time increased by the departure to his rest of Mr. Hobson, the honoured father of Mrs. Robinson, who, throughout his long life, was a most attached friend of the Society, and enjoyed the intimacy of many of those eminent men who watched over the affairs of the Society in its earliest years. The Committee pray that the widow and family of Mr. Robinson may be comforted with the consolations of the Gospel of Christ, and find in the promises of God their strength and their stay."

REV. CHARLES VINCE.

"The Committee record their unfeigned sorrow at the loss they, in common with the denomination and the Church at large, have sustained through the death of the Rev. Charles Vince, of Birmingham, who was called to his rest in the prime of his life on the 22nd of October last. Mr. Vince was elected member of the Committee in 1858, and he retained his place at their councils until the time of his death. Besides the great services rendered by his regular attendance at the quarterly meetings of the Committee, Mr. Vince more than once preached and spoke at the anniversary meetings of the Mission in London. He also advocated its claims in most of the large towns in the country, and by his wise and generous appeals he was specially successful in drawing forth the sympathies and help of the wealthier members of our Churches. It is largely due to his influence that the churches in Birmingham now take a place which is second to none in the generous support they give to the Mission. In his connection with the Committee, Mr. Vince was characterised by those qualities which were so eminently useful to him in the discharge of the manifold duties of his ministry—qualities which are so gratefully and so widely acknowledged. His judgment was always sound and clear: when feelings and opinions were divided, he was always conciliatory; he held the character of the Society's missionaries in high esteem, and his attitude towards them was that of a frank and brotherly generosity.

"The Committee ask permission to express to the widow and family of Mr. Vince, their deep sense of the magnitude of the sorrow they are called upon to bear, as well as their thankfulness because that sorrow is so signally alleviated by the brightest Christian hopes, by the recollection of the life he led, and the services he rendered, humbly and thankfully, to the Redeemer's cause, and by the affectionate remembrances in which he is so extensively held."

DEPARTURE OF MISSIONARIES.

On the 5th November, an interesting service was held in Regent's Park Chapel, the Rev. Dr. Landels occupying the chair, to take leave of the Revs. John Page and L. O. Skrefsrud, and to commend them to the Divine blessing on their return to their respective spheres of labour in India. Addresses were delivered by the chairman, by Dr. Underhill, and the two missionaries. Prayer was offered by our venerable friend, the Rev. Dr. Steane. The next evening Mr. Skrefsrud delivered a deeply interesting lecture on the Sonthal Mission, to a numerous gathering of the members and friends of the Young Men's Missionary Association in the Library of the Mission House.

On the 9th November, Mr. Skrefsrud, with Mrs. Boerresen, left England for Berlin, where he was joined by his sister and a Norwegian gentleman, about to enter on the work in Sonthalistan, in connection with the mission. They all sailed from Trieste on the 27th ult.

The Rev. J. C. Page and Miss Page sailed for Calcutta on the 25th ult. in the steamer the *Duke of Lancaster*, via the Suez Canal.

We are happy to report the arrival of the *Chyebassa* at Aden on the 15th November, with our friends all well. The Rev. C. B. Lewis reports by telegraph his arrival at Bombay, "safe and well," on the 18th ult.

The Revds. T. Evans and T. B. Stevenson, with their families, sailed on the 10th ult. as was expected, in the *Navarino*, for Calcutta and Colombo respectively.

On the evening of the 19th ult. a valedictory service was held in Walworth-road Chapel, to commend to the care of God, the Rev. Robert Smith. The Revds. J. Collins, of Peuge, J. Harcourt, of Berkhamstead, W. Howieson and Dr. Underhill, took part in the service, an interesting address being also given by Mr. Smith. During his stay in England, Mr. Smith has been very fully employed in deputation work, and by his addresses and zeal given an impulse to the missionary spirit in the numerous congregations he has visited. He sailed from Liverpool on the 21st ult., and is about to attempt an extension of missionary labour in the district of country lying between the Cameroons mountains and the river in the direction of the interior. Mr. Smith takes out with him for this purpose a new boat, which, we are glad to report, the Directors of the British and African Steam Navigation Company have agreed to convey to Africa freight free, thus saving the Mission an outlay of some £40 or £50.

Will our readers kindly permit us to remind them that the recent additions to our missionary staff will require a considerable enlargement of our funds for their support. In the belief that as God has given the men, so will He move the hearts of His people to sustain them, the Committee have accepted the services of the five brethren whom they have now engaged, in pursuance of the proposal so warmly approved at the last Annual Meeting.

NOTE.—Mr. Bailhache would be much obliged if Secretaries of Auxiliaries would send him the names of local brethren who do deputation work. He is anxious to mention them from time to time in the columns of the *HERALD*, but, very frequently he has not the means of knowing who they are. For instance,

Mr. Bloomfield, of Gloucester, has been doing the Society good service in Wales, but it is as by accident that the information has come, and his name was consequently omitted in our last list of meetings.

The deputation work of the month has been as follows :—

PLACES.	DEPUTATIONS.
Blackburn district	Messrs. Davey, Evans and Robert Smith.
Lockwood district	Rev. I. Stubbins.
Merthyr Tydfil district	Revds. F. D. Waldoek and James Hume.
Hebden Bridge district	Rev. S. J. Chowrryappah.
Leeds district	Dr. Underhill and Revds. W. Stott, J. H. Cooke, and L. O. Skrefsrud.
Nottingham district	Revds. A. Saker, R. Glover, and J. C. Parry, Esq.
Cornwall district	Revds. T. A. Wheeler and J. C. Page.
Rochdale district	Revds. C. Bailhache and R. Smith.
Manchester	Dr. Underhill and Rev. L. O. Skrefsrud
East London Tabernacle	J. P. Bacon, Esq., and Rev. C. Bailhache.
East Gloucestershire	Rev. F. D. Waldoek.
Halifax district	Revds. I. Stubbins and S. J. Chowrryappah.
Sandhurst	Rev. C. Bailhache.
Brixton Hill	Dr. Underhill and Rev. L. O. Skrefsrud
Bloomsbury Chapel	Rev. C. Bailhache.
Hackney (Town Hall)	Rev. R. Smith.
Maze Pond Chapel	Revds. C. Bailhache and L. O. Skrefsrud.
Baxter Road Chapel	Rev. S. J. Chowrryappah.
Ossett	Rev. R. Dyson.
Bouverie Road Chapel	Rev. J. Davey and Mr John Templeton.
Trowbridge	Revds. J. C. Page and E. Gange.
Bedford	Rev. J. Davey.
Banbury district	Rev. S. J. Chowrryappah.

WIDOWS' AND ORPHANS' FUND.—The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastor's hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUND.—The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success !

FOREIGN LETTERS RECEIVED.

ASIA—

CEYLON—

Colombo, Pigott, H. R., Sept. 21, Oct. 8.
Grand Pass, Silva, J., August 5.
Kandy, Carter, C., Oct. 9.

CHINA—

Chefoo, Richard, T., Aug. 24, 31, Sept. 7.

INDIA—

Agra, Gregson, J. G., Oct. 2.
Barisal, McKenna, A., September 25.
Bombay, Hingley, E., October 19.
Calcutta, Rouse, G. H., Oct. 2, 9, 23;
Robinson, J., Sept. 14.
Delhi, Smith, J., Oct. 2.
Dinapore, Greenway, W., Oct. 8.
Monghyr, Hallam, E. C. B., Oct. 2, 9;
Jones, W., Oct. 15; Ryan, H. E.,
Oct. 19; Thomas, G., Oct. 19.
Poona, Pestonji, Hormasdjii, Sept. 2.
Sewry, Hobbs, W. A., Oct. 6, 7.

EUROPE—

FRANCE—

Tremel, Le Quere, F., Oct. 24.
St. Eriue, Bouhon, V. E., Oct. 23.

HOLLAND—

Mienoe Pehela, Kloeckers, H. Z., Nov. 19

ITALY—

Rome, Wall, James.

NORWAY—

Bergen, Hilbert, G., Oct. 21.

WEST INDIES—

BAHAMAS—

Inagua, Littlewood, W., Sept. 16.
Nassau, Brown, W. N., Oct. 12;
McDonald, F., October 10.

JAMAICA—

Brown's Town, Clark, J., Oct. 7.
Blue Mountain Valley, Teall, W., July 24.
Clarendon, Duckett, A., Sept. 29.
Montego Bay, Dendy, W., and Others,
Oct. 5; Millard, E. N. B., Oct. 7;
Wright, G., October 6.

TRINIDAD—

Port of Spain, Gamble, W. H., Oct. 10

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mrs. Kemp, Rochdale, for two parcels of clothing, for *Mr. R. Smith, Africa*.
St. Paul's-square Sunday School, Southsea, per Miss Tilly, for a hamper of clothing, for *Mr. Page, India*.
Ladies' Bible Class, Arthur-street, Camberwell Gate, for a case of clothing, for *Mrs. Sale, India*.
Ladies' Working Party, Mass Pond Chapel, for a parcel of clothing, for *Mr. R. Smith, Africa*.
Ladies' Working Meeting, Sutton, for two parcels of clothing, for *Mr. R. Smith*.
Mrs. C. B. Lewis, on behalf of the Zenana Mission, desires us to acknowledge, with hearty thanks, the receipt of a box of dolls and other toys, from the Ladies of Tyndall Chapel, Redland, Bristol, for Christmas Gifts to the little girls in her Zenana Schools.
To Master Basil Peto, for the money which has supplied a second box of toys for the same purpose.
To Lady Peto, for a valuable supply of flannel to be given, in pieces of 2½ yards length, to neglected widows in the Zenanas, for a warm jacket to wear in the cold season.
To Miss Page, of Malvern, for flannel to make similar warm jackets for the 14 Native Christian Teachers employed in the Zenanas of Calcutta.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.







